

**T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES**

**COLONIZATION IN CHINUA ACHEBE'S NOVELS THINGS FALL APART
AND NO LONGER AT EASE**

THESIS

Sawza Sabah Aziz

Department of English Language and Literature

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Thesis Advisor: Assist. Prof. Dr. Öz Öktem

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To my family you mean the World to me, and all who like this work.

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KOLONİZASYONU CHİNUA ACHEBE'NİN ROMANLARI THINGS FALL APART VE NO LONGER AT EASE'N DE

ÖZET

Çoğu roman farklı kültürlerde de, gelenek ve göreneklerde büyük ilgi yaratır ve çoğu romanda iki farklı kültür arasında çatışmalar görürüz. Kolonizasyon, çağdaş edebiyat eleştirilerine ve kültür tarihine de büyük ölçüde konu olmuştur. Bu çalışma, Chinua Achebe'nin "Things Falls Apart" (1958)'e ve "No Longer at Ease" (1960) romanlarında yer alan çok kültürlülüğü ele alıyor.

Chinua Achebe'nin romanları, modern Afrika edebiyatının gelişmekte olan ilkeleri için çok önemlidir. Afrika toplumunun hem yaşayan bir varlık oluşunu hem de tarihteki yerini romanlarında göstermiştir. Chinua Achebe ayrıca Afrika için nelerin önemli olduğunu ve yeniden canlanan değerlerinin toplumsal modellemesini de romanlarında bize yansıtmıştır.

Bu araştırma beş bölümden oluşuyor. İlk bölümde, bu araştırmanın yapılmasının ardında yatan nedenlerin yer almasıyla beraber, bu alanda çalışma yapan yazarların ve uzmanların yaklaşımlarını ve tartışmalarını içeren edebiyat da işlenmektedir. İkinci bölümün üç kısmı mevcut; ilk kısım, Kolonizasyon anlamını ve nereden geldiği üzerinde duruyor. İkinci kısımda Kolonizasyon doğan ihtiyaç ve bu fikrin oluşumunda, sömürgeciliğin nasıl bir rol oynadığı yer alıyor. Çok kültürlülük, özdeşlik ile ilişkili bir konu olduğundan, üçüncü kısımda bu önemli konu işleniyor.

Üçüncü bölümde, Chinua Achebe'nin romanı Things Fall Apart işlenmektedir. Bu bölüm de üç kısımdan meydana geliyor. Birinci kısımda, romandaki Kolonizasyon konusu işlenirken, ikinci kısımda ise sömürge ve sömürgeci konusu ele alınıyor. Üçüncü kısım, romandaki faşizmi inceliyor.

Araştırmanın dördüncü bölümü, Achebe'nin diğer romanı No Longer at Ease'i ele alıyor. Diğer bölümlerde olduğu gibi, bu bölüm de üç kısımda inceleniyor. İlk kısım gelenek çarpışmalarına ışık tutarken, ikinci kısım ise kimlik çatışmalarına yer vermektedir. Bu bölümün son kısmı, romandaki "kendi kendini yok etme eğilimleri" üzerinde duruyor.

Beşinci bölüm, araştırma sonuçlarını ve bulgularını özetliyor ve ardından bu araştırmayı yürütmemde bana yararlı olan kaynakları listeleterek son buluyor.

Anahtar Kelimeler: Kolonizasyon, İngiliz sömürgeciler, Kimlik, Gelenek, Clash, Tanıma.

COLONIZATION IN CHINUA ACHEBE'S NOVELS THINGS FALL APART AND NO LONGER AT EASE

ABSTRACT

Many novels display an intense interest in culture, traditions and the conflict between two different cultures. Colonization is a topic which is also a major concern of contemporary literary criticism and cultural history at large. The present study is concerned with the issue of Colonization in Chinua Achebe's novels *Things Fall Apart* (1958) and *No Longer at Ease* (1960).

Chinua Achebe's novels are important to the emergent principle of modern African literature. His novels provide an image of an African society, represented both as a living entity and in its historic circumstance. He also provides an image of a social structure modelling the institutional foundation of the re-establishing of African meanings and values.

This study is divided into five chapters. Chapter one which is the introduction examines the reasons behind writing this study and review of the literature which illustrates the approaches and arguments of scholars and authors in this area. Chapter Two has three sections. Section one is devoted to uncovering the process of colonization, and its impact. In Section Two the topic of colonialism is discussed in relation to its role in creating the idea of culture diversity. Since the issue of colonization is related to identity, Section Three is devoted to tackling this important issue.

Chapter Three is dedicated to the study of Chinua Achebe's novel, *Things Fall Apart*. It also has three sections. Section One is dedicated to a discussion of the issue of colonization in the novel, while Section Two is concerned with the relationship between the colonized and colonizer. Section Three examines the issue of racism in the novel.

Chapter Four of the study examines Achebe's novel, *No Longer at Ease*. As in the other chapters it is also divided into three sections. The first maps the clash between traditions in the novel. The second section studies the conflict of identities. The last section of this chapter is dedicated to dealing with self-destructive tendencies in the novel.

Chapter Five concludes the thesis summing up the findings of the study, and is followed by a list of consulted.

Keywords: Colonization, British colonialists, Identity, Tradition, Clash, Recognition.

1. INTRODUCTION

From the beginning of twentieth-century onwards, many countries started to be colonized by the European colonization. The reason behind the process of colonization was due to the change of political economic that motivated them to colonize the other countries. The political and economic legislation of colonialism led the native people to loss their origins and seen as 'others'. However, cultural diversity has raised a denial of historical cultural identity. Clash between minority and majority increased over the issues of regional autonomy, political representation, and territorial claims. Colonization in native countries was complex process. European intellectuals who were often justified its actions of colonialism for civilizing missions and expanding the others.

In contemporary politics the political activity of minority groups, multiculturalists and feminists operate for the demand of recognition. Therefore, the politics of recognition deals with identity which defines characteristics of individuals according to their majority or minority cultures or uncovers the identification of individuals. As Hegel argues an individual's identity is inter-subjective. Identity is not shaped by the individual alone; rather it is formed through dialogue with others. Therefore, individual's identity is determined through the others that negotiate their identities (Taylor, 1994; 25). Taylor emphasizes the importance of recognition and describes it as "a vital human need," denoting that misrecognition "can inflict a grievous wound, saddling its victims with a crippling self-hatred" (Taylor, 1994; 26).

In the end of the nineteenth century the coexistence of diverse cultures began as a practical way for solving the problems that arose from plural societies. Later on, the concept of colonization developed into a political theory of plural societies at the turn of twentieth-century. This concept was necessary due to a new wave of European military successes in Africa and the subsequent breakup and distribution of the African continent to European nations as colonies by Europeans. At the same time a large number of European began to immigrate to the United States. For that reason a number of philosophers such as William James, George Santayana, and John Dewey discussed the concepts of cultural pluralism which evolved into the concept of cultural diversity. As, this study explores the concept of multiculturalism in Nigeria at the beginning of 20th century. It also illustrates how the Nigerian culture absorbed

into the dominance British system as a result of colonization. Therefore the Nigerian culture became misrecognized by the dominant culture (Udebunu, 2011; 4).

The reason behind Nigeria's cultural collision was colonization. British imperialism brought many changes to the Nigerian society. They introduced the concept of the British governed the territories of Nigeria, and expanded their commerce in the country for their own interests, using local leadership under British supervision. However, the British colonizers thought that they entered the African continent to civilize and develop the African populace, which they considered to be backward and inferior. Thus colonization restructured “the face” of Nigerian society in all aspects. As Mary Specht explains “[from its earliest] contact with this continent the West tried to come to terms with Africa by exploring, exploiting, enslaving, colonizing, Christianizing and mythologizing” (Specht, 2006; 42).

The troubles of the early colonial period resulted from tensions between the British authorities and the larger Nigerian society. This occurred when colonial rule had a great impact over the people and forced them to adopt or accommodate British orders. The Nigerians resisted colonial rule, rioting in order to make their voices heard and demand a return to the regional or tribal system of the pre-colonial period. They tried negotiation with colonial rulers, explaining that the Nigerians knew how to restructure their own society and they didn't need to be told how to develop their own country. Initially a local phenomenon became a national movement and as late as 1920 there was active resistance against colonial rule.

Further cultural changes were brought by the colonial rule through the spread of Christianity and western education. The Nigerians were hesitant towards the expansion of Christianity in their culture and the new education system being applied in local schools. They realized that Christianity was a threat to their traditional culture and the western education based on Christian theology would slowly minimize the languages and beliefs in their own country. This cultural change did cause the loss of distinct ethno-cultural identities during the colonial period. The colonial rule formed a new identity for Nigerian people that mingled the traditional and the modern, clearly illustrating that one culture could not operate without the support of the other. As Falola & Heaton argue that “Some Nigerian societies saw

Christianity as a threat to traditional ways of life as well as to traditional political and economic institutions” (Falola & Heaton 2008, 126).

Writers had leading roles in analysing the crises and cultural changes of the colonial periods. Chinua Achebe is considered to be one of the best Nigerian writers to portray the real Africa in his novels. He was honoured as “the founding father of the modern African novel in English” (Jaggi, 2000; 26). He genuinely introduced the world the pre-colonial African culture, tracing the past through the present and describing people's lives to those who thought that the Africans didn't have a civilization and that they were both primitive and underdeveloped.

It is important to avoid lending authority of any one culture over others; the human rights generally emphasize the valuing of difference among cultures. Somalia and Bosnia- Herzegovina proof fearful evidence that difference could have a negative impact. On the one hand, difference can be essential to national self-confidence, but on the other hand, difference it can make destructive tribal or national pride. As Achebe presents the roots of the Igbos in order to provide self-confidence, while at the same time he vitiates their destructive potential through refers them to universal principles. The first half of *Things Fall Apart* shows the dignity of the Igbos people that they had been lost during the colonial period. He clarifies the historical situation, explaining that before the British came to Nigeria, the Igbo “had a philosophy of great depth and value and beauty; that they had poetry and, above all, they had dignity” (Achebe, 1973, 8). He takes on the responsibility to revive the history and culture of the African continent and to prove that the Africans have their own traditional and historical background and cultural identity long before the British arrived. One of the major themes of the novel is the cultural conflict between past and present as a result of the changes that the British brought through imperialism which destroyed the tribe's traditions and religion. It also shows the resistance of colonized people against cultural, social and historical changes that were imposed by British power. Moreover, Achebe utilizes colour for naming characters to illustrate the theories of racism brought about by modernity (Rhoads, 1993; 61).

Achebe's second novel *No Longer At Ease* is the complement to his first novel in which he depicts the identity of a second generation caught between two moral systems, the old and the new. Achebe shows the influence of westernization on the

Nigerian people. Westernization caused the Igbo to ignore their traditional culture. The colonial rule imposed a system which led to corruption and bribery rather than to progress. The major theme of the novel is the clash of ideologies between the African and British cultures and the cultural clash between different understandings of corruption. It describes how much African culture changed due to the impact of colonialism which caused the younger generation to construct a new identity for Nigerians. Achebe criticizes this system of corruption established during the colonial period, which caused the destruction of the authentic Nigerian self and society.

1.1 Literature Review

Colonization is simply the establishment of a colony in a specific region .The reasons behind colonization are economic, political and religious. No matter, with or without the existences of the origin people, the colonization can occur. The system of the colonizer is the destruction of the colonized area. According to most critics violence is the only language of colonizer. As Fanon said, "Colonialism is not a machine capable of thinking, a body with endowed with reason. It is naked violence'' (Fanon, 1974: p.80). While Memmi noted that:

The colonizer justified his/ her situation by asserting that the colonizers brought enlightenment, technical as well as religious, to the indigenous people living in the heart of the darkness. On the colonizer's scale there was a trade-off balance, a straight deal that ignore the morality. (Memmi, 1974: p.35)

In general the colonizer's culture is seen as the higher and superior one, above the colonized culture that is seen as the 'other'. Colonialism not only blocked further political developments but indirect rule made local elites less accountable to their citizens. Memmi quoted:

The most serious blow suffered by the colonized is being removed from history and from community. Colonization usurps any free role in either war or peace, every decision contributing to his destiny and that of the world, and all cultural and social responsibility (Memmi, 2003:p.51).

In addition, the thoughts of colonial period for controlling the colonized countries of the name of patronized authority. "During the colonial period the colonizer's thought,

particularly Western thoughts, have dominated world's culture and marginalized the colonized culture" (Selden and Widdowsom,1993:189). The colonizer's effect over culture, identity and society of colonized country would remain." The first step for colonized people in finding a voice and an identity is to reclaim their own past" (Barry, 1995:192)

Africa Continent as a Dark Continent colonized and divided among the European colonizers. Due to the facts that it remained a mystery to Europeans the name Dark Continent gives to account. However Africa was last to be colonized also meant that the last to gain independences. The European imperialist wanted to stay longer enough for their economic benefits." The establishing of the colonies signalled a change in the way of life of the Africans. The Europeans made efforts to change the political, social, and economic lives of the people they colonized" (Winks, 1969, 777) Abu Boahen said that "Colonialism had been firmly fastened on African like a steel grid, and it looked as if it was going to remain there forever" (Boahen, 1985,783)

Nigeria is one of the African countries that were colonized by British imperialist in 1900. British colonizer established a charter to rule Northern Nigeria. The British as any other colonizer started to use divide method by pitting ethnic groups against each other. They exploited Nigerian resources, such as oil and metal. The British made Nigeria culture, religion, language, customs and tradition lifestyle to be destroyed and neglected. They introduce Christianity into Southern Nigeria especially the Igbo people. Besides introducing the English as main language at school and society. As Fafunwa said "A 'good' citizen in Nigeria ...meant one who African by blood, Christian by religion, and British or French in culture and intellect" (Fafunaw,1975: 339).

In addition, colonization was the driving force in establishing the idea of diversity. Due to the political, social, and economic interests, Nigeria became a British colony in 1884. Prior to British imperialism, Nigeria was a multi-ethnic society with accommodated different ethnic cultures. It was the British colonizers who brought their white dominant system, and the marginalization of traditional cultures became the norm. Thus, at that time "colonization" became an outcome in Nigeria as a result

of colonization. Therefore, the Nigerian people used all forms of resistance in order not to lose their traditional culture and religion, but their attempts became unsuccessful and they had to adopt the western culture and religion (Falola & Heaton, 2008; 136).

In his article Taylor describes that the politics of recognition is the ideal. It provides the modern notion of dignity which precedes the equal worth of all human beings and compatible with democratic society, unlike the ancient notion of honour which had given honour on certain individuals. Alongside with the development of dignity, a new understanding of “individual identity”, which puts emphasis on the each person's authenticity, which Taylor defines as “being true to myself and my own particular way of being” (Taylor, 1994; 43).

Racism became a theory in the contemporary period due to European colonization, the control of the African continent by colonizers, and immigration. Chinua Achebe's novels as a historical theme depict the Igbo people when they were confronted with the British colonizers and their culture and religion. This cultural conflict became the major reason for the annihilation and extinction of the Igbo culture and tradition.

Achebe's novels *Things Fall Apart* and *No Longer at Ease* show the consequences of cultural collision between African traditional culture and British culture as a result of colonization. Achebe contrasts the norms and values of his traditional culture in the pre-colonial period and the new western culture and beliefs during colonization. He also portrays the actions and reactions of the Igbo when they were exposed to western cultural values and religion. The proud Igbo couldn't give up their traditional culture.

Does the white man understand our custom about land?”
“How can he when he does not even speak our tongue?
But he says that our customs are bad; and our own
brothers who have taken up his religion also say that our
customs are bad. How do you think we can fight when our
own brothers have turned against us? The white man is
very clever. He came quietly and peaceably with his
religion. We were amused at his foolishness and allowed
him to stay. Now he has won our brothers, and our clan
can no longer act like one. He has put a knife on the things

that held us together and we have fallen apart (Achebe, 1958, 134).

Achebe uses similarity in *Things Fall Apart* between the colonizer and the locusts. As the coming of the locusts represent the coming of the white men to Nigeria. With the coming of few locusts a huge flock followed. This represents the few missionaries white men when at the beginning they come to Nigeria before the rest. Like the locusts the white men covered the land of Nigeria and took over Nigerian lives.

And at last the locusts did descend. They settled on every tree and on every blade of grass; they settled on the roofs and covered the bare ground. Mighty tree branches broke away under them, and the whole country became the brown-earth color of the vast, hungry swarm (Achebe, 1958:134).

No Longer at Ease is a sequel to the Achebe's first novel *Things Fall Apart*. It portrays the effects of colonization and the influence of western culture over the Nigeria's new post-colonial generation which is caught between two moral systems. It shows that western culture and Christianity had profound effects on the Nigerian society and descended them into corruption, specifically bribery (Cantor, 2004; 82). The novel also reflects the contrast between Nigerian and British cultures and dichotomies between the traditional and the modern.

We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.

I should be glad of another death. (The Journey of the Magi)

Achebe described one of his characters in *No Longer at Ease* as a symbol of the British colonizer's thoughts and acts. Mr. Green as an Englishman in Africa. He believed that they have right to colonize another country and control its resources and recognize its government. He described his believe as atypical of paternalistic views of English. All these are done in the name of civilizing residual people and being them prosperity and progress.

If was clear he loved Africa, but only Africa of a kind: the Africa of Charles, the messenger, the Africa of his garden

boy and steward boy, He must have come originally with an ideal- to bring light into heart of darkness...(Achebe, 1960:105)

Achebe through Odogwa gave the voice to the reality that one who represents modernity and progress is the white man who has taken over Nigeria. They are ones with the resources to go great things. As he quoted "Greatness is now in the things of the white man" (Achebe, 1960: 105).

2. Colonization

The process of colonialism has the sequences which is colonization. Europeans presumed superiority over aboriginal peoples and refused the sovereign demands of land and government from aboriginal peoples. Because they considered that the aboriginal peoples were backward, non-Christian and largely non-agricultural. This process of colonization included the necessity to civilize aboriginal peoples. This involved Europeans attempts to assimilate aboriginal peoples into European's system of life by pressing them. Africa is crushed under the burden of British colonialism in which the Africans were forced to adopt the western system and values. Colonization can be defined as the formation of a settlement or colony by a group of people who attempt to dominate the territories or countries of aboriginal peoples. Therefore, the relentless interchange connects the colonizer to the colonized. As the relation between the colonizer and the colonized described by Memmi in which "The colonized means little to the colonizer...The colonized is not this, is not that" (Memmi, 2003; 29). According to the colonizer the colonized is nobody and rejected their humanity.

For decades, the population lives in malnutrition due to the subjugation that results from colonization. The process of occupation demonstrated through the violence acts and over exploited of colonialists. The violence acts of colonialists reached the points that don't care about the spread of terror around the world. As, democratic rights notify that the native colonized peoples denied by the colonialist's supremacy. In fact, the colonialist's system attempt to grow settler colony in order to reduce the cost of labour and it prohibits the assimilation of the colonizers who they are considered as superiority. Colonialism caused to dehumanize the aboriginal people. It has repressed the native by violence and restriction in a state of misery and ignorance. Rightly, Marx declared this colonial system as a subhuman condition. Due to that, the theory of racism is originated during the colonization. It became apparent in the actions, institutions, and exchange production of colonialists (Memmi, 2003; 23).

The political and social legislation of colonization strengthen the colonizer's authority over the colonized people. Since the colonizers considered the colonized people as inhuman being, they wouldn't concern with the declaration of human

rights. They have no rights and they have been deserted to inhuman forces without any protection. This relentless reciprocity emerged in colonialist's custom and system. The consequences of colonization raised the definition of two kinds of individuals. One who have rights and dealing with as a human being through applying their rights are the colonizers. The other one who is the colonized people, they live in misery under the colonial system and would not ask for their own rights. Sartre thought that the idea of "Sub humanity" already instil in the minds of colonized people specially when they awaken and explain their situation. The process of colonization introduced the colonized state with ambiguous relations of conservatism and racism first before they assimilated completely into the new system of colonialists (Sartre, 2003; 24).

The process of colonization transforms the immigrants from Europe into colonialist. It also alienates the colonized people from their native country. The colonialist system immediately asked the financial gain of their established system. The colonialists attempt to exploit the traditional system of the 'mother country' as was the situation, such as, in Nigeria, Algeria, and Rhodesia. Economic motivations were the main reason that pushed the European imperialists into other countries. Memmi affirms that for colonialists "the economic aspect of colonization is fundamental" (Memmi, 2003; 42). They developed its own inherent legislation that lead to break down the traditional system of the aboriginal peoples. The colonizer and the colonized are the outcome of colonization. The dehumanization of the oppressed created through the oppressor, thus would alienate them from their mother country. The colonizers justified its colonization as it's their mission to uplift them to the level of rational human being. But it became their habit to see the colonized as savage and uncivilized and dealing with them like an animal as Fanon quoted:

When all is said and done the colonizer must be recognized by the colonized. The bond between colonizer and colonized is thus both destructive and creative. It destroys and recreates the two partners in the colonization process as colonizer and colonized: the former is disfigured into an oppressor, an uncouth, fragmented human being, a cheat solely preoccupied with his privileges, the latter into a victim of oppression, broken in his development and accepting his own degradation (Fanon, 25; 1974).

In a relation between the colonizer and colonized is both destructive and creative. So the colonization process as the colonizer destroyed and recreated the partners thus the colonizer became uninhabitable with human being. Therefore the colonized became the victims of oppression and accepted their own regression (Fanon, 25; 1974).

As a regard of Homi Bhabha's theory of cultural hybridity colonization is the fundamental process that create hybridity. It leads to cultural collision and reciprocity. In the attempt to confirm the colonial authority in order to make westernized subjects, "the trace of what is disavowed is not repressed but repeated as something different--a mutation, a hybrid" (Ellis, 1995; 196). According to colonizers the sign of disavowed is doesn't mean oppressed rather it's just a change that happen in native countries. The cultural hybridity have responded to colonialism by forcing the mother country to adopt white values and form or rejecting them completely or mingling them into hybrid. As Bhabha defines the term of hybridity as what "is new, neither the one nor the other, which emerges from a "Third Space"". He illustrates the dynamic relationship between the colonizer and the colonized that caused to emerge the hybrid process and the hyphenated identity. The unconscious relation between the "I" and "you" arose in third space where the act of interchange becomes ambivalent. The meaning of neither the one nor the other displays that the position is not completely belongs to each of them. The contradiction will prohibit the structure of its position because the interference of third space would not accept the historical identity of culture (Ellis, 1995; 197).

In contemporary the rise of multiculturalism turns on social debate due to the process of colonization. It has made a vast array of literature on the topic of recognising, accommodating and respecting difference. This study emphasizes on Nigeria, when it became a colony from the beginning of 20th century. The process of hybridity became an outcome in Nigeria due to the British colonization. The colonizers preferred their culture as a super culture in compatible with others. British colonizers forced the Nigerian to adopt the western values and made them to subjugate the colonial commands. The British colonialists tended to emphasize their desire for trade, land, and peaceful relations with the native people. So the Nigerian live in misery and ignorance, they began to call for recognition of their identity and culture. The importance of recognition is shaped the individual's identity which identifies the

fundamental qualities of human beings. Then misrecognition of their identity caused to reduce the Nigerian's mode of being and imprisoned them in a false way. The dominance authority represented them as inferior and backward as Taylor writes, "dominant groups tend to entrench their hegemony by inculcating an image of inferiority in the subjugated" (Taylor, 1994; 66).

Similarly, civil rights movements opposed to idea that the human was inevitably white, Western, educated, middle-class and wealthy. Some of British colonizer took a tough attitude toward the colonized people. They discriminated between white and black, and considered black as uncivilized or backward. Therefore, the theory of racism originated during colonial period and plagued the Nigerian people. Feminists or race theorists denied the idea that the white human or white male is 'default' or progressive; it is just a particular instance of humanity. As Fanon strongly detailed the impact of racism and how it infiltrates into the consciousness of black human, that caused to define them as 'otherness'. This means that the black person became estranged from their society and their own body due to the fact that the world is defined in terms of 'whiteness' (Fanon, 1952; 251).

2.1 British Colonization in Nigeria

During the 1870s and 1900s, Africa was colonized by European imperialists. Despite the fact, that the African societies initiated various forms of resistance against the colonization of their state and imposition of European authority, except for Ethiopia and Liberia, most of the African countries faced European colonization in the twentieth century. The three main factors which encouraged the Europeans to project the colonization of Africa were economic, political, and social. The process of colonization commences after the prohibition of slavery trade and the expansion of the European capitalist revolution. The capitalists demanded the sources for raw materials; look for ensured markets, and ask for access to financial gain in investment. Thus the primary reason behind this colonization was economic. However, there were other factors that played an important role in the process of colonization, such as the political motivation of the European countries to struggle and compete for predominance and authority over territories around the world including Africa. Also social factors were another reason for Europeans to scramble Africa. Industrialization brings about social problems in Europe such as

unemployment, poverty, abandoning of rural areas and so on. The new system of industrial capitalism could not accommodate all of the people, so, in order to solve this problem, they exported their people to other territories and these developments lead to the foundation of settler colonies in Africa. Eventually, the importance of economic factors required to colonize the other parts of Africa. (Iweriebor, 2002; 466)

This study concentrates on Nigeria which is located in West Africa and was colonized by the British in the late nineteenth and the early twentieth century. In the past Nigeria has been forced to take part in this slave trade, yet Britain stopped slave trade in 1807. The British abused Nigeria because of its rich resources. In 1884, Nigeria was defined as a colonial country at Berlin Conference which was about the division of Africa by European powers. Through its military power British could be able to control the colonies politically, socially and economically. Britain was able to control the colonies politically, socially and economically through its military power. The British exploited the Africans by establishing a trade post on the Niger River. The process of westernizing Nigeria was constructed easily, because the country lacked a governmental system. Even though they resisted against the process of colonization, but they were defeated because of the weakness of their armies cause. Before the advent of colonial period, Nigeria was a multi-ethnic nation which accommodated various cultures. It contained 400 ethnic groups among which Hausa, Yoruba, and Igbo were the most important ones. First, the Igbo took the global attention. Actually, the Igbo people rejoiced about the presence of the British, because they thought Europeans brought good trade system for them. However, in 1900 Britain officially announced that the Igbo land becomes a province of Europe and this led to the colonization of the country. The Igbo people were annoyed under the control of Europeans. As Don Ohadike claims, “many Western Igbo towns had suffered, economic, military, and political decline as a result of the combined activities of British traders, imperial agents, and Christian missionaries. This may well explain why the earliest and the fiercest military clashes took place in Western Igbo land” (Ohadike, 2009; 253).

The British power expanded their trade interests in Nigeria through by concentrating on the country’s production and exploiting its raw materials, minerals and food sources. The one who come to colonize a state or apart, a state or a part have more

interests in compatible with those who come and colonizing it. In his well-known book titled *Guns, Germs and Steel*, Jared Diamonds suggests theory about how the power in full authority could be able to colonize for a while and took advantages of those whom they are colonizing. He thinks that the reason behind colonization is geography. It all relies over the region that the people live in it, the source of materials that could be reached easily in that region and the potential weather for surviving. In England, because of its cold weather people depended on hunting and fishing in order to survival, while in Nigeria there was warm climate and people depended agriculture. According to Diamond's theory the discrimination between the Igbo and the British is all concerned mainly the geography, neither racism nor the skin colour (Diamond, 1997, 376).

Britain colonization significantly changed the political, economic, and cultural structure of Nigeria's multi-ethnic nations. However, before Britain many other European countries struggled for obtaining the control of this part of the world. Meanwhile, Nigeria became a country in which people who lived, accommodated and resisted against the new system of British powers in varying degrees. The British military confronted with great resistance from many cities in Nigeria. People in these cities moved with the power of Islam to resist against the British colonizers. Ironically, the British colonizers believed that Nigerians didn't have religion; they were infidels so they had to convert to Christianity. When British explores and entered Nigeria with their Christianity, the missionaries spread in the south part of Nigeria rather than in the north because the percentage of Muslims was much more than that of the south. There were a small number of people remained in the south who they were not converted to Islam. So the British thought that the Islamic part couldn't adopt the western civilization as easily as the non-Islamic people could adopt it in the south. Since missionaries came, they have established many schools in the south rather than in the north. All of these events led to a kind of separation between North and South in terms of their requirement of certain kinds of jobs, information and western education (Falola & Heaton, 2008; 110).

As Nigeria grew more as a colony, Nigerian people realized that the western system was not working to their benefit. Moreover, they were overloaded by taxes and they couldn't reach the high positions in their colonial government. The colonizer also grew disrespectful toward the Nigerian people so they were resented by the

colonizer's system and laws. The Nigerians resisted the colonial administration in every aspect of life; for example, the Igbo women market disagreed with the imposition of colonial taxes in their market so they cooperated and attempted to put taxes on their commerce markets by themselves. During the colonial period, a good few of Nigerian unions and political associations established; in addition, a group of professionals and intellectuals appeared at that time. They all together resist against the colonial administrator and made a strong foundation to revolt against the colonization and to achieve their independence. As Fanon quoted, "When we revolt it's not for a particular culture. We revolt simply because, for many reasons, we can no longer breathe" (Fanon; 1963; 77).

The British imperialism thought that the western system and education brought the Africans to a higher level of civilization and developed them in a sense, because they documented the African civilization with the presence of European colonization. "European colonialism was established in the belief that superior races have the privilege and the duty to civilize the less fortunate, inferior races" (Serequeberhan, 2010; 28). Western culture and education has a great impact over the Nigerian's traditional beliefs and languages and lead them to separate the colonized people from their indigenous learning. Because before the colonial period, Nigeria consisted of 400 ethnic groups and each of them had its own language and culture. With the advent of British power, English became the official language in Nigeria for the purpose of common education system and communication. Thus, the ethnic groups obliged to adopt the western values and language therefore the multi-ethnic languages went extinct and they couldn't use them anymore. The new generation in Nigeria didn't speak their mother tongue fluently, this is a result of their ancestors who forced by the British colonizers to give up their traditional culture. Westernization system imposed on the native societies in Nigeria as a result of colonization and invasion. When the colonizers entered and destroyed the native's traditional beliefs, local customs and tribal system, they resist maintain their native cultures. As a result of western influence and impacts, some of Nigeria's traditional cultures vanished. Meanwhile, the British colonizer used their education as an instrument to cultivate its Christianity and social control. The colonizer depressed the indigenous natives by forcing them into western values; they were made to adopt the

superiority of western cultures over their own Nigerian culture. As well as Fanon confirms:

Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind perverted logic, it turns to the past of the oppressed people, and distorts, disfigures and destroys it. This work of devaluing pre-colonial history takes on a dialectical significance today (Fanon, 1963; 140)

However, British colonialism had negative and positive sides. Western influences had both bad and good effects over the Nigerian's culture, though the good effects of western system prevented some customs from Nigerian traditional cultures such as killing the new-born twins, the trade of the slavery, live burial in evil forest, and the tribal system of life. In this way, they saved many Nigerians who belonged to the above examples. Among the bad effects were British colonial law and western influence which caused Nigerian's language and culture to wipe out (Odinye 2012; 111). They also had effect over the other cultures within Nigeria such as Indian people who they lived in Nigeria; but they left the country after it colonized. As a result of this, they couldn't live under the tough rules that were imposed on the country. For example; Chinua Achebe in his novel "*Things Fall Apart*" denoted the departure of Indian people during colonial time (Rhoads, 2011; 63).

Moreover, in Nigerian society, the influence of western values could be seen in every aspect of their cultures; for example, they changed the style of their wedding tradition according to colonizer's tradition. With the presence of British missionaries, many Nigerians converted to Christianity and some of them were resented by their traditional religion as a result of understanding the new religion by British missionaries. Many people in Nigeria embraced the western wedding style and they thought that their marriage would not complete without the western style of wedding. So they mixed their traditional and western wedding together (Odinye 2012; 112). Chinua Achebe in his novel describing the western wedding that brought by the missionaries into Nigerian culture:

When the missionaries brought their own kind of marriage, they also brought the wedding cake. But it was soon adapted to suit the people's sense of drama. The bride and the groom were given a knife each. The master of ceremonies counted 'One, two, three, go!' And the first to cut through the cake

was the senior partner. On Isaac's wedding day his wife had cut the cake first (Achebe, 1958; 125).

Moreover, scholars began to interpret the reasons that motivated the Europeans to move towards the African continent. One of the Portuguese scholar has proposed that the Europeans entered the continent by “a crusading zeal, the desire for Guinea gold, the quest for [the mythical Christian kingdom of] Prester John, and the search of spices” (Heriksen, 1973; 409). Another scholar proposed that it was just like Prince Henry’s adventure of travelling abroad in order to explore the continent and achieve information about it. Besides, that Ali Mazrui clarifies that there are three main reasons behind exploration and colonization of the African continent; the first one is Europeans had searched for gathering scientific Knowledge about the unknown continent as they refereed “Dark continent” (Mazrui, 1960; 663). It was a kind of challenge to know more about it. According to European explorers, who went for observing and recording that, it was somehow a mysterious continent. In the early 19th century Geographers and scientists denoted the mysterious and strange qualities of this unknown continent and the exploration of others which attract the attention of many Europeans. The second reason behind European's interest in Africa was to obtain much more converts by sending their missionaries to Africa. They were racist in their notion so they spread the gospel to win a great number of African people. The Africans at that time had their own traditional religion but it's not heavenly. The mission of Western culture and their Christianity controlled the traditional culture and religion of Nigerian people. They built schools, hospitals, and social service centres. They also imposed western education system on the colonized because it was linked firmly with the Christian missions. They educated Nigerians by their western language in order to assist the missionaries and to translate the Bible into African languages in order to spread the Christian doctrines. The third and the most important reason is that in modern age the Europeans expanded their authority only through colonization. They colonized the countries which were far away from their country (Findlay& O’Rourke, 2007; 102).

In addition to this, contemporary African authors established a very important part of postcolonial literary discussion. Many African authors like Chinua Achebe, Wa Thiong'O, Wole Soyinka, Ayi Kwi Armah, Cyprian Ekwensi and many others have depicted the real picture of African heritage in their writings and have identified the

civilization of Africa before colonial period (Brar & Singh, 2011, 470). The process of colonization in Africa had effects over the whole aspect of life not only on the political life of the nation but also on the literature. Alongside Nigeria, West Africa was a vital example portraying the whole process of colonization which has broken the traditional culture of the whole nation. The Nigerian novel shows the tragic dilemma of Nigerian society and the impact of British colonizer over them that cause to lose their cultural heritage and identity. The postcolonial African writers start to express their indignation through their writings. The effects of European colonization in every aspect of African culture caused to damage their culture and values. For instance; Ngugi wa Thiong’O one of the colonized people from Kenya, through his book “Decolonizing the Mind” expresses his inner anxiety about their separation from their cultural language and education.

The process annihilates people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves (Thiong’o, 1981; 3).

This study highlights the novels of the preeminent figures in the African literature; Chinua Achebe has portrayed with striking comprehension the multi facial picture of Nigeria which becomes an epitome of the whole of Africa. Through his novels he could be able to show the real face of African in pre and post-colonial period. He describes properly the African sensibility and culture through using the western genre of fiction. His novels are so close to real life in which he introduces the traditional Igbo people who located in East of Nigeria. He displays the general and the local scenes before and after colonization. Moreover, *Things Fall Apart* is a novel written by Chinua Achebe and thanks to this work he was called the “patriarch of the African novel”. In his fictional world, Achebe highlights the cultural collision between two different civilizations the African and the British with the austere effects of colonization that cause to destroy the African heritage and tradition. *Things Fall Apart* is a kind of response for those who consider that the Africans are backward and uncivilized. Some documents have proven that the Europeans power who moved to Africa didn't think much about Africa or Africans history and culture. The Europeans who visited Africa before colonization show their views and claim

that the Africans are uncivilized compared to their own culture and decided that they are primitive. The Europeans concentrates more on the skin colour and other physical traits in order to clarify the term “civilization”; therefore, they justified their colonization as a moral mission to “uplift” the Africans from their underdeveloped state (Khapoya, 1994; 104).

2.2 The Impact of British Colonization on Nigerian Identity

Africa like other continents has its own historical background and cultural history. Before the advent of British colonization, Nigeria consisted of multi-ethnic country with different cultures. There were more than 450 languages or ethnic groups, the largest among them are Hausa, Igbo, and Yoruba. Each of these ethnic groups identified itself with its own culture, religion, politics and language. These ethnic groups lived separately without having any relationship with each other. The arrival of British colonialists caused to unify them in order to impose the values of western culture on them. They formed a new identity for them and called their state “Nigeria” (Nnoli, 1978; 35). Through the absence of a central political authority among these ethnic groups, the British colonialism could exploit them because at that time they have tribal system. The British power could unify these ethnic groups through its policies for its interest in order to obtain the natural sources of that territory easily without disturbance. The imposition of western culture over the Nigerian people caused them to abandon their traditional culture and social values and all were replaced by the western mores, culture, education, and religion. British colonialism brought the theory of modernization with its arrival and after this arrival the Nigerian ethnic groups gave up their traditional culture and identity with the advent of attractive western education and technologies (Eze, 2014, 140).

In pre-colonial period each of these ethnic groups has different cultures which could be viewed in their tradition, language, and religion, their modes and norms. It is all derived from their culture as well as their identity. As Fanon defines “culture as a combination of motor and mental behaviour patterns arising from the encounter of man with nature and with his fellow man” (Fanon, 1967; 32), culture distinguishes between the people of different groups. Since there are no culture with the same tradition but each culture holds a meaning of the tradition and makes a boundary in order to be distinct with others. People in one society differ from the others in terms

of cultural habits. Each group in society demands its own identity and autonomy over other groups or against the dominant power. Culture is not stable but it changes from time to time or from age to age and it depends on the circumstances in which the people live in. Therefore, identity has a tendency to change within the time or era. As differently defined; “Identity is a dynamic and continually changing process; it is not static, as it continues to be modified and finally becomes generally accepted with time” (Ladele, 2009; 72). With the advent of British colonialism, the Nigerian people transformed from enculturation to acculturation which are the central dimensions of culture. Enculturation is the process in which a person descends from its heritage culture and shares the values and norms of their inherited culture. This process is continuously transmitted from one generation to another. On the other, acculturation is the process in which a culture adopts the values and beliefs of the dominant culture and this cause to conflict when people from subordinate culture try to adapt to the dominant culture. For example The British cultural values gets in touch contact with the traditional Nigerian culture during the colonial period and this leads to appear a new cultural behaviour in the former colonial territories and loss the Nigerian traditional culture (Skinner, 2002; 37).

The African people lost its own culture and identity during the colonial era as a result of the imposition of British culture and values on them. However, the British imperialism justified its colonization of Africa by telling that it is their duty to uplift the African culture from their primitive state to the modern state. However; this modernization causes the Nigerian interest to be exploited and this brings about the capitalist imperialism. Kawame Appiah in a recent work explains that the problems of identity linked with the framework of culture and proposes that culture “is whatever people make and invest with significance through the exercise of their human activity” (Appiah, 2006; 118), In other words; human beings could define their own identities under the biological and social cultural that their circumstances determined for them. However, some postmodernist fabrications admit that there are some traditional Africans who were loyal to their own identity and even the European colonizers couldn’t dichotomize them from their culture (Oyewumi, 1997; 31). The imposition of western values over the African people in terms of recognition, if they accept it or refuse, would have great effects on their sense at both personal and social levels. According to Connolly asserts that an identity is founded

in “relation to a series of differences and that it converts differences to otherness in order to be; in order to secure its own self-certainty” (Ladele, 2009; 72). This would imply that an identity personifies some oppositional proportionality in which it contains some good points to remain and some bad points to elude, and this kind of identity led to domination and obedience because the dominant power established this identity for its own interest. Therefore the Nigerian people felt prejudiced and they were seen inferior during the colonial period because the British colonizer controlled them and established an identity for them under western traditions and beliefs. This makes the Nigerian people alienated from their roots and made them obedient under the authority of British colonizers (Ladele, 2009; 73).

Moreover, the problems that African societies faced were multi-dimensional, for instance; slavery and colonialism cause them to abandon their traditional culture and identity and adopt the western system of life. The European thought that their culture is superior, so they told the Africans to forget about their past, history and their religion because they are considered as uncivilized people and in this way they can be civilized. Therefore, the western culture trespassed on the African culture in colonial period and they imposed their values on them, Udeani claimed that “The western system had succeeded in the erosion of the foundation of the African cultural identity” (Udeani, 2001; 97). Thus, this erosion as he clarifies, was estranged the Africans from themselves and alienate them strange from their own state. The indigenous elements of African cultural identity were completely destroyed by the western missionary activities including the African politics, social orders, religion, economics and their ethnic languages. This had great effects on the senses of African people who were exploited, attacked, and distorted by inferiority complex. Fanon specifies it by “In the man of colour there is a constant effort to run away from his own individuality, to annihilate his own presence” (Fanon, 1967; 60).

Thus, the Nigerian people were torn between the traditional culture of their birth and the imperious influence of western culture. They lost their identity; therefore, they are neither wholly African, nor wholly European, they remained in between, they were hesitant between two different identities. This dilemma made the Africans ignore their indigenous culture and feeling shy about their roots. They started to identify themselves with foreign identity. For example, they used western style, carried foreign names, and conversed in foreign languages. People in Niger Delta

region used “Pidgn” language as it was difficult for them to communicate with their local languages because they couldn't speak their local language fluently, so it is estimated in a short time, most indigenous languages will go extinct. The Igbo people in Nigeria had the same situation unlike Hausa or Yoruba, because most of the Igbo used English language in their conversations. Thus they couldn't communicate with their own local languages; they mixed their language with foreign words. Some high class families kept their culture and tradition and they didn't neglect some of their traditions in this dilemma. For instance; when the Igbo men were gathering together, they broke Kola nut which was a symbol of hospitality among Igbo people and there is not a tradition like this in Christianity. Yet some of this families begun with Igbo language in the time of breaking Kola with other follower prayers but they concluded with “through Jesus Christ Our Lord” (Eze, 2014; 144).

The colonial effect had two facets. First, it has separated the Nigerian from their roots, deteriorated their traditional order and distorted their soul. It made them to feel that they didn't have a deserved cultural or historical identity to maintaining. Secondly, it has given them an opportunity to re-examine their history and being conscious of their colonial past. As Achebe a committed writer, through his writings, portrays the disruption situation that colonialism wrought on his society. He perceives the situation in historical context for the evolution of the novel and its relation to history. He states “to help my society regain belief in itself and put away the complexes of the years of denigration and self-abasement; but it is also the writer's duty to explore in depth the human condition. In the African case, therefore the novel and history are the same- the novel is history; it is record of the history as Africans have seen and live it” (Achebe, 1965; 204).

Moreover, it was difficult to return back the identity of Nigerians because the elements of pre-colonial identity were no longer remained and they were all divested by European dominance power. The advocates of Negritude, Amie Cesaire and Leopold Senghor through their poems and scholarly articles examined to regain the indigenous identity of the black man by asserting that “Africans have a distinct culture and separate identity, which are in no way inferior to the colonizer”. These two poetics were uprooted from their traditional culture absorbed into French culture and society. Therefore, they were distressed that the blacks were depicted as uncivilized people without culture or history. The Negritude philosophy was

originated to negate this negative ascription, and to affirm that the Africans in fact had the history and culture. Césaire claimed that “Africans have a history which contains certain cultural elements of great value” (Pinkhan, 1972; 72).

3. ANALYSING THE IMPACT OF COLONIZATION IN THINGS FALL APART

Things Fall Apart is a modern African literature written by Chinua Achebe in 1959 and it's also a critique of colonial period and the impact of colonialism on the African society. It depicts the real picture of Nigeria when British imperialism arrived during the late nineteenth century and the early twentieth century which becomes an epitome of the whole Africa. He is able to articulate African reality in postcolonial literature through using Western fiction or language. He sets the novel to describe the traditional culture of Igbo society and the clash between the Nigerian society and the British imperialists who govern the state. The description is so real-like that it proceeds to comprehend the impact of imperialism and Christian missionaries on the Igbo culture (Thakur, 2012, 23). Collision between two different cultures causes great troubles and disrupts the Nigerian heritage culture. In his fictional world, he portrays the cultural values of Igbo community and how they lose their dignity during that period. They resist against Western norms and values that are imposed on them. They tried to reorganise their nation rather they get disillusionment in post independent era because of their internal dilemma. Achebe's aim to write *Things Fall Apart* was a kind of a sharp criticism and a critique of such novels like Joseph Conrad's *Heart of Darkness* who see Africans as primitive and uncivilized. Achebe documented that Africa was not founded within the period of British colonialism and that's why he wrote his novels in English to convey the real picture of Nigerian culture in pre-colonial and colonial period with a claim that Nigeria has its own history. Achebe often said that "Art has a social purpose and can influence things" (Granqvist, 1990; 28). He went on to resist against the exploitation of colonial powers and their beliefs which were imposed their authority on the Igbo community (Rhoads, 2011, 63).

The title of the novel comes from W. B. Yeats's poem *The Second coming* as a description of the chaos that has been made in modern period through the collision between tradition and modern culture. This causes a kind of cultural trauma because Nigerian people demand the recognition of their traditional culture. Achebe compared the poem to the situation of Igbo culture that transformed from their violent male tradition into the colonial powers in twentieth century. In *Things Fall Apart*, colonial powers who governed their state are criticized. They show their inner

anxiety about losing their dignity during the colonial period. This novel shows the Igbo values before the European colonial powers entered the village; they have their own culture, dignity, values, and their consolidation with other cultures. They resisted against the western government and Christianity. *Things Fall Apart* depicted the Igbo land which is located in the Eastern region of Nigeria between 1850- 1900, the period that is just prior to colonial time and it was just after the coming of white men to Nigeria. Umuofia and Mbanta are the setting of the novel; these two main villages in a combination of the “nine villages”. The fiction is consisted of three parts: the first and important part is the description of Umuofia before the advent of the white men. The second part, displays Okonkwo’s exile to Mbanta, his mother's village, as a result of his sin that is done against the earth goddess. It also describes the coming of white man to the nine villages and how they initially established the Church, their government, their trading system and gradually, exploiting the traditional ways of tribal life. The third part portrays the struggle between change and tradition that has been influenced the villagers, then the death of tribal system as well as the death of Okonkwo (Killam, 1971; 514). Immediately Achebe introduced the complex laws and customs of Umuofian tribe and their tolerance with each other. The novel focuses on Okonkwo who is the protagonist of the novel alongside with his characteristics. He is the greatest warrior in the Umuofian clan and the villagers respected him for his braveness and he honoured his village by achieving victory in a wrestling competition. While he was resisting against the new political and religious system of the white men so, he didn’t want to become a betrayal man and lose his social statues. He was controlled by the laws and norms of traditional society. Some complex laws and customs of Umuofian caused to create a number of outcasts and a number of villagers who converted to Christianity during the colonial period. For instance; killing Ikemefuna and her twin newborns have a great impact on Nwoye who is Okonkwo’s son who destroys his inner side and causes him to convert to Christianity. The people of the village have been captured between two religions, so they try to know which of them are better to adapt. Moreover, Achebe points out the appearance of European colonists and the unfaithful practicing of colonialism through the novel by three phases. The initial phase articulates when Okonkwo is in his second year of exile, his friend Obierika visits him and tells him about the white man’s arriving to their clan. “The elders consulted their Oracle and it told them that the strange man would break their clan and spread destruction among them And so

they killed the white man and tied his iron horse to their sacred tree” (P:138). Obierika also said “I forgot to tell you another thing which the Oracle said. It said that other white men were on their way. They were locusts...” (P: 138–39). The second phase of imperialism is during the second visit of Obierika to Mbanta “Nearly two years later Obierika paid another visit to his friend in exile the circumstances were less happy. The missionaries had come to Umuofia. They had built their church there won a handful of converts and were already sending evangelists to the surrounding towns and village” (P: 143). The third phase is the occurrence of white government they imposed their power on the villages and established their government but their judicial system in the villages led to destruction rather than progress (Frank, 2011; 1090). The narrator comments on this fearfulness, “But stories were already gaining ground that the white man had not only brought a religion but also a government. It was said that they had built a place of judgment in Umuofia to protect the followers of their religion” (P: 155).

3.1 Colonization

In *Things Fall Apart*, the main focus is the clash between two different cultures which is the result of colonialism that cause to achieve the process of colonization. Achebe doesn't merely portray the western culture but also the customs and laws of subcultures. Each village has its own laws and customs. As Umuofian clan take Ikemfuna and a virgin girl instead of a murdered Umuofian's woman. Ikemefuna's culture was dislike them through brings different folk tales which was exciting by villagers. Colonialism causes to reshaping the African continent in terms of religion, ideology, economy, politics, and society which Achebe highlighted in his fictions (Abukar, 2011; 2). The writer portrays the locusts as a symbol for colonizers that descended upon the village those locusts was a metaphor for the advent of the European colonizers who will exploit the Igbo values and severed the villagers from their own roots and culture. In fact, the villagers rejoice about the coming of locusts because they used as a resource for their food. In contrast, in Christianity locusts is the symbol of destruction and ruin so, Achebe choose it as a symbol for coming the British imperialist that they changed everything and convert the people to Christianity. Through the novel the phrase “they settled” repeats as it is allegorical phrase that the colonizer appeared suddenly though they became a harmful settler for changing the Igbo culture and took the benevolent interests of Africa. The writer

explicitly use the locusts again as it was an attention for coming the white man when Obieka's talked to Okonkwo that "the Oracle... said that the other white man on their way. They were locusts" (P: 130). Achebe describes locusts that they are so heavy which break the branches of trees as a symbol that the Igbo's culture and tradition break down by the colonialism and white settlement (P: 130).

In his fictional world, Achebe introduces the first European missionary who came to the Abame village and presented a tragic event where the villagers killed the white man because their oracle told them that they would bring the destruction to Abame. The villagers didn't understand anything about the white man and his religion. Here, Achebe highlights the customs and religion of his traditional culture who obeyed the orders of their oracle and they couldn't correlate with the western culture because, they are zealous to their culture and values. Thus, Achebe through the end of the novel displays the events that would happen as a result of colonialism that create a collision such as the Igbo culture couldn't endure the western culture. Moreover, when the missionary first arriving to Mbanta, they look for a king (P: 138). But the villagers said that they don't have the king thus the colonizer didn't find any one in the village to work with them so, British imperialists established their own system through taking assistant from the British government to setup their district commission and native court messengers (Nichols, 2009; 7). Moreover, those who are foreigners and live in Nigeria but they were not belong to Africa witnessed the bad treatment of imperialism thus they travelled and leave Nigeria. The novel indicates that the foreigners recognize the unfaithfulness of the district commission with the villagers. British government impose their power in Nigeria exploiting the opportunity of not having a governmental system, the villagers depend on the elders and worthy man of their clan. So, Igbo's was unhappy with their new system therefore, they have a democratic tribal system before that the elders in the village gathers together for making decisions for the problems that would happen in their village thus the clan elders ruled the village (Rhoads, 2011; 63). Each man has been evaluated by his own value "according to his worth" rather than "to the worth of his father". Although Achebe wants to describe their own people and system how they are tolerant with each other that merely Europeans saw them as a savage or uncivilized society. He thinks that his own culture and religion were much better than the Europeans who they came to convert them. Such as: Uchendo talked to

Okonkwo about the arriving of white men and he said “what is good among one people is an abomination with others” (P.104). Here, Achebe exposure to imperialists power and displays their conversations when they confronted the colonized people. When the white man arrived, he criticises the Igbo's customs and religion and said that their gods are not true at all, they worshipping false gods the gods of wood and stone and their customs are bad (P.135). But Igbo's tradition was unlike Europeans, they believe that “It is good that a man should worship the gods and spirits of his fathers” (P.139) therefore, they have to worship the gods of their ancestral even if they are not Igbo's god. The writer described both religions of colonizer and colonized people as a result of colliding two diverse cultures. In European tradition, men fight against their brothers over the religion issues however, Igbo's tradition doesn't allow their people to kill each other, it is a crime against the earth goddess and they have to be punished (Rhoads, 2011; 63). Further, the European holy wars proved that men struggles each other over the religion but in Igbo it's abomination to kill a member of the clan rather it's a problem between the man and the god means that their personal Gods decided for them (P.148). In Mbanta, the Christian missionary's opinion was opposed to Igbo gods' opinion that they tell the Igbo to kill each other (P.135). In fact, the gods forbids the villagers to fight against another villages so, at the beginning the oracle prevents the Umuofians to go to war (P.9). In *Things Fall Apart*, Europeans kill the Igbo behind the religion reason not on the base that they are Igbo man such as the destruction of Abame by Europeans in revenge for killing a white man (P.129).

The central issues of Achebe's fiction were political and religious violence. He portrays through depending on characters that they are enthusiasm to their religion. In all of Achebe's novels, spiritual issues are obvious even, if he indirectly presented but he had connected to social conflict or political power. Incompatibility between two cultures begin within the advent of European imperialism that religion was the first issue to focus on in order to convert the Igbos to Christianity. When the white man first arrived at Mbanta, he told the villagers that all of them have one god and belong to one god and all of them died and “went before him for judgement” (P: 137). Also that he has been sent by god to tell them that your gods are false so it's better to leave your religion. He explains the Christianity but he couldn't convince all of them, the villagers make mockery and Okonkwo thought that he was a mad man.

Nevertheless, the young Nwoye had been attracted by the poetry of the new religion which is taught by the white man so, it could be answered Nwoye's questions about the death of his foster brother Ikemefuna and leaving the new-born's twin in forest to die thus, the poetry is calming down him "like the drops of frozen rain melting on the fry plate" (P: 110). Therefore, Achebe focused on the social conflict as a result of two different cultures appeared in social life which has a great impact on zealous characters like Okonkwo. The inevitable clash between Okonkwo and his son symbolize the changes that brought by Europeans and caused to break the relation between Nwoye and his father (Killam, 1971; 524).

A new life begin through building a new church in Mbanta where the land have given to Europeans located in the evil forest because the elders of the village thought that the sinister spirits would kill them after two or three days. Instead of that the church won a large number of people. Furthermore, the church offers refuge to those who outcasts from Igbo society. European principles gives a live to new born twins who thrown away by traditional laws. The narrator tells the story of Nneka that outcast from society results of that she produces twin children so she became the first women that church welcomed her:

Nneka had had four previous pregnancies and child-births. But each time she had borne twins, and they had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman and were not unduly perturbed when they found she had fled to join the Christians. It was a good riddance (P: 143).

Likewise, the church won many converts from the "efulefu" who were the title less men and converted to Christianity in order to find the worth of their existence. Also, the principles of new religion allow the outcasts to shave their hair without being dying even if they break a taboo as traditional customs imposed upon them. The marginalised people who welcomed by church they have right if they refused to deal with other outcasts as a members of marginalised caste, the church treated them equally without raised the status of one over the others. Nwoye's conversation destroyed Okonkwo's inner side because Okonkwo thought that he was like his careless grandfather and Nwoye's actions were unacceptable by his father. While, he treats him strictly but he still thinks that he become a clansman. Nwoye rejects the Igbo's values and customs. Therefore, He converted to Christianity that cause his

father became disappointed about him. He finds that Christianity stood against things that Okonkwo believed in it. Okonkwo sorrowfully express his sadness about losing Nwoye. He always thinks that how he has a son like Nwoye, he worked hard in his life in order not to be like his grandfather but he resembled Nwoye to his grandfather Unoka. He wants to comfort himself through thinks about the time when he was famous and being called “Roaring Flame” in the village. But he knows that “Living fire begets cold impotent ash” (P.115).

Within the advent of British, the struggle between these two distinct cultures was continuous. Here, Achebe shows the events that would happen during colonialism as a result of having two diverse cultures in a society. The British imperialists tried to expand their power not only through religion but also through establishing judicial government and education system. Achebe comments that, “The white man had not only brought a religion but also a government” (P.146). In Umuofia, the colonizer had built a place of judgement to protect their followers who were converted and they warned the clan that “They hanged one man who killed a missionary” (P.147) and also those who make much more troubles have thrown out from the clan. Through the novel, the actions of colonizer and the reaction of colonized people are apparent. After the church win a great number of people, a convert man who was enthusiastic for the church has killed a royal python that it was called “Our Father” by the Igbos but he was growing disrespect for the Umuofian's custom. Even, the elders of the clan didn't announce the war against the Christians instead they ignored them. Okonkwo was very angry about the clan's decision and called them “A womanly clan” (P: 150). In fact, he thinks that the villagers have to resist against the colonial power because they were losing their cultural values.

The presence of British colonizer had created a great disaster on the Igbo's traditional life style as well as multiculturalism cause to weaken the kinship bonds between the Igbo during that period. So, new generation were converted to Christianity because of bad customs that owned by the Igbo's tradition culture. The new generation have bothered by their old tradition so; they eagerly began to learn new Ideologies and beliefs of British colonizer. Thus caused the Igbos not more acts as one. Before Okonkwo returns to Umuofia, he decides to hold a feast for mother's kinsmen in order to thanks them for that period that they were welcoming Okonkwo warmly. Through the feast the oldest man thanked Okonkwo for his fidelity to his

culture, his greatness and expresses his anger anxiety about the younger generation that the church won it:

An abominable religion has settled among you. A man can now leave his father and his brothers. He can curse the gods of his fathers and his ancestors, like a hunter's dog that suddenly goes mad and turns on his master. I fear for you, I fear for the clan." He turned again to Okonkwo and said, "Thank you for calling us together (P: 157).

3.2 The Colonizer and the Colonized

The narrator concentrates on Igbo people in *Things Fall Apart* and how their culture exploit by the advent of British colonizer who brought social disorder, cultural destructions and religious collapse. Therefore, it is highly important to analyse the major characters in order to understand more better about their cultures, religions and ideologies:

3.2.1 Mr. Brown

Achebe displays the sympathetic and cruel sides of British imperialists during that period. He was not mysticism to his culture only to shows the negative aspects of British colonialism. Through the characteristics of Mr. Brown he could able to portray the good attitude and activity of some colonialists toward the colonized people. From the whole, Brown has an ability to listen to two sides in a dispute, and advise a compromise acceptable to both, therefore, he won a large number of converts. The villagers were less concern about the coming of the white man, even though they have brought Christianity but also they became benevolent for the Igbo through building trade posts and money has been flowed in Umuofia because the palm oil and kernal have reach the great price. Mr. Brown, the white missionary, who leads his flock from the fights of the clan. He built a school and a hospital and asks the villagers to send their children to school to learn and write if they don't do it, in future strangers would come to rule them. Though, the villagers rejoice about his hospital which has a good service by giving a medicine which was quick in working and he has a great role to convince the villagers thus he successes in his work. When Okonkwo returns back to Umuoufia, Brown paid him a visit and said that Nwyoe was in the training course college for teachers but Okonkwo drives him away with violent threats (Raviya, 2014; 5805).

Achebe doesn't one side in its description of colonial. He displays the economic interests of multiculturalism within the contact with each other. However, Brown was a colonialist but his presence became enlightened. He doesn't know the Igbo traditions and norms but he respects their values and never allows his flock to antagonizing the clan. He deals with the clan peacefully and harmony. In addition to, he talks with Akunna over religion without being edgy or insults him. Achebe utilizes Mr. Brown as a defeat for the missionary. Even though there were people still in the village who preserve and keep on their traditional way of life. Although, Brown said that "There is one supreme God who made heaven and earth but Akunna said "We have one supreme God and also believe in him and call him Chukwu he made all the world and the other Gods" (p169). According to heavenly religions it's forbidden to worshipping the idols so, Mr. Brown said that the Igbo are worshipping the false God which is wooden idols but the Igbo also criticising them that it's impossible to worship a god that has a son without being married. Nevertheless, it's difficult to say that colonialism has only the positive side because the Igbo's tradition suddenly has to assimilate into European culture and leave their tradition culture and religion. As Mackenzie connects the religious problems to the power of authority and it's impossible to operate or co-exist the religions of Nigeria and the Christian West together in Umuofia, so "The economics of Mr. Brown's religion demand ideological substitution, not occurrence or hybridization" (Mackenzie,1996; 128). However, Mackenzie's next claims observe that the majority of Umuofians who believes in Christianity had still connection with some of their old traditions. They have saved some of their values which are worth to maintain. Mr. Brown continuously, serves the villagers till his health became weakened and his position replaced by the one who reversed him entirely (Nichols, 2009; 9).

3.2.2 Reverend James Smith

Just unlike Mr. Brown, another white missionary who was Mr. Smith, he was a successor of Mr. Brown. He was a rigorous and intolerant unlike Mr. Brown. He always caused problems between the church and the clan. Therefore, he didn't want to respect and knows the Igbo traditions and norms. Even though, he has a bad treatment with the converts in the church and he requests them to obey the whole orders of the Bible. He was not satisfied with Brown's policy of missionary because he believes that he was not strict but tolerant with the villagers and neglect his duty

as a missionary so he couldn't convert a large number of villagers to Christianity. Although, he demands his converts to cut off their ties with their indigenous culture and encourages them to fight the clan. Achebe shows his characteristics through unmasking the "egwugwu" the negative side of colonialism reveals the real picture of colonial government and judgement affairs how they smashing the Africans for their interests. Enoch was one of the Igbo's people but he converted to Christianity. He encouraged by Mr. Smith to unmask the "egwugwu" in public during the Igbo's feast for thanking the earth Goddess. Therefore, the villagers were very enraged about his violation from uncompromising Mr. Smith and they decided to burn the church to the ground. Through the novel, the Igbos are seen tolerant by their viewpoints as Ajofia, who is ready to burn the church, he said to Mr. Smith: "You can stay with us if you like our ways. You can worship your own god. It is good that a man should worship the gods and the spirits of his fathers. Go back to your house so that you may not be hurt" (P.180). The narrator reveals the complex system of power in Nigeria during the early 20th century. Although, Smith was insistent that the villagers couldn't touch the church and said "Tell them to go away from here. This is the house of God and I will not live to see it desecrated" (P: 180). But his interpreter conveys his message incorrectly instead of that he tells them that Smith said leave this trouble to his hands so, the interpreter wants to calm the villagers as a result he was a native African and afraid from the aggressive of the clan. Here, language becomes an obstacle tool between the colonizer and the villagers as a consequence to place misunderstanding. For that reason the villagers have to promote Mr. Brown's believes that sending their children to school was important to learn and write in order to rely upon themselves for maintain their autonomy in future (Nicolas, 2009: 10).

3.2.3 Okonkwo

He was the warrior and the wrestler in his village so he achieved the statue in his society by brought honour to his village. He always working hard in order not likes his father Unoka who was a failure in his life. However, he is not happy with his life and his society that he lives in. There are many factors that make him gain self-consciousness and realize the alienation of Igbo's old conventional culture in general. The narrator concentrates on Okonkwo in the entire parts of the novel as a key character; the first part of the novel uncovers the life style of Okonkwo; how he

was happy with his religious customs and beliefs, socio-political system and with his Igbo traditional culture. The second part, tells the story of Okonkwo's exile from Umuofia to Mbanta due to the religious custom of his culture, as well as the advent of white missionary and colonial administrative that oppressed Okonkwo. The third part is about Okonkwo's return to Umuofia where he found that the missionaries and colonial British governed the village. It also focuses on the tragic events that happened through the arrival of aggressive European missionaries and caused Okonkwo to give up his life because he couldn't find any way to assimilate or get compromise between the two worlds the Africans and the Europeans but instead he commits suicide (Raviya, 2014; 5789). According to literary criticism, social desolation considers as a problem for those intellectuals who is colonized. Though Okonkwo was the leader of the clan, his exclusion really does not result of insufficiency in his duty. Okonkwo's exile is the punishment according to the rules of his clan because he made a sin against the earth goddess:

The only course open to Okonkwo was to flee from the clan. It was a crime against the earth goddess to kill a clansman, and a man who committed it must flee from the land. The crime was of two kinds, male and female. Okonkwo had committed the female, because it had been inadvertent. He could return to the clan after seven years (P: 41).

Achebe portrays the whole aspects of his culture through Okonkwo he shows the profound system of Igbo tribal culture. Okonkwo works hard before the accident in order "to become one of the lords of the clan" but now he becomes disillusionment because his destiny draws him to another way. Due to the crime that he has committed in his village Umuofia during the large funereal ceremony of the warrior Ezeudu, The men performed the salutation to the warrior in his funeral by beat drums and firing their guns. Accidentally, Okonkwo's gun had fired and killed Ezeudu's sixteen-year-old son. As a result of that the elders of the village decided to exile Okonkwo to Mbanta, a village of his mother's kinsmen for seven years. Therefore, he started his life in his mother's land depend on principles that he has in his youth in order not be destroyed completely (Killam, 1971; 2014). Uchendu always tried to comfort him and decrease his graveness through explains the principles of life. He told Okonkwo that he also faced many difficulties in his life even so, "I did not hang myself, and I am still alive" (P: 126)

Achebe introduces the advent of British colonizers in his fiction, first as missionary and then as the colonial administrative and governmental system. Obierika paid two visits to Okonkwo during his exile. He told him about the arrival of the white man at Abame it is one of the nine villages. The Oracle said that they had to kill the white man, they obey the oracle's order and killed the white man but the colonizers took their revenge by destroying the village. Okonkwo believes that the villagers of Abame should arm themselves and kill the white man. These violent actions don't reflect the Igbo principles; though it is a crime to kill a man according to the Goddess of earth. Throughout the novel, the Igbo values is in favour of peace while dealing with the conflicts that happened instead of resorting to violent reactions and all of these give some clues about Uchendu's personality who said that killing a white man in Abame is a foolish action because they didn't know his aim. In accordance with the hidden expansion of British reign, everything has changed and the Europeans created a number of enemies within the tribes through converting village members to Christianity (Raviya, 2014; 5790). Obierika paid another visit to Okonkwo and stated that the white men arrived at Umuofia and had built their church and won many apostasies. However; the apostasies were not the worthy men, they were ostracized from society and they were "efulefu" which means worthless empty men. Hence, the narrator describes the missionaries how they spread over the villages and controlled them. The evangelists arrived at Mbanta and Okonkwo believed that they came either for convincing them to go out of the village or to destroy the entire village. Therefore, Okonkwo went to market square to listen to the white man but eventually he considered that he was a madman because the white man told them that the Igbos have to leave their beliefs and norms and assimilate to western values and norms (Killam, 1971; 521).

Although, Achebe focuses on the expansion of the social conflict as a consequence of having two different ways of life that have a great impact on the relationships between families or people. Within the arrival of the missionary, the relationship between Okonkwo and his son Nwoye was ruined. Nwoye began to doubt about his native religion and he realized that the new religion could answer the questions that spins in his mind. He questioned the killing of Ikemefuna and the newborn twins; therefore, he converted to Christianity. On the other hand; Okonkwo was still insistent on struggling against the new way of life and he entirely refused

Christianity. However, many critics have justified Okonkwo's misfortune as a result of Okonkwo's "refusal of the new order, as well as the collapse of the old order" (Okpala 2002, 562), Okonkwo thought that the reason behind these troubles were British colonialism without thinking about the metaphysical construction of misfortune. However, Okpala claimed that Okonkwo was unfortunate and this led to his committing a suicide. The reason behind Okonkwo's misfortune was not only colonialism but also belong to the rules of his culture that all obey the orders of their personal god or "chi". Achebe clarifies it by saying "clearly his personal god or chi was not made for great things" (P: 122). The narrator tells this statement when Okonkwo was living in exile because of the accident that happened during the burial of Ezeudu. At this time the new way of life has not come to Umuofia but his unfortunate situation is about his chi or his personal god. Subsequently, Nwoye discarded from "traditional sanctity" for "the poetry of the new religion" (P: 173). Okonkwo deeply thinks and thus told that "Why he cried in his heart, should he, Okonkwo, of all people, be cursed with such a son? He saw clearly in it the finger of his personal god or chi" (P: 144). Okonkwo's ideas were transmitted through the consciousness of the narrator, and his consciousness shows that Okonkwo's calamity results from his agreement with his "chi". However, it is apparent that Okonkwo deals with the spirituals and he is not alone in his life but he shares everything with his personal god "chi" (Okpala, 2002; 562).

3.3 Racism

Achebe's main aim to write *Things Fall Apart* was to display a complex and dynamic society to attract the European's attention who thought that African continent is primitive, simple, and underdeveloped. Unless Africans could be narrate their aspects of life through literature. Achebe believed that the facts of African continent would be turning mistakenly by some European authors, even by those who have good intent; such as Joyce Carey did in *Mister Johnson*. Carey who worked in Nigeria during the colonial era and he was sympathetic toward the Nigerian people. Yet, Achebe realizes that Carey and other western writers like Joseph Conrad have a false impression about Africa. Many European writers know Africa as a dark place and its people as uncivilized or savage; so Achebe considers this pessimist portrayal of Africa as a racial theory in colonial period. He also refers to Conrad who wrote about European colonialism but he reduces the prestige of Africa by

portrayed them as savage and uncivilized people in his novel. He considered that the British imperialism has a great influence on Africa and this imperialism developed the African civilization. Therefore, Achebe explains his inner anxiety about the untrue picture of Africa and said that “Joseph Conrad was a thoroughgoing racist. That this simple truth is glossed over in criticisms of his work is due to the fact that white racism against Africa is such a normal way of thinking that its manifestations go completely unremarked” (Brooker & Widdowson, 1996; 267).

According to Fanon Frantz racism is produced by modernity. He realizes the subject of blackness after the expertise of the physical gaze of whiteness. However, Achebe defines the theory of racism as a productivity of modernity. He returned the appearance of this theory with the history of African when confronted with colonialism and modernity. Because he realizes that he truly descended from which group so he knows the distinct between his culture and the culture of others (Garuba, 2008; 1646). Naturally; the colonization of Nigeria was racist and this can be perceived through *Things Fall Apart*, Achebe used three characters Mr. Brown, Reverend James Smith, and the district commander to give examples of racism. Collision between two different civilizations resulted in the appearance of the theory of racism. At the beginning when the white man appeared in the village, the Igbo people call them “Lepers” and “Albinos” (P: 138), this situation showed that the Igbos have shocked because they saw odd people with different skin colour. In other hand, the European thought that they are superior and they described the Africans as primitive and uncivilized so they documented the history of Africa with the presence of imperialism (P: 209). The first missionary who was Mr. Brown deals with the Igbos genially in order to make them participate in colonization and give up their beliefs. He applies the paternalist system to the Igbo culture during his authority and thinks that God sent him to help the Igbo people. He refused the Igbo beliefs as he thought that they have so many Gods and told them that there is only one supreme God and the others are false. He claims that the European medicine and education are developed and the Christian theology and ideologies are superior. Although racism doesn't appear in his words clearly, but Mr. Brown's soft tactic caused the confusion and conflict among the Igbo people by won many apostasies (Fawzy, 2010; 106).

When Mr. Brown's health deteriorated, Mr. Smith who was a racist evangelist took his place. He also tries to convert the Igbo people to Christianity but he acts different

from Mr. Brown, “he condemned openly Mr. Brown’s policy of compromise and accommodation. He saw things as black and white. And black was evil” (P: 174). Mr. Smith obviously shows that the white are civilized and superior in compatible with the Africans. He was more ambitious for his religion and he tried to persuade the Igbo people to leave their religion and convert to Christianity. However, Achebe ironically uses Smith who made a distinction between white and black to show how racism affected people during the colonial period. The English men were not only racist in his thought, but also they used religious ideas and they were all instilled with racism. As Achebe points out “He saw the world as a battlefield in which the children of light were locked in mortal conflict with the sons of darkness” (P: 174). Here, the children of light were considered as a symbol of white skinned children, because light is a signal of white colour and sons of darkness were considered as a symbol of black skinned children because dark is a signal of black colour. Thus; it means that racism has a great impact on the Igbo people during colonization period. Moreover, the author ironically named the characters in his fiction and uses colours such as “Brown” has a generic personality; it is reflected in his name because he was tolerant and helpful for the Igbo people. He could be able to deal with black people and respect them. In contrast, Mr. Smith was intolerant man and he has a loud tactic unlike Mr. Brown. He always created problems between the church and the clan and also encourages the apostasies to affront the traditional Igbo culture. He was also strict with apostasies in the church; he treated them in a very rude way especially with those who didn't completely understand the doctrine of Christianity or reserve some of their religious beliefs along with Christianity (Raviya, 2014; 5795).

Therefore, Achebe named him “Smith” in order to show his intolerance in his act and to display his violent actions. He even asked the apostasies to leave their traditional beliefs completely. He suspended the woman from the church because of she pours the new wine in old bottles so he doubts whether she has lived between the two worlds or not (Hoegberg, 1999; 77). This is the metaphor used to show that there are still some apostasies that have connection with their roots. When Smith heard the story of “ogbanje” from the most faithful people which means the existence of the evil spirits that brought misfortune to family, he didn't believe in the literal existence of “ogbanje” because Smith doesn’t like to understand the principles of Igbo people but he attempts to impose his own ideology upon the clan. As Achebe said:

Within a few weeks of his arrival in Umuofia Mr. Smith suspended a young woman from the church for pouring new wine into old bottles. This woman had allowed her heathen husband to mutilate her dead child. The child had been declared an ogbanje, plaguing its mother by dying and entering her womb to be born again. Four times this child had run its evil round. And so it was mutilated to discourage it from returning. Mr. Smith was filled with wrath when he heard of this. He disbelieved the story which even some of the most faithful confirmed, the story of really evil children who were not deterred by mutilation, but came back with all the scars (P: 174).

The third character who was also a racist man was the district commissioner. He worked at a low level in government administrator. He is a prototype of Europeans who thought that they have a great experience about Africa and have a usual perspective that they are “Primitives”. However, he was unprofessional anthropologist; his participation in colonization proves the Igbo people only the objects of his study. The book that he intends to write about Africa including just a paragraph about Okonkwo’s tragedy, this showing the misunderstanding of white colonizers of African culture. Even they didn’t want to understand the Igbo’s culture just they intended to impose their ideology in order to achieve social control. However, the district commissioner saw himself as an expert on Igbo people this is the other characteristic of racism. Achebe described Okonkwo’s tragedy through the novel proving that he narrates the real tragic life of the Igbo culture that falls under the colonial dominate culture. This proves that Achebe’s novel exactly the opposite, because it records the real African tradition culture (Fawzy, 2010; 106).

Here, Achebe also deals with the colonizer’s viewpoint from which the Europeans influenced because of the ironic ambiguity of African novelist; thus, they invest in the European tools. The white commission was not able to understand the humanity behind Okonkwo’s tragedy which was mostly about the demoralization effects of the new order. He said that he could write a chapter or at least a paragraph on Okonkwo’s life. Thus he scorned the Igbo people because he only wrote a paragraph about the violence acts of the “savage” and this shows the intolerable lives of non-white people. This obviously shows the theory of racism. Achebe was able to write a historical novel on Okonkwo’s life to display the history of Africa that Europeans called them “primitives”, the colonizer were exploited the Africans by called them primitive or uncivilized in order to achieve social control (Mart, 2011, 194).

As he walked back to the court he thought about that book. Everyday brought him some new material. The story of this man who had killed a messenger and hanged himself would make interesting reading. One could almost write a whole chapter on him. Perhaps not a whole chapter but a reasonable paragraph, at any rate (P.197).

Another example of racism is a sentence that concluded the novel and the commissioner gives this sentence to the title of his book about the Igbo people: “The pacification of the primitive tribes of the lower Niger” (P: 197). He used the keyword “primitive” this shows that he clearly considers the Igbo people as uncivilized because he thought that other human beings except the white are primitive and evil. Although he didn't pay any attention to Okonkwo's fatality as a result of new system of life, he ignored the situation and still thinks that he brought peace and civilization for the Igbo. He was arrogant and racist especially towards the indigenous tribes. The narrator tells this scene about the book that the commissioner wrote, is a signal to Joseph Conrad's novel, *Heart of Darkness*. Conrad uses a character in his novel whose name is Kurtz, he does just like the commissioner do and he wrote a pamphlet and he named it the “*Suppression of savage customs*”. Thus, Achebe satirizes the perspective of Europeans toward the Africans who only address to by using some notions such as primitive and pacification. These notions were exploited by the colonizers due to expand their power for their interests (Rhoads, 1993; 63). In addition to this, it's highly ironic that the commissioner has chosen this title, because the British colonial brought destruction for the Igbo's culture and caused their culture need pacification. The Igbo people were live in peace before the imperialists came. If there was a conflict in their tribal life, they soon found a way in order to avoid the war. Hence, Achebe claims that it is all about imperialism and the imposition of western culture and their extreme behaviours without any attempt to understand the other cultures. The commissioner knows very little about the Igbo people and he scrutinizes carefully in order to choose a title “after much thought”. This reveals the ignorance of him rather than the ignorance of Igbo people who live in peace and stability until they came and threw into chaos. “He had already chosen the title of the book, after much thought: The Pacification of the primitive tribes of the lower Niger” (P: 197).

Achebe in his historical novel shows the harm that is caused as a result of colonialism and the theory of racism. Actually, it has a great impact on the African

people. As Diamond's theory illustrates that there is no reason for one race or culture to be superior to another. In the process of colonization the main is to exploit a group of people by imposing their authority on the state and severed the indigenous people from their roots. Although Achebe was not racist in just to point out the negative sides of colonization, he criticizes his society as well as he does to the imperialists. Adewale Maja Pearce thinks that one of the Achebe's aims in *Things Fall Apart* is to affirm that "the spiritual values of pre-colonial Africa were in no way inferior to those of Europe, merely different" (Mackenzie, 1996; 134). Thus that difference causes to become a source of sensitivity between these two cultures. For centuries, no one could able to challenge the Umuofian's religious codes and practices. They were stable for a long time they even weren't able to develop strategies for adaptation or confrontation; for instance, no one could think their sacred "Python's" sacredness and could not ever be challenged. The authority of white evangelizes causes to break down the norms of Igbo's community. For example the evil forests became a place for life and no one can depict it as evil any longer and the apostasies were welcomed warmly by the church where built it in evil forest so they were not thrown out anymore and their traditional religion and rituals were destroyed. The "ideological pacification of the colonized occurs when this insidious and humiliating idea is decisively implanted in African psyches and is accepted by Africans as their destiny" (Serequeberhan, 2010; 28).

4. ANALYSING THE IMPACT OF COLONIZATION IN NO LONGER AT EASE

No longer at Ease is another novel by Chinua Achebe written in 1960, the year when Nigeria declared its independence from England. It belongs to postcolonial literature which still exists. Many writers around the world raised their voice about the issues that happened in Africa, India and West Indies, all of which appeared and produced a new literature to indicate the problems happened during colonial period. The African culture couldn't be accepted by British colonizer so the Africans ask for the recognition of their culture or identity. Collision between two distinct cultures leads to many troubles in language, education, religion, and struggle between modern and traditional customs. Even the colonized people moved to the colonizer's land for instance in *No Longer at Ease* Obi who is the protagonist faced many difficulties like nostalgia for home, memory, and desire for the homeland. Achebe shows his retrospect life through the protagonist in his fiction. He was born in Eastern Nigeria in the village of Ogidi in 1930. His father was a catechist in a church. He was brought up in a Christian family in Nigeria. Obi Okonkwo is a protagonist in *No Longer at Ease*, his father was also a catechist and from a village Umuofia in Nigeria. Achebe's novel is a series of interrelating narrations about the destruction of old traditional customs by British colonialism. *No Longer at Ease* is the following and also the compliment of *Things Fall Apart*. It's about the new generation in Nigeria who converted to Christianity and adopted new ways of life, for instance; Obi was Okonkwo's grandson, He got a scholarship from Umuofian progress union to study law in England but he changed his mind instead he studied English. Similarly, Achebe won a scholarship to study medicine at the University of Ibadan but after a year of study, he decided to change his specialty to English. The difference between the writer and the protagonist is that Achebe studied in his homeland Africa but Obi went to England for his education which created another problem in the novel (Killam, 1971; 531).

Throughout the three decades (1940-1960), African people attempted to take their independence from British and French colonizers. The writers began to write about the colonizers in foreign language such as Nigeria adopted the English language. The writers were very powerful and complex in their writings. Achebe metaphorically, uses hybridized language such as Ibo and pidgin language while the characters

speaking English as a “compositeness” which is a kind of disconnection. For example, when Clara was in trouble with Obi: “leave me, ojure’ she said, snatching her hand away” (P: 19). Achebe had taken the title of the novel from T. S. Eliot's poem, *The Journey of the Magi* parallels to Obi's journey from his homeland to England, where he culturally and intellectually achieved a great experience there. When he returns to Nigeria, he feels that he is a foreigner to his homeland and “No Longer At ease” with his fellow countrymen and their traditional ways and their religion. He found himself trapped between traditional African society and Western values and culture. Later on, the predicament of life descended him into corruption especially bribery which caused to succumb his life (Frank, 2011; 1095).

In the middle of 20th century, when Christianity has a profound impact over Igbo's life Achebe wrote *No Longer at Ease* as a socio- political criticism about the expansion of corruption in Nigeria and he describes the reaction of second colonized generation against the western values. Through the protagonist Obi Okonkwo, he illustrates the situation of how he has taken the bribery. At first, he was like Achebe who stood against the rottenness of his society and refused bribery. Obi returned to Nigeria after studying English in a university of England. *No Longer at Ease* begins with a trial against Obi that happened some time later of his return. Furthermore, the novel clarifies how Obi descends into corruption, specially, bribery. He attempts to become a “pioneer” in Nigeria to end the corruption in government and urges for change. However; it seems that the corruption spread throughout the state. Everyone in Nigeria even the white man and Umuofian Progressive Union know about what people do in order to gain access for services and obtain their favours. Men offer money and women offer their bodies to reach their goals in the government. Obi thinks that if he didn't take bribe he could change the state. During his time in England, he wrote a paper suggesting how high positions in Nigeria can get rid of this corruption. He believes that if the positions of old Africans in government replaced by the new generation who they are educated and ideal like “Obi”, then the corruption would come to an end, as he has a “theory that the public service of Nigeria would remain corrupt until the old Africans at the top were replaced by young men [and women] from the universities” (P: 31). Obi always thought how to build a future for his country. He was hopeful that he could change the state but he

failed when he had fallen in financial crisis and this led him to accept the bribery (Cited in <http://web.stanford.edu/>).

Moreover, the novel begins with the trial which is the entire problem of the story with a great influence. It reveals the trials judgement at present and goes on to a backwards to show how Obi experienced many problems. Stephen Criswell notices a similarity between Obi and Joyce Cary's *Mister Johnson* said that "A native African protagonist, who find themselves trapped between traditional African society and western values and culture, both novels' protagonists are isolated, alienated, disconnected individuals" (Criswell, 1998; 45). *No Longer at Ease* describes the materialistic influence of European culture over the new generation of Nigeria. It also shows the corrupt forces behind the victory of a country as an independent state. Obi left his village for western education and for the European post. He always felt himself as a stranger at his home. He is caught between the two extremes culture where his territory transformed and people followed the post-colonial world. Obi was at the beginning of the generation of change. Initially, he faced many difficulties for instance; he lost his love because of the traditional customs. He finds himself in a great financial crisis and also he lost his mother. These events made him to take a thing which he always refused and believed as a corrupt act. Even though he took bribe, he always felt guilty and at the end of the novel he swore to not take any more and become a part of this corruption. Here, Achebe raised his critical voice to get the society rid of this corruption and he wants to catch attention of the world and to make Nigeria's new generation to be aware of it (Frank, 2011; 2011).

The function of Education has a great impact in the novel. The most important thing for Obi was his education that he obtained from England. When he returned he has a great status in his homeland and all respects him. Simultaneously, his precious education makes him feel guilty and a stranger in his own Nigeria. His life has been secured by access all services. He is filled with idealism and Western education that's why Nigerians expect a high position for him. However, he has made several mistakes when he takes a reception by the Umuofian Progressive Union; for instance; he wears a short sleeved shirt and behaves like a European man and causally speaks English. As the narrator quoted "Everybody was properly dressed in Aghada or European suit except the guest of honour, who appeared in his shirtsleeves because of the heat. That was Obi's mistake Number One. Everybody

expected a young man from England to be impressively turned out” (P: 11). Obi was responsible to act in a proper way in his home and he also should be faithful to his “education and promise”. Ironically Achebe illustrates that his education doesn’t teach him how to be far away from corruption. He also criticises those who are in high position and take bribe nevertheless, they accused him. On the other hand, the educated new generation attempts to expulse the Europeans in order to take their government back into their own hands even if it’s the colonizer’s education. They were assimilated by the dominant power and lost much of their inherited culture. Thus, they searched for their national identity because their culture didn’t accept by the British power during colonial period. Obi thinks that he could rescue his society from corruption through his western education; however, instead he was doomed as a result of taking bribe. Mr. Green and the British councilman converse with each other in the Bar, Mr. Green who was Obi’s boss and an stereotypical man blamed the Africans by claiming that it was the British which brought education to the Africans but they didn’t take any benefit from it so “The African is corrupt through and through” (P: 2). When Mr. Green and the councilman in the bar, there were also many other Europeans in the bar. Furthermore, another friend arrived and joined them. He ordered a Heineken which is interpreted by Achebe as the presence of Western Europe in Nigeria in the late of 1950 and the stereotypical character of the colonial world. Furthermore, another statement in the novel shows how the colonizer controlled the state through imposed their power, religion and language. For instance; one of the men in the bar says “One beer for this master” (Achebe, 1960; 3).

On the other hand, traditional customs sometimes hinders such progressions. While Obi in England, he always misses his home, his family and wrote nostalgic poems about Nigeria, his country, that “first became more than just a name” for him which is a kind of a genre that has arisen in the postcolonial literature. Obi felt in love with Clara who is a Nigerian girl and she was also in England for study. However, He couldn’t marry Clara because she is an outcast that his traditional norms didn’t allow him to marry her. Although, Obi was not enthusiastic for religion, he still didn’t revolt against his root. His love for his parents makes him end up the engagement because his mother threatened him by saying she would commit a suicide herself if he married Clara. Losing his beloved, the death of his mother and the crisis of his

financial made him take bribe. The title of the novel refers to Obi who dropped into difficult situation. He finds himself that he is no longer at ease with his African society where they take bribery, where his tradition avoid to marry a girl that he loves, and where his contempt grows toward the people belonging to the same place he was born. However, he is not at ease with British sector such as with Mr. Green. He always thinks what to do in order to civilize his country. He suggests many ideas in his memory to apply but when he returns everything reverses in his memory. He couldn't stand alone to provide the state. As Fanon Frantz in his piece "Towards the African Revolution" asserts that African intellectuals have to revolt against western ideology and leadership. He also criticizes them as they do nothing to change the state or to liberate the continent from colonial domination and imperial. Furthermore, they also have no effort to help them achieve their independence, to improve their economic situation and to become sufficient for themselves. Likewise, Achebe said that "the writer cannot expect to be excused from the task of re-education and regeneration that must be done. In fact he should march right in front" (Achebe1976: 45). He tried to analyse the role of intellectuals that should have the moral sense toward their age and society. Although he mentions the name of the writers, he also points his pen to intellectuals and called them intelligentsia (Nwagbara, 2012; 240).

4.1 Clash of Traditions

The main theme of *No Longer at Ease* is the clash between two different cultures which are the Nigerian culture and the European imperialism. Achebe in his first novel describes the norms and customs of pure Igbo society before the presence of British imperialism and the situations of first collision between the British imperialists and Igbo culture at the beginning of 20th century. Nevertheless, this novel is the complement of the first novel showing the perspective of Africa to what extent the colonial British system influenced and changed the Igbo society in the middle of twentieth century. It depicts both the positive and the negative sides of British colonization and how the Igbo people deal with new religion and cultural collision by telling the story of a tragic hero who is the grandson of Okonkwo, the protagonist of *Things Fall Apart*. Achebe explores how the Igbo people controlled and absorbed by the new system of British colonizers. The Igbo people always resist as a result of losing their traditional culture and they aren't assimilated by this new system. It's impossible to cut off their relations with traditional beliefs; so, it's

difficult to find an Igbo person who was completely converted and disconnected himself from his own culture (Ilosambe, 1986; 148). Achebe follows this idea in his novels especially in *No Longer at Ease*. Obi's father converted to Christianity when he was young and refused everything about Igbo's society like culture, religion, and traditions. When Obi discovered and told that his beloved Clara was an "Osu", Obi's parents forbade him to marry her because of her origin. Even, Obi's family converted to Christianity but they still had some connection to the Igbo's norms and traditions. In addition to this, Obi's father was a catechist according to the Bible he doesn't have right to judge in this case; so, he couldn't disconnect his relations with his roots and accept an Osu in his family. In the following passage he told Obi that he is afraid of his future life and the new generation who hold this bad reputation. He knows how the villagers think and still follow old tradition. Though the writer shows that some colonized people accepted the traditions of colonizer, they still have ties to their own tradition and old roots. Okonkwo disagrees with his marriage because he considers that it will have bad consequences. He worries about Obi's daughter who has to carry her mother's name and will be damn in their society. The villagers also think like him and follow the old traditions, even those who they are converted. However, Obi has tried to convince his father by claiming that there is no judgement or bond in the Bible like this case as his father imposes upon him. It's only the mistake of their ancestors in the past though they ought not to catch the same way and make the same mistake; even they saw the "Light" of the Gospel. Obi uses the language and religion of the colonizers to convince his father to marry Clara like Achebe uses the language of European imperialists for insurance to show the reality of his civilization to world that they had civilization and identity:

The Bible says that in Christ there are no bond or free.' 'My son,' said Okonkwo, 'I understand what you say. But this thing is deeper than you think. 'Osu is like leprosy in the minds of our people. I beg of you, my son, not to bring the mark of shame and of leprosy into your family. If you do, your children and your children's children unto the third and fourth generations will curse your memory. It is not for myself I speak; my days are few. You will bring sorrow on your head and on the heads of your children. Who will marry your daughters? Whose daughters will your sons marry? Think of that, my son. We are Christians, but we cannot marry our own daughters' (Achebe, 1960; 106).

Achebe depicts two different ways of life which are completely contradictory with each other. Clash of civilization bring about many events. The main goal of the white man was to convert the Igbo's people to Christianity. Lokangaka Losambe displays the dissimilarity between the religions and the methods of Igbo community. The power of colonizer imposed on their tradition; so, they have to give up their tradition and religion and adopt the new way of life. The missionary explains the Christianity for them that there is only one God so; they must leave their idol Gods which they use for worshipping for decades. They also shouldn't distinguish between people in their society as they call some people an "Osu" who are cursed by their ancestors. Therefore, this new system gives life to twins and disabled people who are no longer being killed by their fictitious tradition. However, Achebe shows the relations of those who converted to Christianity but they still have the influence of their old tradition on them, for instance Obi's family was Christian and they begged their son not to marry an "Osu" girl because they would be cursed by the villagers (Losambe, 1986; 149 -151).

Another important thing in *No Longer at Ease* was the influential ideas of Western religion on traditional Igbo belief. Ogbuefi Odogwu demands that "his only criticism of the Christian service was that the congregation was denied the right to respond to the service" (P.42). This quotation illustrates the absence of dialogue in western theology unlike the Igbo who make the collective decision. The congregation don't have right to discourse directly in the sermon .They don't have a direct relations with their Gods, however; the personal Gods demand the supreme God for their requests in order not be bothered by people. Throughout the history of Christianity, people have been discouraged from asking the priesthood, after the revolution of the Protestants, there is a single authority that is the supreme God to depend on and has a direct relation to ask for their demands not by the mediator. Indeed, Igbo community continuously has a relation with spiritual world so; the tradition permits a person to "talk and bargain even with his chi (personal deity) at the moment of his creation"; according to Igbo even Chukwu is the supreme God, "did not make the world by fiat. He held conversations with mankind ... to make the earth firm and productive" (Achebe,1976; 175). A similar idea foreshadowed in Achebe's fiction, it is about the power of written words in Christianity world that never be changed. Obi's father is amazed by Christianity books and the printed words

will remain forever. The sacred writings of Christianity have one meaning which is fixed. However, Achebe points out that in Igbo culture the absence of scripture words is apparent. When the oracles or personal deity says something, the people have the tendency for making up so many interpretations, and they don't understand its purpose because they don't have written words that remain with the same meaning forever; instead they all may change over time. In Christianity the words were defined and were written in ink or stone so, it had the limited meaning. Okonkwo expresses his feeling about the colonizer in words and said:

Our women made black patterns on their bodies with the juice of the uli tree. It was beautiful, but it soon faded. If it lasted two market weeks it lasted a long time. But sometimes our elders spoke about uli that never faded, although no one had ever seen it. We see it today in the writing of the white man. If you go to the native court and look at the books which clerks wrote twenty years ago or more, they are still as they wrote them. They do not say one thing today and another tomorrow, or one thing this year and another next year. Okoye in the book today cannot become Okonkwo tomorrow. In the Bible Pilate said: "What is written is written." It is uli that never fades. (P: 100)

The ingenuity of Achebe shows the positive and negative sides of Igbo community and colonial authority during that period. He criticizes that the corruption had been expanded during the colonial era. He depicts these ideas through the main character. When Obi in England he knows the importance of his homeland "It was in England that Nigeria first became more than just a name to him. That was the first great thing that England did for him" (P: 2). He always tried to find how to purify his society from corruption. In accordance with this, he achieved the European education and the European position. In fact; many Nigerians wish to have a position like him. Here, Achebe proposed that in modern age it's difficult to distinguish between bribery and gifts that Igbo community take and give with each other. Before the colonial period they served the visitors by giving "Kola", it strengthens the relations of villagers in tribal culture. He wants to exalt his culture over the stranger's culture and tries to clarify that the roots of corruption appeared with the presence of British authority in Nigeria. According to the British, they thought that the Nigerians couldn't adapt the civilized ways of European modernity even. Even Obi who took European education failed to take benefit from it. For instance; Mr. Green said that "the African is corrupt through and through". He thought that Europeans brought

civilization and education to them, before that time the Africans were an uncivilized community (Cantor, 2004; 82).

In addition to this; Language is another problem that sprang after the clash of these two diverse cultures. Achebe uses variety types of linguistics in his fictions like Ibo; Standard English and Pidgn. This can be revealed through character's conversation in fictional world. Obi was stuck between two worlds; the Africans and the Europeans, though he was a racial in origin and he became alienated in colonial period. When Obi was in England, he spoke English with other Nigerians but they were from other ethnic groups in Nigeria; however, he tried not to be heard by Europeans because he was afraid that the Europeans think that the Africans had no language or culture before colonialism (Frank, 2011; 1094). Obi's fear relates to the European myths perpetuated that the Africans were uncivilized though they needed the European language or at least literacy:

When he had to speak in English with a Nigerian student from another tribe he lowered his voice. It was humiliating to have to speak to one's own countryman in a foreign language, especially in the presence of the proud owners of that language. They would naturally assume that one had no language of one's own (P: 49).

Achebe also wrote about Pidgn language which appeared in Nigeria during the arrival of British colonialism. It becomes an outcome in polyglot society. Characters got stuck between two languages which were their mother tongue and English or Pidgn. The purpose of using Pidgn is either they are far away from their country or they love their own culture. For instance, when obi on his way to Nigeria he became seasick in the boat, Clara gave him some medicine and told him in Igbo that "I noticed you were not looking very well, she said in Igbo, so I brought you some tablets of Avomine" (P: 19). This gesture was important for Obi as he believed that they belonged to the same country, culture, and language. For the first time she spoke in Igbo as if she wants to say "we belong together: we speak the same language" (P: 20). After that Obi changed his mind towards her so, when he met her for the second time in the boat he decided to neglect her. Here, Language plays an important role which makes them to fall in love with each other because they have the same background. Another example of transforming language appeared when Obi discussed his marriage with Josef. Josef became upset and thought that his education made him be like a stranger in his country. Because Obi wanted to marry an "Osu"

and this made a sense of social alienation that he refused his society's denominational system which led to separation.

Look at me, said Joseph, getting up and tying his coverlet as a loincloth. He now spoke in English 'You know book, but this is no matter for book. Do you know what an osu is? But how can you know? In that short question he said in effect that Obi's mission-house upbringing and European education had made him a stranger in his country (P: 57)

Furthermore, cultural separation indicated in Josef's alteration to English. He changed his language to English to emphasize the point as if the Igbo language is unsuitable for conveying his message. He continuously deferred to English when he wanted to give the important information and when he answered the phone but he never spoke Igbo or Pidgn English. He clarified that among the Nigerians it's inadequate to express the anxiety about a tension between each other. Gikandi claims that "both colonial modernity and their previously degraded the African mode of life" (Gikandi, 1991; 82). Josef wanted to upgrade his status by developing his language and mimics the colonizer's accent. According to him Phone is a modern technology so he speaks Standard English in order to connect himself to modernity. Through acting like this, he shows that his mind still doesn't develop and his alienation didn't serve him well. Irele is right in perceiving "Western civilization . . . provides the paradigm of modernity to which we aspire" (Irele, 1992; 202).

4.2 Identity

Clash of two distinct identities are the main theme of the novel. In the whole fiction the protagonist struggles with his identity and fidelity. Before going to England he was enthusiastic for his own culture and tradition and he has some connections with African roots. However; his father converted to Christianity and lost his connection with his ancestors. He strictly refused his old religion and built a Christian family. Obi "had very little religion" (Achebe, 1960; 81). His European education has a great impact on him. He was a member of second generation after colonialism and he seemed to become a modern secularized Nigerian. He thinks that if he told his parents that he couldn't believe in their religion, and then there would be some conflicts. Although, he scared and couldn't tell:

Obi thought: 'what would happen if I stood up and said to him: "Father, I no longer believe in your God"?' He knew it

was impossible for him to do it, but he just wondered what would happen if he did. He often wondered like that. A few weeks ago in London he had wondered what would have happened if he had stood up and shouted to the smooth M.P. lecturing to African students on the Central African Federation: 'Go away, you are all bloody hypocrites!' It was not quite the same thing, though. His father believed fervently in God; the smooth M.P. was just a bloody hypocrite. (Achebe, 1960; 44)

It seems that there is a similarity between Obi's situation and his grandfather Okonkwo because they both couldn't find any way to deal with the new system. When Obi came back to his home, he saw that everything changed and nothing remained as it was before. The British colonizer and its influence changed the villages and the social caste system. For him, Nigeria was no more like before as he had dreamt of it abroad. His memory and the reality that he saw were very different from one another. The new system of life resided in quickly during Obi's absence for four years. The Igbo society couldn't keep going on over their old African traditions and culture. The following quotation describes the colonial society and how it was changed:

It was in England that Nigeria first became more than just a name to him. That was the first great thing that England did for him. But the Nigeria he returned to was in many ways different from the picture he had carried in his mind during those four years. There were many things he could no longer recognize, and others---like the slums of Lagos--- which he was seeing for the first time. (Achebe, 1960; 12)

Nigeria was transformed to colonial system where the concept of corruption expanded through colonial period, the collision between two cultures was still remaining. Obi thinks that he has to try his best in order to adopt the new system and to be faithful to his promise and education in order to get his society rid of such corruptions like bribery; however, the pressures of his old tradition and the financial crisis makes him yield to criminal world. Even though, Okonkwo and his grandson seemed to have the same situation, Obi was different because he didn't succumb his life to new system and he killed himself. Instead of this, he always thinks about solutions to deal with the colonizer's system. Though Okonkwo became weak, he couldn't find any way to deal with the new system and to resist against the pressures that result from the collision of old tradition and modern system. In spite of this he was courageous and stable and he tried not to be assimilated by the colonial culture

instead of this he chose to end his life (Babalola, 1986; 139-147). “While courage and inflexibility ruled the society of Okonkwo, his grandfather, Obi is a typical product of a modern era that mixes motives and values, a miserable amalgam, the offshoot of a weak, Hybrid Culture” (Moanungsang, 2011; 214).

Obi’s exclusion from his traditional culture does not result only from going to England; it is also the consequence of social alienation that the British forced to create nation- state, Nigeria. The British power made the process of westernization over the African continent easily due to the lack of governmental system or nation. Before the colonial period Nigeria contains many separate tribes that are culturally different as Gikandi mentions “The nation in Africa is an arbitrary and often fictional colonial creation” (Gikandi, 1991; 8), that’s why the Umuofians “see themselves as foreigners in the national community” (Gikandi, 1991; 85), this nation established by British colonizer; therefore the African thought that national community was established temporarily in the hybrid form. For example, one of the Umuofian presidents in Lagos branch said that “We are strangers in this land” (P: 7). Here also, the narrator shows the sense of discrepancy with other tribes when he said “Six or seven years ago Umuofians abroad had formed their Union with the aim of collecting money to send some of their brighter young men to study in England” (P: 8). The above quotations are all about the sense of native characters that work or live outside their villages. In addition to this, Achebe points out the negative side of African society whose culture is only disturbed by the foreigners but it is destroyed by their own people. He claims that the healthy culture will often survive. Here, the writer criticizes the internal cleavages and tribal system in Africa. While the colonial power has probably collected many tribes and created one nation, the clansmen still separate themselves from that larger nation which was created by colonizer. Throughout the novel the Umuofians saw themselves as strangers in Lagos where it is a part from Nigeria and the narrator represents the characters as if they are in “abroad” (Frank, 2011; 1096).

The Igbo community had lost their identity as a result of British influence and the changes that had been brought by them. Cultural and religion collision had the most impact on the Igbo who suddenly had to find their way to assimilate into the new system. According to the rules of imposed power, they have to reshape their identity. They caught between two worlds the English and the African who couldn’t find their

way to absorb into the western system and culture. However, the colonial system threw out the old traditions and it imposed its culture and religion on them. The Igbo couldn't sever their relations with their roots and old traditions. Moreover, it is difficult to do away with their culture and religion suddenly. Okonkwo and Obi couldn't find a way to deal with western system which was replaced by the old Nigerian system. They confronted the colonizer's rules and they weren't able to keep working in order to preserve their own traditions. The pressures that were coming from the cultural collision and the loss of identity cause Okonkwo to commit a suicide, because whatever he believed in before was destroyed by European power. However, Obi didn't kill himself but the society stopped to trust in him anymore. Although he has lost his status in society, he became a betrayer (Pojetova, 2013; 47-48).

In *No Longer at Ease*, Achebe also describes the reaction of second generation against the western target in Nigeria. In fact, many Africans flourish at that time by preserving some values of their old traditions. Gikandi discussed that "One of the key themes in this novel is Nigeria's search for a national idiom that might express its collective will" (Gikandi, 1991; 81). It is difficult to obtain the idea of collective will with this dilemma, however, it depends on the second colonized generation to determine how much their values be maintained in colonial and postcolonial environment. The second generation after colonization seemed different among the first generation, they wanted to get things easily and have little religion; although they were not so faithful to their own culture. Even though Obi's generation returned back to their old traditions, they ate their meal using their fingers and claimed that it tastes better. However, they are not afraid like first generation as they called them uncivilized people. They adopted the ideology of Christianity, so the first chapter ends with Christianity motion "Praise God from whom all blessings flow", then Obi's family and friends pressed their presents and money to him. According to Christianity's interpretation, these gifts have spiritual relations and bring goodness and blessing for him. However, these gifts foreshadow Obi's downfall, because those who gave him gifts thought that when Obi returned and achieved a high position, he would help them (P: 9). The Western ideas could be easily accommodated into the African culture such as the ideas of "gift giving", "tipping" and money exchange so,

the narrator discusses that it is difficult to make a distinguish between gifts and bribery in modern period (Cantor, 2004; 82).

It seems that the people in the novel trapped between two eras; as a result, they get rid of the traditional African values. However, Obi acts against the absence of utopian in these two worlds which he gets stuck in. Obi's identity is formed by embracing the traditional culture of Igbo, his father's Christianity, the education of Europeans and the corrupt progression of Lagos. He sees himself as a "pioneer". He attempts to get his society rid of the corruption, he eventually finds himself in a court. When Obi came back to his country, he achieved a European position in the civil service, which was the dream of many Africans. At first, he prepared himself to stand and fought for whatever he believed in. Everyone in Lagos tells him that taking bribes is not a problem; if he refuses bribery it doesn't mean that he has resolved the matters because there are other servants who take bribes in civil service. People offered him bribes in order to achieve the scholarships but he always refused until he had fallen into financial crisis and lost his mother and Clara. That is he participated in corruption system and was arrested. Furthermore, the below quotation illustrates that the education that he achieved abroad is the symbol of promise. However, it becomes a problematic for him because he finds himself as a stranger in both worlds. His education didn't teach him to accept bribery because he was able to progress in his position without taking any bribe. But now as a man of education he hast to confess his identity and he didn't keep his word. "Obi's listlessness did not show any signs of decreasing even when the judge began to sum up. It was only when he said: "I cannot comprehend how a young man of your education and brilliant promise could have done this" that a sudden and marked change occurred" (Achebe, 1960; 2).

Even though, Obi rejects the old Nigerian traditions, but he compromised with his status in between. He fought for this; however, many of his people adopted the ways of European rather than to preserve their own ethnic identity. Although he benefited from the changes that Europeans brought to his country especially his education, he eventually lost his and his identity. At that time, the African people thought that those individuals who were abroad try to change their social culture as a sign of progression. They expected that when they returned, they would cut off their ties with their own people and culture. This can be seen when Obi came back from England and he needed a place to stay. He asked Josef to share his place as he had

done before going to England and Josef replied, “What will the people of other towns say when they hear that a son of Umuofia returned from England and shared a room in Obalende?” (P.36). Josef’s answer was an expected one. According to Africans Obi has to separate and not acts like before. They thought that Obi’s return is a kind of progression for them. Even Umuofia progressive Union has the same opinion as Josef had and it claims that Obi “should be put up in proper fashion at a hotel” (P: 35). Obi’s friend Christopher noting a critical point in the text about Clara’s situation, he focused on alienation with the political aspects especially in the work not only on the social aspects of traditional culture and said “You may say that I am not broad-minded, but I don't think we have reached the stage where we can ignore all our customs” (P: 108). According to them it’s better not to change some of their social customs such as tribal orders. Obi experienced abroad, so he would like to change many of his customs. The European experience alienated him from his own culture. Obi and Christopher have the same position, but they are different in making decision because Christopher stopped him to marry Clara as a result of her outcast identity (Frank, 2011; 1097).

Hence, the central connotation of identity was when the men of Umuofia discussed about those Africans who went to England and married white women. They were happy as Obi didn’t do it that and maintained his cultural heritage. He is also proud of his being a black man and his remaining black. Therefore, the Umuofian men gave him an identity and they congratulated him, they suppose that he is another Okonkwo who has returned back for them as they said:

We have our faults, but we are not empty men who become white when they see white, and black when they see black.” Obi’s heart glowed with pride within him. “He is the grandson of Ogbuefi Okonkwo who faced the white man single-handed and died in the fight. Remark him,” said Odogwu. “He is Ogbuefi Okonkwo come back. He is Okonkwo kpom-kwem, exact, perfect (Achebe, 1960; 43).

4.3 Self- Destructive Tendencies

Throughout the novel the narrator demands the recognition of their identity as they have lost their traditional culture during the colonial period. The misrecognition of their identity by the white dominance government has a great impact upon the Nigerian people and causes them to become psychologically deteriorated. He also

criticizes their corruption system in Nigerian government, which takes root deeply during the colonial period. He displays his opinions through the main character Obi who yields to the criminal world. In both novels the protagonists are confrontational and they eventually became conscious and they have some self-destructive tendencies (Baldauf, 2013; 41). Obi is the first one who is sent to England by Umuofians to achieve the European education to improve the statue of his village and to earn some money for his village. When he returned and achieved a governmental position as a civil servant, Obi's life became intolerable as he fell in love with an outcast girl and wanted to marry her, which was strictly forbidden in his society. He found that his salary was insufficient in order to confront with these financial obligations. It is this higher education he has received that put him in a position where he is no longer at ease (Brucker 1992).

Immediately, after Obi returned back to his village, he found that he was trapped between the pressures of two sides. The first side is the orders of the village; he has to pay a large amount of his salary every month to Umuofian progressive union which was given to him for his scholarship. In addition; his family expected that he had to pay for brother's study, for his mother's treatment and financially helped his family for their living. The other side is the costs of high standards of living in Lagos and he also needed money for his marriage. His economic situation worsened. However; he hopes that everything will get better and every beginning is difficult thus he assured that "The beginning was bound to be a little difficult. What do our people say? The start of weeping is always hard. Not particularly happy proverb, but none the less true" (P: 78). Therefore, Achebe still criticizes the colonial authority through the characteristics of Mr. Green. When Green reminded Obi to pay for his insurance he arrogantly claimed that he must remind Obi because in Africa "Even the educated have not reached the level of thinking about tomorrow, one has a clear duty" (P: 76).

The narrator returned back the entire troubles that still confronted new Nigerian generation to the negative impact of colonialism. He still illustrates the difficulties that Obi experienced in his life. He has confronted with the misfortunes of daily life. He couldn't think about Nigeria's purifying from the corruption system. He should find a way to cover all financial obligations. His economic situation became more complicated. Like his nation, he has to decide either remaining as bankrupt or yield

to the existing corruption system. The last trouble he faced was the pregnancy of Clara. Obi's parents forbade him to marry her as she is an "Osu" which means that she comes from the slave family and they didn't accept a girl from Nwaidala cast. Consequently, he lost his hope and was destructed deeply. These all result from the collision between two different cultures and religions. The old Igbo tradition still keeps working on their society, even though it has been a long time that the British colonizers were present in Nigeria and changed everything gradually. However, it is necessary for the Igbo tradition to help Obi's family in order to decrease some of their difficulties but still they interfered with Obi's life. This situation had a great influence on him while making the last decision of taking bribes. The culture that imposed by British power and the culture that he belongs cause such problems. As the narrator said that "The root cause of all his trouble" because they forced him to repay all the dues that he took for study immediately. Though he found himself in such a great financial crisis, his proud never permitted him to accept the extension that the Umuofian Union gave him for paying back his loan. Instead of that he left his characteristics and assimilated in the corruption system that he was against before;

Why had he not swallowed his pride and accepted the four months' exemption which he had been allowed, albeit with a bad grace? Could a person in his position afford that kind of pride? Was it not a common saying among his people that a man should not, out of pride and etiquette, swallow his phlegm? (P: 124).

The writer also displays how the Igbo people participate in corruption system in government civil servants. Through the novel, bribery plays an important role for Nigerians who attempt to reach the top in civil service and to obtain a scholarship. Obi no longer could be faithful to whatever he believes in and he struggled against the corruption system in Nigeria. Once again, he disappointed when Clara became upset and broke off the engagement. Obi asked her for another chance but she refused. Therefore, he obliged to find money for her abortion but he went bankrupt and he had to demand for the loan. Above all, his mother's death influenced him greatly and he couldn't go to Umuofia for her funeral as he felt shame and guilt because financially he couldn't help her much more. Obi felt unconscious because the death of his mother made him suffer torment. Then one day, he woke up and remembered the story of King David saying that "The peace that passeth all

understanding” (P: 131). Immediately, he decided to find a way to earn money so quickly. Therefore, He realized that bribery which was brought by British colonizers to his country is the only solution to rely on in order to rescue from his complicated life. He accepted bribery and paid back all his loans but he was unhappy because he felt guilty. He realized that he couldn’t stand living like it any more. Finally, he decided to not take the bribes anymore, but it was a late decision for regret. The bribery caused him to be found guilty and he was judged by the court. This situation made the British colonizer accuse him by claiming that the African are corrupt through and through and he couldn’t benefit from the European education on the whole (Pojetova, 2013; 38).

5. CONCLUSION

From the early of twentieth century most of societies around the world overtook by colonial powers. The process of colonialism denies the human rights for human beings whom it has repressed by violence acts of oppressor. However, the concerns of colonization created a discussion in contemporary literary criticism. Colonization causes chaos in societies because it results in cultural assimilation and racial segregation. The colonists justify their colonization through civilizing mission which conceals their economic facts.

Colonization was driving force in contemporary period which intermingle the distinct cultures in a society. Nigeria was colonized and controlled by British imperialism in twentieth century and the British justified its colonization of Nigeria by claiming that it is all to “uplift” Nigerians from their primitive state. However, the commercial interests pushed the British imperialism to dominate the territory of Nigeria. Therefore, the colonial rule was established through the policy of “indirect rule” under the protectorates of British power. Then, the British sent the missionaries to convert the Nigerians to Christianity. The colonial rule imposed a system which forced the Nigerian ethnic groups to abandon their traditional values, norms, and religion. The changes that brought by British system bring about the cultural collision between the African and British culture.

Moreover, the impact of colonization on Nigerian’s identity was great; they even lost everything they had during the colonial period. The elements of social and cultural identities of Nigerian people were invaded by missionaries. However; British considered their culture as superior compared to the other cultures and they addressed the black as inferior, savage, and uncivilized. They thought that it’s a moral mission to come and develop them. This invasion had effects in restructuring the face of Nigeria in terms of politics, economy, religion, ideology, and society. Thus the new system of life gives way to construct a new identity for them, which is based on western values. From the beginning of colonization until the Nigerians achieved their independence, the cultural conflicts continued between the Africans and the British. The Nigerians demand for national recognition and traditional culture that were crushed during colonial period. Though the Nigerians used the all forms of resistance, their attempts were failed and they were forced to adopt the

identity of dominant culture. As a result; the Nigerians got stuck between two moral systems of life the new and the tradition.

Postcolonial writers have a great role in uncovering the truth about British colonization to African continent. Chinua Achebe is considered one of the eminent writers of African contemporary literature that's why he was called the father of the African novel. Achebe caught the world's attention by his first novel that published in 1958, whose title reflected the ethos of contemporary age. His second novel, *No Longer at Ease* 1960 has taken the title from T. S. Eliot's *The Journey of the Magi*. These two titles that have been chosen by Achebe were the witness of the chaos created by colonialism.

Moreover, Achebe's aim in writing *Things Fall Apart* to depict the historical and cultural background of African people as a response for those who thought that the Africans had no history or civilization. Therefore, the novel begins with the portrayal of Igbo's traditional village life and customs before British colonization. Achebe denotes the Igbo's ancient rites and their language which is full of proverbs and rhetorical devices as a response to Josef Conrad's novella *Heart of Darkness*. For Achebe, Conrad is a European racist who has a tendency to see the Africans as "Primitive", he also represented that African civilization started with the presence of Europeans.

The tension of colonization can clearly be seen when the Igbo people confronted with the British missionaries. The conflict between the two cultures started when the white man arrived in Abame and the villagers told about their oracle. It was predicted that the white man would bring destruction to Abame. The villagers killed the white man so the punishment for the villagers was the destruction of their village. The cultural violence between the colonizer and the colonized people continued because of the conflicts between two distinct cultures. The main character Okonkwo couldn't resist against the cultural changes that were imposed on them by the white man, which brought about his tragedy. After he returned from his exile, he found out that the British missionaries changed the tribal system of his village and they even began to change the people. Okonkwo with his little followers of the clan resisted against the changes that the white men forced but they failed and were sent to jail by colonial powers. Subsequently they emancipated from jail, Okonkwo hit in anger and killed

the white man from British authorities then he committed suicide and became the victim of new system.

Moreover, Achebe shows the other negative aspects that emerged during the colonial period which are racism and colour difference which lead to struggle and disintegration between these two different cultures. Through the description of Rev. Smith, he revealed the racial theory that was originated in modern period. As Mr. Smith is zealous and chauvinistic about his culture, he deals with the villagers as savage and uncivilized. He treated with people according to their colour skin, he always thought about white and black. He dealt with the apostasies in the church badly. He always motivated the converters to insult the Africans sacristy in order to cause trouble between the church and the clan. Mr. Smith encouraged an apostasy Enoch to unmask the egwugwu in public. The natives were very enraged by this action which was equal to killing their ancestral spirit. In revenge for the unmasking “egwugwu”, the villagers burned the church as a means of cleansing the village from Enoch’s sin.

No Longer at Ease, Achebe’s second novel, which is the sequel of his first novel, uncovers the long term effect of colonialism’s aggravation on the Nigerian traditional culture. Achebe shows the alienation that is caused by British authority; they expand the corruption system in governmental system rather than “uplifting” the Nigerian culture. The main themes of the novel are the clash of traditions, losing ethnic identities and self-destruction by using the government system which is established by colonial rule.

Moreover, the novel depicts to what extent the culture of Igbo people changed due to the colonial influence and the complex picture of cultural and religious clashes. It also shows the lives of the new generation of Igbo people under the colonial rule of British system and the way in which the Igbo people deal with it. The main plot includes Okonkwo’s grandson, Obi, who got stuck into corruption especially bribery. The clash of traditions between the Africans and the British gives way to expand the corruption in Nigeria’s governmental system. Obi realized that bribery will bring about devastation to his society so he promised to change his society through achieving a high position. He wanted uproot the bribery from the governmental system. Subsequently he got a high position after he finished his study in England

but unfortunately he couldn't change his society and stopped bribery. Obi got stuck between two different systems of life; he couldn't find away in order to deal with the new system of life. He found himself in trial as a result of accepting bribery. It is the higher education that he got in Europe that put Obi in a position where he is no longer at ease. In addition to this, Obi became a victim of these two distinct worlds because his traditional culture also forbade him to marry his beloved as she is an "Osu" girl. Achebe illustrates that even though the Igbo people were converted to Christianity, they couldn't sever their connections completely from their traditional culture. Though Obi's parents begged their son not to marry an "Osu" girl, Obi insisted on marrying Clara and that's why his family was cursed in the village. The cultural and religious clash leads Obi to find himself in a very complicated situation and he resorted to corruption world as a last chance.

In addition, the novel records the clash of ideologies between the indigenous culture and the colonial culture. According to Achebe's belief, the novel describes the perspective of Nigerian internal struggle of the indigenous culture and identity which tries to find a way to survive under the imposition of colonial modernization and education. Throughout the novel, Obi struggled for his identity, because the Igbo people lost their identity during the colonial period by the changes that colonizer brought to them. The clash of culture and religion affected the Igbo people negatively who suddenly had to find a way to adapt the new system of dominant society. They tried to redefine their identity according to the new elements of colonial culture. As Achebe shows the process of adopting the new system was difficult and some Igbo couldn't find their way in the new western way of life. They couldn't accept the new culture and identity which was the main problem for Okonkwo and Obi. The cultural clash and loss of identity caused Okonkwo to commit a suicide because everything that he had believed before, was destroyed with the arrival of the British colonizers. So, Obi didn't commit a suicide, instead he lost his trust from his society and opportunity for his future life.

Moreover, Achebe concentrated on the self-destructive tendencies as the events that happened in past and have a great effect over the new generation. Obi inherited self-destructive tendencies from his ancestral culture that were destroyed by British colonizers. Therefore, Obi's inner anxiety about losing his culture and identity caused him to fail in his life and he was unable to deal with the new environment and

to adopt and work within the new system of life. Okonkwo and Obi became the victims of cultural hybridization, while Okonkwo stood against the disappearance of the African traditional culture, Obi stood against the disappearance of utopian in a world of compromise.

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