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**Investigating the Conflicts in Chinua Achebe's Novel
(Things Fall Apart)**

تحليل الصراع في رواية (الأشياء تتداعى) للكاتب شينوا أجيبي

{A research submitted in partial fulfillment of the requirements for the
degree of MA in English literature}

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DEDICATION

To my parents

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ABSTRACT

This research aims at analyzing the various types of conflicts in Chinua Achebe's novel (*Things Fall Apart*). The conflict is an important element in this novel as it is meaningfully associated with other elements.

The researcher used the analytical approach. The data for analysis consists of quotes purposefully chosen from the novel to satisfy the theme of the research. Therefore quotes cover a wide area in the novel. Meanwhile the analysis considered the two main types in literatures, internal and external conflicts.

By the death of the protagonist, disintegration of Africa culture becomes complete. It is the conflict that stands beyond the significance of the novel.

The conclusion shows that conflict arrived at a high point when the colonial power dominated by means of power and this forced the protagonist to hang himself.

The research recommends a number of recommendations among which is the involvement of students in the novel through seminars discussions and debates.

المستخلص

تهدف هذه الدراسة لتحليل أنواع الصراعات المختلفة في رواية الأشياء تتداعي للكاتب شبنوا أجيبى. ويعتبر الصراع من أهم عناصر الرواية لارتباطه الوثيق مع بقية العناصر الأخرى. استخدم الباحث المنهج التحليلي والمعلومات المستهدفة بالتحليل، ثم اختبارها من حديث الشخصيات في المواقف المختلفة المؤيدة لفكرة الرواية الساسية. وأهتمت الدراسة بنوعي الصراع الأساسيين وهما: الصراع الداخلي والصراع الخارجي. وخلصت التحليلات المختلفة إلى أن الصراع وصل قمة الذروة عندما استخدم المستعمر القوة والسيطرة على بلد الافارقة مما أجبر الشخصية الرئيسية في الرواية أن تقتل نفسها شتقاً أختارته لنفسها. وترتب على وفاة الشخصية الرئيسية تفكك الثقافة ككل بيد المستعمر. وخلصت التحليلات إلى أن الصراع هو العنصر الأساسي الذي يقف وراء عظمة هذه الرواية وجودتها. هناك العديد من التوصيات ومن أهمها: أقحام الطلاب في دراسة هذه الرواية من خلال السمنارات وحلقات النقاش المختلفة.

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CHAPTER ONE

Introduction

1-1 Thematic Overview

Conflict is a struggle between two or more forces that creates tension that must be resolved by a way or another. The traditional breakdown of conflict is:

- Man vs. man (external)
- Man vs. nature (external)
- Man vs. self (internal)

Conflict is important to literature because it provides the basic, materials for the construction of the plot. Without conflict nothing would happen. Also, the conflict within a piece may be central to the author's view of life or the point he or she is trying to make. Therefore a novel must have conflict in order to give the reader some reason to care about the outcome and to continue reading to learn that outcome.

For the importance of conflict in literature, this research narrows its scope to conflict in Chinua Achebe's novel (Things Fall Apart).

1-2 Thesis Statement of the Research problems:

There are three separate major conflicts in (Things Fall Apart) by Chinua Achebe, one of which is individual and two of which are cultural. On the individual level, the major conflict is that of the Igbo warrior Okonkwo in his quest to achieve greatness. On a cultural level, there are two major struggles in the book. The first is between the Igbo and the colonial British and the second is between traditional Igbo religion and Christianity. However, these opposing forces will be the focus of this research.

1-3 The Hypothesis

- a. How internal conflicts is depicted in (Things Fall Apart)?
- b. What are the signs of conflicts between the white man and the Africans in (Things Fall Apart)?
- c. What are the consequences of conflicts in (Things Fall Apart)?

1-4 Research Significance

This research generates its significance from the topic it highlights. The research investigates the issue of conflict explored by Achebe in Things Fall Apart. The issue of conflict enriches and complicates the plot in terms of tradition versus change. The conflict takes place in the Ibo-land after the arrival of Christian missionaries So, the Africans have to face the colonial power and raise the value of conflict themes in Things fall Apart.

1-5 Research Objectives

- 1- To investigate the types of conflicts in Things Fall Apart
- 2- To show the importance of conflict in the events of the novel.

1-6 Research Methodology:

Figures and contents of the novel represent the tools of the research.

1-6-1 Research Approach:

This research is concluded through the Analytical Approach.

1-6-2 Research Data

Research data consists of:

- a. Dialogues
- b. Quotes

Both of them are purposefully selected from the novel

1-6-3 Strategies for Data Analysis

For the analysis and interpretation of data, the researcher considers the following:

- a. The cultural and historical perspectives of the novel
- b. The chronological narration of events
- c. The characters in terms of: (protagonist - antagonist - dynamic characters).
- d. Themes
- e. Literary devices
- f. Setting
- g. The brainstorming process
- h. The narrowing down of selections
- i. Outlining of the main ideas
- j. Answers to the "why" questions

Besides, the analysis done by other researchers.

CHAPTER TWO

Literature Review and Previous Studies

2-1 Overview

This chapter sheds lights on four topics:

- a. Brief notes on the novel (Things Fall Apart) in terms of its context, plot and themes.
- b. Conflict in literature
- c. Conflict in (Things Fall Apart) as seen by scholars and this constitutes the major part in this chapter.
- d. Previous studies relevant to this research

2-2 Context of Things Fall Apart

Things Fall Apart is set in the 1890s, during the coming of the white man to Nigeria. In part, the novel is a response to a large tradition of European literature in which Africans are depicted as primitive and mindless savages as scholars claim.

Egar (2000:33) claims that the District Commissioner, who appears at the end of the novel, strikes a chord of familiarity with most readers. He is arrogant, dismissive of African "savages," and totally ignorant of the complexity and richness of Igbo life.

It is seen that the white man's attitude echoes so much of the depiction of Africa.

Egar (ibid: 34) explains that, the novel is part documentary, but the liveliness of Achebe's narrative protects the book from reading like an anthropology text. We are allowed to see the Igbo through their own eyes, as they celebrate the various rituals and holidays that mark important moments in the year and in the people's live.

In *Things Fall Apart*, Achebe depicts the Igbo as a people with great social institutions. Their culture is rich and civilized, with traditions and laws that place great emphasis on justice and fairness. The people are ruled not by a king or chief but by a kind of simple democracy, in which all males gather and make decisions by consensus.

Egejuru (2001: 16) writes sarcastically saying that it is the Europeans, who often boast of bringing democratic institutions to the rest of the world, who try to suppress these clan meetings in Umuofia. The Igbo also boast a high degree of social mobility. Men are not judged by the wealth of their fathers, and Achebe emphasizes that high rank is attainable for all freeborn Igbo. He does not shy from depicting the injustices of Igbo society. No more or less than Victorian England of the same era, the Igbo are deeply patriarchal.

However, by the time Achebe was born, the coming of the white man had already destroyed the aspects of indigenous culture.

2-3 Plot Overview

According to the web site: <https://prezi.com>, Okonkwo is a wealthy and respected warrior of the Umuofia clan. It is a lower Nigerian tribe that is part of a consortium of nine connected villages. He is haunted by the actions of Unoka, his cowardly and spendthrift father, who died in disrepute, leaving many village debts unsettled. In response, Okonkwo became a clansman, warrior, farmer, and family provider extraordinaire. He has a twelve-year-old son named Nwoye whom he finds lazy; Okonkwo worries that Nwoye will end up a failure like Unoka.

In a settlement with a neighboring tribe, Umuofia wins a virgin and a fifteen-year-old boy. Okonkwo takes charge of the boy, Ikemefuna, and finds an ideal son in him. Nwoye likewise forms a strong attachment to the newcomer. Despite his

fondness for Ikemefuna and despite the fact that the boy begins to call him “father,” Okonkwo does not let himself show any affection for him.

During the Week of Peace, Okonkwo accuses his youngest wife, Ojiugo, of negligence. He severely beats her, breaking the peace of the sacred week. He makes some sacrifices to show his repentance, but he has shocked his community irreparably.

Ikemefuna stays with Okonkwo’s family for three years. Nwoye looks up to him as an older brother and, much to Okonkwo’s pleasure, develops a more masculine attitude. One day, the locusts come to Umuofia—they will come every year for seven years before disappearing for another generation. The village excitedly collects them because they are good to eat when cooked.

Ogbuefi Ezeudu, a respected village elder, informs Okonkwo in private that the Oracle has said that Ikemefuna must be killed. He tells Okonkwo that because Ikemefuna calls him “father,” Okonkwo should not take part in the boy’s death. Okonkwo lies to Ikemefuna, telling him that they must return him to his home village. Nwoye bursts into tears.

As he walks with the men of Umuofia, Ikemefuna thinks about seeing his mother. After several hours of walking, some of Okonkwo’s clansmen attack the boy with machetes. Ikemefuna runs to Okonkwo for help. But Okonkwo, who doesn’t wish to look weak in front of his fellow tribesmen, cuts the boy down despite the Oracle’s admonishment. When Okonkwo returns home, Nwoye deduces that his friend is dead.

Okonkwo sinks into a depression, neither able to sleep nor eat. He visits his friend Obierika and begins to feel revived a bit. Okonkwo’s daughter Ezinma falls ill, but she recovers after Okonkwo gathers leaves for her medicine.

The death of Ogbuefi Ezeudu is announced to the surrounding villages by means of the *ekwe*, a musical instrument. Okonkwo feels guilty because the last time Ezeudu visited him was to warn him against taking part in Ikemefuna's death. At Ogbuefi Ezeudu's large and elaborate funeral, the men beat drums and fire their guns. Tragedy compounds upon itself when Okonkwo's gun explodes and kills Ogbuefi Ezeudu's sixteen-year-old son.

Because killing a clansman is a crime against the earth goddess, Okonkwo must take his family into exile for seven years in order to atone. He gathers his most valuable belongings and takes his family to his mother's natal village, Mbanta. The men from Ogbuefi Ezeudu's quarter burn Okonkwo's buildings and kill his animals to cleanse the village of his sin.

Okonkwo's kinsmen, especially his uncle, Uchendu, receive him warmly. They help him build a new compound of huts and lend him yam seeds to start a farm. Although he is bitterly disappointed at his misfortune, Okonkwo reconciles himself to life in his motherland.

During the second year of Okonkwo's exile, Obierika brings several bags of cowries (shells used as currency) that he has made by selling Okonkwo's yams. Obierika plans to continue to do so until Okonkwo returns to the village. Obierika also brings the bad news that Abame, another village, has been destroyed by the white man.

Soon afterward, six missionaries travel to Mbanta. Through an interpreter named Mr. Kiaga, the missionaries' leader, Mr. Brown, speaks to the villagers. He tells them that their gods are false and that worshipping more than one God is idolatrous. But the villagers do not understand how the Holy Trinity can be

accepted as one God. Although his aim is to convert the residents of Umuofia to Christianity, Mr. Brown does not allow his followers to antagonize the clan.

Mr. Brown grows ill and is soon replaced by Reverend James Smith, an intolerant and strict man. The more zealous converts are relieved to be free of Mr. Brown's policy of restraint. One such convert, Enoch, dares to unmask an *egwugwu* during the annual ceremony to honor the earth deity, an act equivalent to killing an ancestral spirit. The next day, the *egwugwu* burn Enoch's compound and Reverend Smith's church to the ground.

The District Commissioner is upset by the burning of the church and requests that the leaders of Umuofia meet with him. Once they are gathered, however, the leaders are handcuffed and thrown in jail, where they suffer insults and physical abuse.

After the prisoners are released, the clansmen hold a meeting, during which five court messengers approach and order the clansmen to desist. Expecting his fellow clan members to join him in uprising, Okonkwo kills their leader with his machete. When the crowd allows the other messengers to escape, Okonkwo realizes that his clan is not willing to go to war.

When the District Commissioner arrives at Okonkwo's compound, he finds that Okonkwo has hanged himself. Obierika and his friends lead the commissioner to the body. Obierika explains that suicide is a grave

Sin; thus, according to custom, none of Okonkwo's clansmen may touch his body. The commissioner, who is writing a book about Africa, believes that the story of Okonkwo's rebellion and death will make for an interesting paragraph or two. He has already chosen the book's title: (The Pacification of the Primitive Tribes of the Lower Niger.)

2-4 Themes of Things Fall Apart

There are some of the themes of high importance to this research:

the struggle between change and tradition, culture and colonialism, culture conflict and change of Igbo culture.

2-4-1 The Struggle between Change and Tradition

Things Fall Apart deals with how the prospect and reality of change affect various characters. The tension about whether change should be good over tradition often involves questions of personal status. Okonkwo, for example, resists the new political and religious or3e: because he feels that they are not manly and that he himself will not be manly if he consents to join or even tolerate them.

According to the web site: [//www.sparknotes.com/ Things Fall, asp](http://www.sparknotes.com/ThingsFall) (2016): Okonkwo's resistance of cultural change is due to his fear of losing societal status. His sense of self-worth is dependent upon the traditional standards by which society judges him. The villagers in general are caught between resisting and embracing change and they face the dilemma of trying to determine how best to adapt to the reality of change. Many of the villagers are excited about the new opportunities and techniques that the missionaries bring. The source continues:

*This European influence, however, threatens to
extinguish the need for the mastery of traditional
methods off arming, harvesting, building, and cooking.*

These traditional methods, once crucial for survival, are now, to varying degrees, dispensable.

Throughout the novel, Achebe shows how dependent such traditions are upon storytelling and language and thus how quickly the abandonment of the Igbo language for English could lead to the eradication of these traditions.

2-4-2 Culture and Colonialism

The village of Umuofia in *Things Fall Apart* is violently shaken with internal divisions when the white Christian missionaries arrive. The courts and the position of district commissioner in *Things Fall Apart* likewise clash with the traditions of the Igbo, and remove their ability to participate in structures of decision-making.

2-4-3 Culture Conflict

Things Fall Apart written by Chinua Achebe analyzes the coming of the white man and its results on the culture of the people of Umuofia. The coming of the white man brought about culture conflict which affects the people of Umuofia's religion, their judicial system and their social life. Their lives are transformed in many different ways and change the perspective they have.

The arrival of the white man affects the people of Umuofia's religion and cause culture conflict.

2-5 Conflict in Literature

Conflict in literature refers to the different drives of the characters or forces involved. Conflict may be internal or external, that is, it may occur within a character's mind or between a character and exterior forces.

Abbott (2008: 87) states that Conflict is most visible between two or more characters, usually a protagonist and an antagonist/enemy/villain, but can occur in many different forms. A character may as easily find himself or herself in conflict with a natural force, such as an animal or a weather event, like a hurricane. The literary purpose of conflict is to create tension in the story, making readers more interested by leaving them uncertain which of the characters or forces will prevail.

Abbott (ibid: 88) sums up the basic types of conflict in fiction are: "man against man", "man against nature", and "man against self." In each case, "man" is the universal and refers to women as well.

2-5-1 Man against Man

Rand (2009: 34) explains "Man against man" saying that conflict involves stories where characters are against each other. This is an external conflict. The conflict may be direct opposition, as in a gunfight or a robbery, or it may be a more subtle conflict between the desires of two or more characters, as in a romance or a family epic. This type of conflict is very common in traditional literature, fairy tales and myths. He continues: "man against man" conflict may shade into "man against society". In such stories, characters are forced to make moral choices or frustrated by social rules in meeting their own goals.

2-5-2 Man against Nature

Rand (ibid: 35) explains "Man against nature" saying that conflict is an external struggle positioning the hero against an animal or a force of nature, such as a storm or tornado or snow. The "man against nature" conflict is central to Ernest Hemingway's *The Old Man and the Sea*, where the protagonist contends against a marlin. It is also common in adventure stories.

2-5-4 Man against Self

Rand (ibid: 36) explain "man against self" saying that conflict, the struggle is internal. This is a conflict that is usually associated with an external conflict. A character must overcome his own nature or make a choice between two or more paths - good and evil; logic and emotion.

According to all that, every work of literature is based on at least one of the mentioned conflicts.

2-6 Conflict in (Things Fall Apart)

There are many conflicts in the (Things Fall Apart). One of the main ones is the desire that Okonkwo feels to overcome the idea of his lazy father Unoka.

Unoka was a lazy man who liked only to play music and drink palm wine, he died with a great deal of debt and no titles and no respect from the tribe. Okonkwo was ashamed of him for as long as he could remember and fought against this throughout his entire life.

To overcome the idea of being Unoka's son he worked hard to build his fortune, became a great warrior and wrestler, and refused to show any sign of weakness or emotion as he was afraid to show anything like his father's personality. Another major conflict has to do with the problems that arose when the missionaries arrived and began teachings of Christianity and they were in serious conflict with the traditions and beliefs of the tribe. This put the believers in the new faith in direct conflict with the supporters of the traditional practices and ways of worship and led to what some consider the destruction of the Igbo way of life to that , the reader follows the life of Okonkwo, a man with a tragic flaw in that “his whole life was

dominated by fear, the fear of failure and weakness.” For Okonkwo, his father Unoka embodied the epitome of failure and weakness.

2-7 Conflict in Things Fall Apart

2-7-1 Conflict in the Life of Okonkwo

Franklin, Ruth (2008: 16) states: Okonkwo was taunted as a child by other children when they called Unoka agbala. Agbala could either mean a man who had taken no title or "woman." When Okonkwo learned that the word for a man without a title in Ibo is the same word that means "woman," he was crushed because to him that meant that his father (who had no title) was basically a woman.

That's depicted in the story when Okonkwo became obsessed with social status and because of that obsession, he would do anything to protect his image as a strong man in his village. Okonkwo hated anything weak or frail, and his descriptions of his tribe and the members of his family show that in Ibo society anything strong was likened to man and anything weak to woman.

Franklin, Ruth (ibid: 17) explained that Okonkwo's fame rested on solid personal achievement, through his wrestling prowess and so, because Nwoye, his son by his first wife, reminds Okonkwo of his father Unoka he describes him as woman-like. He saw masculinity in terms of violence and courage. After hearing of Nwoye's conversion to the Christianity, Okonkwo ponders how he, a flaming fire could have begotten a son like Nwoye, degenerate and effeminate. On the other hand, his daughter Ezinma should have been a boy.

It is true that Okonkwo favors her the most out of all of his children, yet if Ezinma had been a boy would have been happier. After killing Ikemefuna, Okonkwo, who cannot understand why he is so distraught, asks himself, When did you become a shivering old woman? When his tribe looks as if they are not going to fight against the intruding missionaries, Okonkwo remembers the "*days when men were men.*"

2-7-2 Umufians' Gods (Introduction to Cultural Conflict)

The people of Umuofia have many gods. There is Agbala - the oracle of the Hills and Caves – whom "*People come from far and near to consult it*". People consult Agbala when they have a discussion or fighting with their neighbors and also, they can discover what their future hold for them. Chi is also a personal god which judges people by the work of their hands. They also believe that if they say yes that their chi also says yes.

According to the novel (Things Fall Apart), people of Umuofia are very obedient to their gods. They don't go to war without consulting their gods. When a daughter of Umuofia was murdered in Mbaino, they didn't just decide to go for war or do things on their own; they consulted their gods and they were asked to demand a lad and a virgin from the people of Mbaino. However, if the people of Umuofia had not obeyed their gods, and had gone to war that they were told not to go, they would be defeated. Even when Okonkwo broke the week of peace by beating his youngest wife, he made the necessary sacrifice as was also demanded by their god. Okonkwo also shot Ezeudu's son accidentally, he had to go on an exile for seven years which was a crime against the earth goddess. If they had disobeyed the law by allowing Okonkwo to stay in the village, the people believe that all the clan will be punished and their leaders said "*if one finger brought oil it soiled the others.*"

More so, the people of Umuofia don't desecrate their gods. Their egwugwu who gives justice is feared by the women and their children. Whenever the egwugwu is approaching, the women and children always shout and run away. They also don't unmask the masquerade. The masquerade's identity is not known by anyone who doesn't belong to the clan's secret cult.

2-7-3 Religious Culture and Conflict

The religion of the people of Umuofia is totally completely different from the white man's religion.

Emenyonu, (1996: 24) states that the situation of religion caused a cultural conflict between the white man and the people of Umuofia. The white man's desire is to impose his religion on the people of Umuofia. The white man believes in one God which he believes has created the heaven and the earth. He also said his God made the entire world and the Umuofia's gods. He wanted the people of Umuofia to abandon their gods and follow his own religion. The white men belittle the people of Umuofia's gods by saying different things about their gods.

It is true the white man says that the people of Umuofia's god are gods of deceit who tell them to kill their fellow and destroy innocent children. The white man says "*your gods are not alive and cannot do you any harm and they are made of piece of wood and stone*". Hearing and seeing all these from the white man, the people of Umuofia were not satisfied with the white man's religion which was a cause for a culture conflict.

Emenyonu, (ibid: 27) says that the coming of the white man also influenced the form of justice in Umuofia. In Umuofia, everybody understands the law. The egwugwu is the highest and final court in Umuofia. They don't lie when reporting

their cases before the egwugwu. Their judgment is based on the true evidence. This can be seen when Uzowulu and Mgbafo came before the egwugwu to clear up their dispute. Each of them stands at different direction to state their cases. "*The egwugwu went to consult together in their house.*" The egwugwu settle their dispute and they were all happy with it. Although Uzowulu knows the law about beating his wife, he will not listen to any other choice except from the egwugwu. However, the white man's form of justice is similar, only the interpreters and the whites know the rules. They also built a court where the District Commissioner judge cases in ignorance. The white man had court messengers who brought men for trial. "*The court messengers guard the prison, which was full of men who had offended against the white man's laws.*"

According to the novel (Things Fall Apart), the court messengers beat the prisoners and made them to work every morning clearing the government compound and fetching wood for the white commissioner and the court messengers.

2-7-4 Social Culture and Conflict

Culture: is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts

Social Culture: A set of beliefs, customs, practices and behavior that exists within a population

Element of component culture :

- Tradition - Norms - Folk love etc

Umuofia's social life is also affected but it was due to the cultural conflict which was caused by the white man.

Ekwe, (2001: 46) explains that the people of Umuofia use what is considered the hierarchy standard, which is, the father is at the top, followed by his wives, and children. Children fear their parents. Also, their warriors were feared and well respected. For instance, Okonkwo defeated a wrestler at the age of eighteen and was placed at a higher level. Although, he was still young, everyone respected him. *"At an early age, Okonkwo had gained fame as the greatest wrestler in all the land."* The outcasts or osu are the people they offer to a god, they will not marry nor be married by the free-born. They live in a special area of the village, which is close to the Great Shrine. They are the bottom of ladder children, and they should not mix with the free-born in any way.

Ekwe, (ibid: 46) adds that the social life of the white man is totally different from that of the people of Umuofia which also lead to a culture conflict. The outcast or osu which are at the lower level in the village are now very important people. They made the rich poor and the poor rich. The clans were very rich but after the coming of the white man, they became poor and nobody was now rich.

It is true that the white men destroy the hierarchy of the people of Umuofia, Umoye who feared his father before the coming of the white man, disrespected his father after joining the white man's religion. He no longer talks or visits his father. He told Mr. Kiaga that he had decided to go to Umuofia, where the white missionary had set up a school to teach young Christians to read and write. Their interpreters who the people of Umuofia know as weak people and not very strong, come from the village where they fear the warriors of Umuofia. Those are the people

that are now interpreting words to them. *"The white spoke through an interpreter who was an Ibo man though his dialect was different and harsh to the ears of Mbanta."*

According to the novel (Things Fall Apart), the white man humiliated the leaders of Umuodia. When they put them in prison, their hair was shaved and their hands were handcuffed. *"At night the messenger came in to taunt them and to knock their shaved heads together."*

The coming of the white man in Umuofia, is the cause of cultural conflict in Umuofia's religion, system of justice and social life.

2-7-5 African Culture Falls Apart

Killam, (1969:73) says that, experiences a number of large changes to their traditions and Okonkwo cannot accept these changes. The Europeans are people from a totally different background challenge this society by offering Christian missionaries and government officials, which then leads to nothing but tragedy. Okonkwo becomes frustrated by the changes that he can't control, and also by some converts in his community, and especially his son, Nwoye.

It is true that Okonkwo values the traditions and leadership in his society as they provide him with a high status and a strong identity in the community, but these changes that are introduced by the missionaries are threatening this.

Killam, (ibid:75) explains that the European colonialists expose the gods of Umuofia as nothing but wood, which really informs the community that their beliefs are misleading and should convert to Christianity. Okonkwo is really affected by this as losing the tradition would eliminate his identity. The religious traditions that give Okonkwo's life stability are also what he values. The seven years of exile for

an accidental killing would have caused great suffering to Okonkwo, and the anger which was created from this punishment can be related to the fury he has towards the new religion.

According to the novel, Okonkwo also laughed at a missionary as he rejects the outsider's beliefs of one god and that the gods of Umuofia should be forgotten, as they are all false.

The advice from others and his own experiences did not help teach Okonkwo. This is shown when Obierika and Uchende, Okonkwo's Uncle, criticizes Okonkwo, and he also adheres to his own traditions and views without considering and accepting anything that life throws at him. An example of this is demonstrated when Ikemefuna was loved greatly by Okonkwo, but in his killing, Okonkwo joined in as he does not like to show his gentle side.

King (1972: 18) states that the Europeans who wrote the African history, called Africa wild and savage. They wrote that Africa was a primitive world that needed to be civilized and conquered. Europe had grace and distinction and Africa was simply a savage and beastly land. These were the words that were written by Joseph Conrad about Africa. Joseph's views of Africa were widespread throughout all of Europe. Mostly through written form, was this view spread through Europe.

Now many researcher compare Chinua Achebe's novel (Things Fall Apart) to Joseph Conrad's novel (In the Heart of Africa).

2-7-6 The Europeans' Culture in the Conflict

The evidence of conflict between the white man and the Africans is discovered when Obierika visits Okonkwo with news of the white men - the

destruction of Abame:: *"one white man is killed by the village, so the entire village is massacred by the whites.*

Tribal customs are disregarded and outlawed, prisons are built, and clans are thrown into confusion. Men lose their manliness and their very lives.", "... Our clan can no longer act like one. He [the white man] has put a knife on the things that held us together and we have fallen apart."

The first to arrive were the missionaries, who appear to the village outcasts as having a superior faith. Then came the army and the government. *"... apart from the church, the white men had also brought a government."*

Booker (2003: 36) accounts for the enforcement of the new laws that comes from the Kotma, and that obeying the traditional law. This causes an offense against the white man's law. Here the white government is already in place, already supplanting the traditions of Umuofia; as Obierika says, *"It is already too late."*

There is a specific discussion about customs - the white man does not understand them, but says that their customs are bad, and some of their own brothers agree. The disintegration of the culture becomes complete when Okonkwo hangs himself.

2-7-7 Change of Igbo Culture according to the Conflict

Booker (ibid: 47) describes the native culture as changed significantly by interactions with the Europeans and globalization, some of which are positive and some are negative. He indicates that:

Roles of women were reversed once missionaries arrived. How Gods were looked upon and treated was changed significantly. Family tradition and loyalty was also affected by the arrival of Christianity. Also, the government system that was established was grossly different from what traditions the Ibo people were accustomed to. There were also other positive influences, such as the people receiving an education and flourishing monetarily.

However, because of colonization, women became more active. They now had roles in the exchanges at the market, and in the production of crops that they sold. Originally, only men were to harvest crops. Later, however, when things changed, women were then able to assist in this. Additionally, women dealt more with foreigners than the men, which assisted them in the marketplace. This was a drastic change to their culture, as men were thought to always have to rule their wives and children.

Egejuru (2001: 83) states that:

When the Europeans arrived, Okonwo's people spent time and effort trying to convert them to Christianity. The Christians told the clan that their Gods were of "wood and stone", and that they could do them no harm by converting. This made the Christians seems absurd to Okonkwo's people. They believed they have seen the wrath of their Gods, and have always followed certain customs. When the missionaries told them the Gods were harmless, they only laughed. Also, when the Christians asked for a piece of land on which to build a church, they had no idea the natives were scheming by giving them

part of The Evil Forest. When the people of Mbanta realized that nothing evil was happening to the missionaries, they were shocked.

This started people converting to Christianity.

2-7-8 Okonkwo as a Victim of the Conflict

Okonkwo is a visual representation of the standards of success in Ibo life. He is prosperous, he is one of the egwugwu, no one compared him to his shiftless father; he has everything he wants at first. But things start to change when Ikemefuma was killed. Up until that point, following the traditions of his society has only improved Okonkwo's situation. Franklin (2008: 87) says:

When the choice comes to kill Ikemefuma, the shortcomings in tradition start coming through. He adheres so strictly to the rules that his example points out to others the flaws in the system. If the system was complete, then Okonkwo's stubborn, inflexible observation of the rules would not have led to his downfall. Okonkwo's death was inevitable because through his inflexibility he was the clog in the wheel of progress. If things fall apart is first a story of the disintegration of a traditional African society, it is also the personal tragedy of a single individual , whose life falls apart in the midst of that same process.

But does Okonkwo fall because he represents the values of a culture that is disappearing, or because he deviates from that society's' norms? Umofian society is very flexible; they compare their actions to those of their neighbors, always questioning and adapting.

Franklin (ibid.: 88) continues:

But Okonkwo does not adapt at all. In fact, he is so adverse to changing that he cannot even accept it in anyone else. And as for his strict adherence to tradition, that is not quite true. Sure, he does follow the order to kill Ikemefuma-even when he is given a loophole to escape through, pointed out by Obierika-but he also disrupts the Week of Peace and Achebe writes that "...Okonkwo was not the man to stop beating somebody half-way through, not even for fear of a goddess". In that scene, he is following his own stubborn will, and not tradition. He kills Ikemefuma not because the system is flawed, but because he does not want to appear weak like his father.

The conflicts between the modern and traditional, individual and community are highlighted in Obierika's conflict of loyalties: personal/tribal, human/ religious, particularly when he fathers twins but then has to leave them in the evil forest, comforting Okonkwo then having to destroy his house.

The question of loyalties, and irreconcilable differences between public and private needs, are made more painful because one person is frequently asked to do both conflicting things. This inner, personal conflict grew into an external, community conflict.

2-7-9 Narrowing the Scope of the Conflict

The conflict in *Things Fall Apart* can be narrowed in terms of (protagonist and antagonist) because they are always a focus in literature. However, the ideas

seem to be as those previous ones, the tackling is important for adding further views.

2.7.9.1 Protagonist

The protagonist of the novel is Okonkwo. The novel describes Okonkwo's rise and fall in a culture that is bound by tradition and superstitions.

Agetua (1977: 45) emphasizes that Okonkwo has his faults that lead to his downfall. His impatience and quick temper make him break the rules of the Week of Peace and eventually is ostracized from his village for his rash behavior. His headstrong nature and impulsive attitude consequently bring about his own death at the end of the novel.

In the above lines the author wants to reflect that there is conflict in Okonkwo's character. This view finds support in the following points:

Stoodt (1996: 53) also emphasizes that Okonkwo is respected for having reached a position of wealth and status, without any support from family. In fact, most of his ambition and desire stems from the rejection of his father's lifestyle that is objectionable to him. Okonkwo refuses to bow down to the tenets of the Christian missionaries, even when almost the entire village has. His tragic flaws that he cannot see make him a hero despite his unforgiving nature and rigid adherence to tradition.

Achebe's shows the rise and fall of Okonkwo, but metaphorically can Okonkwo be a representation of all African Culture.

2-7-9-2 Antagonist

The antagonists are the Christian missionaries who wish to invade the content villages of Africa with their Western concepts and way of thinking and convert the people into Christianity.

Baldwin (1967: 22) points that the customs of African culture are scorned and degraded. Gradually, many people are persuaded into converting themselves into Christianity, with a few exceptions, including Okonkwo. It is the missionaries who are the final cause of the death of Okonkwo. Their behavior toward the leader of the village is disrespectful and it is understandable that Okonkwo had to retaliate in the only form he knows, by resistance to Christianity and loyalty to his culture's traditions. The reader sees the heartlessness of the district commissioner who is only concerned about the material he has accumulated for the book he wishes to publish.

2-8 Outcome of Conflict

The outcome of the conflict is Okonkwo's return to his village after his exile and his self-destruction. He discovers that everything has changed when he is not given the kind of welcome he had expected. Too much has happened since Okwonko's departure and the villagers have other things to worry about. Okonkwo can no longer dream of becoming head of the village because he has lost too many years in exile, and when he returns, all of the customs, values and beliefs of the village have been destroyed.

Booker (2011: 65) claims that with the invasion of the Christians, the villagers find themselves at a loss. With their sweet words and strong beliefs, the missionaries manage to convert the villagers from their own religion and customs. The

Christians even begin living in the evil forest, in order to prove to the villagers that all their beliefs about its evilness are baseless. Twins and outcasts were allowed to enter into their church.

The missionaries also provide many good services to the villagers. They build a church, a hospital, a school and also a court and trading store for the villagers. Yet ultimately the core of their culture has been subjugated to Western ideology and the traditional economy as well as social well being of the village is gone forever.

2-9 Previous Studies

The following studies will be reviewed as far as they are related to this study.

Firstly: Tsang (2001) *The Search for Identity in Things Fall Apart*, Dissertation submitted for the degree of Master of Arts. University of Hong Kong.

This study focuses on the lack of flexibility in Okonkwo's life. Okonkwo's detection is due to his failure of adjusting himself to the changing world. His killing of Ikemefuna and sacrificing his personal life to a communal duty show that he performs more than the society expects.

This study is relevant to the present study in the way that both of them deal with the issue of internal conflict but in different manners.

Secondly: Mohamed (2008) *The Cultural Impact upon Human Struggle for Social Existence in Chinua Achebe's "Things Fall Apart"*. Dissertation submitted for the degree of Ph D in literature. Sohag High Institute for Social Work Egypt, Sohag,

This study aims at illustrating the nature of the cultural conflict, as it represented in Chinua Achebe's *Things Fall Apart*. This study clears the clash between the African black culture represented by the Ibo tribe and the white one imposed by the British Colonialism. The study focuses on how Achebe is able to show the inner conflict that took place inside the major characters in their pursuit of mere existence within a declining culture in the face of a tyrannical white one. The conflict has two aspects; an internal, which can be, traced within the same culture among its members and sometimes inside a specific character, on the other hand an external conflict that took place between two cultures, the African and the British one. The pursuit of mere existence is the dominant theme within this novel.

This study is relevant to the present study in the way that both of them deal with the issue of internal and external conflicts but in different manners.

Thirdly: *Juan (2013) God(s) Fall(s) Apart : Christianity in Chinua Achebe's "Things Fall Apart". University of Alcalá. Nigeria*

This paper studies the confrontation between Christianity and the Igbo religion in Chinua Achebe's novel in the context of colonialist coming into Africa. The paper focuses on the techniques used by the Christian missionaries to infiltrate the fictional world of Umuofia till they become the rulers in the land of others.

This study is also relevant to the present study in the way that both of them deal with the issue of conflicts but in different manners.

The researcher confirms that, conflict in (*Things Fall Apart*) remains a rich topic for further research.

CHAPTER THREE

Analysis from a Critical Point of View

3-1 Overview

This chapter attempts to answer research questions through the analysis of data purposefully selected from the novel (Things Fall Apart). The data consists of (12) dialogues and (13) quotes taken from different contexts in the novel.

The research questions are:

Q.1. How internal conflict is depicted in (Things Fall Apart)?

Q.2. What are the signs of conflict between the white man and the Africans in (Things Fall Apart)?

Q.3. What's the result of conflict in (Things Fall Apart)?

3-2 Analysis of Dialogues and Quotes in Relation to Conflict between the White Man and the Africans

3-2-1 Analysis of Dialogues

Dialogue A:

Obierika speaks:

- "Have you heard," asked Obierika, "that Abame is no more?"
- "Abame has been wiped out," said Obierika.
- "It is a strange and terrible story." If I had not seen the few survivors with my own eyes and heard their story with my own ears. (p. 15)

Analysis

The white man shows power by wiping out a whole village. Obierika tells Okonkwo about the story when he visits him in his exile. He also means to reflect that the white man is very strong and it is better to seek peaceful ways when dealing with him. He is a wise man.

Dialogue B:

White man speaks:

- "We have been sent by this great God to ask you to leave your wicked ways and false gods and turn to Him so that you may be saved when you die," he said. (16)

Analysis

After showing power in Abame, the white man now challenging the Africans by insulting their gods.

Dialogue C:

An old man challenging the white man in speech:

- "Which is this god of yours," he asked, "the goddess of the earth, the god of the sky, Amadiora or the thunderbolt, or what?"
- "All the gods you have named are not gods at all. They are gods of deceit who tell you to kill your fellows and destroy innocent children. There is only one true God and He has the earth, the sky, you and me and all of us."
- "If we leave our gods and follow your god," asked another man, "who will protect us from the anger of our neglected gods and ancestors?"
- "Your gods are not alive and cannot do you any harm," replied the white man. "They are pieces of wood and stone."

Analysis

(When this was interpreted to the men, they broke into derisive laughter.) This shows that the Africans are not convinced by the new religion.

Dialogue D:

Okonkwo challenges the white missionary in speech:

- "You told us with your own mouth that there was only one god. Now you talk about his son. He must have a wife, then." (The crowd agreed.)
- "I did not say He had a wife,"

(At the end, Okonkwo was fully convinced that the man was mad. He shrugged his shoulders and went away to tap his afternoon palm-wine.) (16)

Analysis

After all, the white man fails to convince the Africans to change their religion. He uses another tool, that's power.

Dialogue E:

Uchendu suggests peaceful ways with the white man:

- "They want a piece of land to build their shrine," said Uchendu to his peers when they consulted among themselves.
- "We shall give them a piece of land." He paused, and there was a murmur of surprise and disagreement.
- "Let us give them a portion of the Evil Forest. They boast about victory over death. Let us give them a real battlefield in which to show their victory." (17)

(They laughed and agreed and offered them as much of the Evil Forest as they cared to take. And to their greatest amazement the missionaries thanked them and burst into song.)

Analysis

The white man agrees to put foot in their land regardless what they say about the given place.

Dialogue F:

The white man speaks:

- "We have now built a church and we want you all to come in every seventh day to worship the true God." (17)

Analysis

This church works as an effective tool in converting the Africans.

Dialogue G:

Okonkwo flames his people against the white man:

- "Let us not reason like cowards"
- "If a man comes into my hut and defecates on the floor, what do I do? Do I shut my eyes? No! I take a stick and break his head That is what a man does. These people are daily pouring filth over us, and Okeke says we should pretend not to see."
- "Okonkwo has spoken the truth," said another man. "We should do something. But let us ostracise these men. We would then not be held accountable for their abominations." (17)

Analysis

The Africans are convinced that white man should be sent out of their land.

Dialogue H:

Okonkwo discusses matters with Obierika:

- "Perhaps I have been away too long, but I cannot understand these things you tell me. What is it that has happened to our people? Why have they lost the power to fight?"
- "Have you not heard how the white man wiped out Abame?" asked Obierika.
- "I have heard," said Okonkwo. "But I have also heard that Abame people were weak and foolish. Why did they not fight back? Had they no guns and machetes? We would be cowards to compare ourselves with the men of Abame. Their fathers had never dared to stand before our ancestors. We must fight these men and drive them from the land."
- "It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy. There are only two of them. But what of our own people who are following their way and have been given power? They would go to Umuru and bring the soldiers, and we would be like Abame."
- "I told you on my last visit to Mbanta how they hanged Aneto."
- "What has happened to that piece of land in dispute?" asked Okonkwo.

- "The white man's court has decided that it should belong to Nnama's family, who had given much money to the white man's messengers and interpreter."
(20)

Analysis

It seems that the white man is now dominating since he has a court beside the church.

Dialogue I:

Akunna dialogue with Mr. Brown's:

- "You say that there is one supreme God who made heaven and earth, we also believe in Him and call Him Chukwu. He made all the world and the other gods."
- "There are no other gods," said Mr. Brown. "Chukwu is the only God and all others are false. You carve a piece of wood--like that one" (he pointed at the rafters from which Akunna's carved Ikenga hung), "and you call it a god. But it is still a piece of wood."
- "Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."
- "No," protested Mr. Brown. "The head of my church is God Himself."
- "I know," said Akunna, "but there must be a head in this world among men. Somebody like yourself must be the head here."
- "The head of my church in that sense is in England."
- "That is exactly what I am saying. The head of your church is in your country. He has sent you here as his messenger. And you have also

appointed your own messengers and servants. Or let me take another example, the District Commissioner. He is sent by your king."

- "They have a queen," said the interpreter on his own account.
- "Your queen sends her messenger, the District Commissioner. He finds that he cannot do the work alone and so he appoints kotma to help him. It is the same with God, or Chukwu. He appoints the smaller gods to help Him because His work is too great for one person."
- "You should not think of Him as a person," said Mr. Brown. "It is because you do so that you imagine He must need helpers. And the worst thing about it is that you give all the worship to the false gods you have created."
- "That is not so. We make sacrifices to the little gods, but when they fail and there is no one else to turn to we go to Chukwu. It is right to do so. We approach a great man through his servants. But when his servants fail to help us, then we go to the last source of hope. We appear to pay greater attention to the little gods but that is not so. We worry them more because we are afraid to worry their Master. Our fathers knew that Chukwu was the Overlord and that is why many of them gave their children the name Chukwuka-- "Chukwu is Supreme."
- "You said one interesting thing," said Mr. Brown. "You are afraid of Chukwu. In my religion Chukwu is a loving Father and need not be feared by those who do His will."
- "But we must fear Him when we are not doing His will," said Akunna. "And who is to tell His will? It is too great to be known." (21)

Analysis

The dialogue shows that the Africans are powerful in their speech more than the white man who does not have any way, but guns.

Dialogue J:

Starting to face the white man:

- "We should have killed the white man if you had listened to me," Okonkwo snarled.
- "We could have been in Umuru now waiting to be hanged," someone said to him.
- "Who wants to kill the white man?" asked a messenger who had just rushed in. Nobody spoke.
- "You are not satisfied with your crime, but you must kill the white man on top of it." (23)

(The messenger carried a strong stick, and he hit each man a few blows on the head and back. Okonkwo was choked with hate.)

Analysis

The white man begins to use power against Okonkwo's people and this will be a step towards the drop of the African power

Dialogue K:

The white man begin to fine the Africans:

- "Unless you pay the fine immediately," said their headman, "we will take your leaders to Umuru before the big white man, and hang them." (23)

Analysis

African leaders begin to cooperate with the white man.

Dialogue L:

Stopping gatherings of Africans:

- "Let me pass!" The messenger ordered.
- "What do you want here?"
- "The white man whose power you know too well has ordered this meeting to stop."

(In a flash Okonkwo drew his machete. The messenger crouched to avoid the blow. It was useless. Okonkwo's machete descended twice and the man's head lay beside his uniformed body.) (24)

Analysis

Okonkwo begins to face the case alone and this shows that the Africans begin to yield to the new situation.

3-2-1 Analysis of Quotes

Quote A:

He [Okonkwo] was not afraid of war. He was a man of action, a man of war. Unlike his father he could stand the look of blood. In Umuofia's latest war he was the first to bring home a human head. (Chapter: 2)

Analysis:

Okonkwo, unlike his father, has no fear of violence, but actually revels in it. Fearlessness in war is a highly respected quality in Umuofia. He wants people to know that he is brave.

Quote B:

Perhaps down in his heart Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness. It was deeper and more intimate than the fear of evil and capricious gods and of magic, the fear of the forest, and of nature, malevolent, red in tooth and claw. Okonkwo's fear was greater than these. It was not external, but lay deep within himself. It was the fear of himself, lest he should be found to resemble his father. Even as a little boy he had resented his father's failure and weakness, and even now he still remembered how he had suffered when a playmate had told him that his father was agbala. That was how Okonkwo first came to know that agbala was not only another name for a woman, it could also mean a man who had taken to title. And so Okonkwo was ruled by one passion – to hate everything that his father Unoka had loved. One of those things was gentleness and another was idleness. (2)

Analysis:

Despite all of Okonkwo's showy manliness, he is ruled by fear – a profound fear of being deemed weak and feminine, like his father. Essentially, Okonkwo fears nothing but himself.

Quote C:

When Okonkwo heard that he [Ikemefuna] would not eat any food he came into the hut with a big stick in his hand and stood over him while he swallowed his yams, trembling.

A few moments later he went behind the hut and began to vomit painfully. (4)

Analysis:

Okonkwo rules his household based on fear. Not only does he scare Ikemefuna into eating, but his wives have to tip-toe around him for fear of a beating.

Quote D:

Okonkwo was specially fond of Ezinma. She looked very much like her mother, who was once the village beauty. But his fondness only showed on very rare occasions. (5)

Analysis:

Okonkwo is afraid of showing his emotions too openly, unless they are feelings of anger or aggression. Because he fears being effeminate and losing community respect, he shies away from showing even his favorite child affection.

Quote E:

One of the men behind him cleared his throat. Ikemefuna looked back, and the man growled at him to go on and not stand looking back. The way he said it sent cold fear down Ikemefuna's back. His hands trembled vaguely on the black pot he carried. Why had Okonkwo withdrawn to the rear? Ikemefuna felt his legs melting under him. And he was afraid to look back.

As the man who had cleared his throat drew up and raised his machete, Okonkwo looked away. He heard the blow. The pot fell and broke in the sand. He heard Ikemefuna cry, "My father, they have killed me!" as he ran towards him.

Dazed with fear, Okonkwo drew his machete and cut him down. He was afraid of being thought weak. (7)

Analysis:

It is not only Ikemefuna who feels fear when hearing the man so mysteriously clear his throat; Okonkwo, too, we know, fears what is about to

come. Every nerve in Okonkwo tells him this is wrong, but when the moment comes, he kills his adopted son. Ikemefuna and Okonkwo's fears are contrasted here.

Ikemefuna fears the men with machetes and death, both of which he has no control over. Okonkwo, on the other hand, fears losing his sense of masculinity – an internal fear which he could control, but instead gives into.

Quote F:

"When did you become a shivering old woman," Okonkwo asked himself, "you, who are known in all the nine villages for your valour in war? How can a man who has killed five men in battle fall to pieces because he has added a boy to their number? You have become a woman indeed." (12)

Analysis:

This quote reflects one of the important internal conflicts throughout the novel.

Quote G:

"But I fear for you young people because you do not understand how strong is the bond of kinship. You do not know what it is to speak with one voice. And what is the result? An abominable religion has settled among you. A man can now leave his father and his brothers. He can curse 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 you the clan." (19)

Analysis:

The elders fear, rightly, that the younger men have forgotten their bonds of kinship and that has led to their downfall. Because the younger generation hasn't held the clan together, their future is unknown, which is terrifying.

Quote H:

[Okonkwo to Obierika]: "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 a put a knife on the things that held us together and we have fallen apart." (20)

Analysis:

Okonkwo suggests that the Umuofians were foolish and blind for letting the white man stay to work tricks.

Now, by force of the Christians' will and lack of their own, the Umuofia have fallen apart from the inside. It's interesting to consider whether the Umuofia clan might have fallen apart even without the arrival of the Christians.

Quote I:

[Okonkwo]: "Afraid? I do not care what he does to you. I despise him and those who listen to him. I shall fight alone if I choose." (24.18)

Analysis:

Okonkwo proudly declares his courage to fight whoever he wants, even if he is fighting a losing battle. This harkens back to Okonkwo's survival through the horrible year of flood and drought early in his life when he made it through only by force of his indomitable will.

Quote J:

(The white man was also their brother because they were all sons of God. And he told them about this new God, the Creator of all the world and all the men and women. He told them that they worshipped false gods, gods of wood and stone. A deep murmur went through the crowd when he said this. He told them that the true God lived on high and that all men when they died went before Him for judgment. Evil men and all the heathen who in their blindness bowed to wood and stone were thrown into a fire that burned like palm-oil. But good men who worshipped the true God lived forever in His happy kingdom.) (16)

Analysis

The white man first begins to behave friendly but the Africans are aware of his tactics.

Quote K:

(In this way Mr. Brown learned a good deal about the religion of the clan and he came to the conclusion that a frontal attack on it would not succeed. And so he built a school and a little hospital in Umuofia. He went from family to family begging people to send their children to his school. But at first they only sent their slaves or sometimes their lazy children. Mr. Brown begged and argued and

prophesied. He said that the leaders of the land in the future would be men and women who had learned to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them. They could already see that happening in the Native Court, where the D. C. was surrounded by strangers who spoke his tongue. Most of these strangers came from the distant town of Umuru on the bank of the Great River where the white man first went. In the end Mr. Brown's arguments began to have an effect. More people came to learn in his school, and he encouraged them with gifts of singlets and towels. They were not all young, these people who came to learn. Some of them were thirty) (21)

Analysis

Mr. Brown puts foot in the African land in a cunning way.

Quote L:

(Okonkwo was deeply grieved. And it was not just a personal grief. He mourned for the clan, which he saw breaking up and falling apart, and he mourned for the warlike men of Umuofia, who had so unaccountably become soft like women). (22)

Analysis

This shows that the only person facing the white man is Okonkwo.

Quote M:

(Okonkwo stood looking at the dead man. He knew that Umuofia would not go to war. He knew because they had let the other messengers escape. They had broken into tumult instead of action. He discerned fright in that tumult. He heard voices asking: "Why did he do it?") (24)

Analysis

Nothing to say but: Things Fall Apart

3-3 Result of Conflict in (Things Fall Apart)

The results are seen in the District Commissioner's behavior after Okonkwo hangs himself and in what Obierika says about the death of Okonkwo and about the end of the African traditions:

3-3-1 District Commissioner's Behavior

(The District Commissioner walks away from Okonkwo's body and thinks of the suicide as strange and intriguing material for the book he's writing, The Pacification of the Primitive Tribes of the Lower Niger. In the end, the District Commissioner might write a paragraph on Okonkwo.)

3-3-2 Obierika's Speech

- "That man was one of the greatest men in Umuofia. You drove him to kill himself; and now he will be buried like a dog..."
- "He has put a knife on the things that have held us together and we have fallen apart." Support with evidences

The District Commissioner shows up only to find that Okonkwo has killed himself. Obierika accuses the District Commissioner of forcing a great man to kill and dishonor himself, but he does get the District Commissioner to agree to bury Okonkwo.

CHAPTER FOUR

Conclusion, Recommendations and Suggestions for Further Studies

4-1 Conclusion

Conflict in Achebe's novels (Things Fall Apart) can be concluded as follows:

4-2 Man Vs Man

Okonkwo's second wife had cut a few leaves off it to wrap some food. Okonkwo gave her a sound beating and left her and her daughter weeping. He had an old rusty gun made by a clever blacksmith who had come to live in Umuofia long ago. The wife who had just been beaten murmured something about guns that never shot.

Okonkwo heard it and ran madly in to his room for the loaded gun. He pressed the trigger and there was a loud report accompanied by the wail of his wives and children. Achebe 138-139.

4-3 Man VS Society

Okonkwo sprang to his feet from the market place to the white man's court. He confronted the head messenger trembling with hate, unable to utter a word.

In a flash Okonkwo drew his machete. The messenger crouched to avoid the blow. Okonkwo's machete descended twice and the man's head lay beside his injured body.

4-4 Man VS Self

When he came to Mbanta, his mother but it was like beginning life anew without the vigor and enthusiasm of youth. Learning to become left-handed in old age, work no longer had for him the pleasure it used to have and when there was no work to do he sat silent. He was ruled by a great passion to become one of the lords of the clan. But everything had been broken. He had been cast out of his clan like a fish on to a dry sand beach.

5-2 Findings

The findings of this study can briefly be according to the answers of research questions and with close references to the data analysis done in chapter (4)

- a. How internal conflict is depicted in (Things Fall Apart)?
 - Internal conflict is mostly seen in Okonkwo's behavior in his reacting to his father laziness.
- b. What are the signs of conflict between the white man and the Africans in (Things Fall Apart)?
 - Conflict between the white man and the Africans is seen in the Africans' resistance to the new institutions established by the white man.
- c. What's the result of conflict in (Things Fall Apart)?
 - The result of conflict is manifested in the drop of the African culture and the dominance of the white man on the African land.

5-3 Recommendations:

The researcher recommends the following points:

- a. Teaching (Things Fall Apart) through seminars.
- b. Conducting discussion by students on (Things Fall Apart)
- c. To encourage students see the film of (Things Fall Apart).

5-4 Recommendations for Further Studies

The researcher suggests the following topics for future research:

- a. Proverbs in Chinua Achebe's novel (Things Fall Apart)
- b. Religious conflict in Chinua Achebe's novel (Things Fall Apart)
- c. Women in Chinua Achebe's novel (Things Fall Apart)
- d. The style of Chinua Achebe's novel (Things Fall Apart)
- e. Traditions and customs in Chinua Achebe's novel (Things Fall Apart)

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APPENDIXES

Chinua Achebe

Chinua Achebe's Life

Chinua Achebe, poet and novelist, is one of the most important living African writers. He is also considered one of the most original literary artists currently writing in English. Born Albert Chinualumogo Achebe, Chinua Achebe was raised by Christian evangelical parents in the large village Ogidi, in Igboland, Eastern Nigeria.

He received early education in English, but grew up surrounded by the complex fusion of Igbo traditions and the colonial legacy. He studied literature and medicine at the University of Ibadan; after graduating, he went to work for the Nigerian Broadcasting Company in Lagos. *(Things Fall Apart)* (1958) was his first novel. It has been translated into at least forty-five languages, and has sold eight million copies worldwide. Emenyonu,

Ernest (1996: 3) states Achebe was central to a new Nigerian literary movement that drew on the oral traditions of Nigeria's indigenous tribes. Although Achebe writes in English, he attempts to incorporate Igbo vocabulary and narratives. Achebe left his career in radio in 1966, during the national unrest and violence that led to the Biafran War. He narrowly escaped harm at the hands of soldiers who believed that his novel, *A Man of the People*, implicated him in the country's first military coup. He began an academic career the next year, taking a position as Senior Research Fellow at the University of Nigeria.

Achebe has been active in Nigerian politics since the 1960s. Many of his novels deal with the social and political problems facing his country, including the difficulty of the post-colonial legacy.

Chinua Achebe's Literary Works

As widely published, Achebe's literary works include his novels: *Things Fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966), *Anthills of the Savannah* (1987). His short stories are: *Marriage Is a Private Affair* (1952): *Dead Men's Path* (1953): *The Sacrificial Egg and Other Stories* (1953): *Civil Peace* (1971): *Girls at War and Other Stories* (1973). He also has poems and critical essays.