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Research title:

The Impact of the white man in shaping African Peoples Behavior

*A thesis Submitted in Partial Fulfillment for the Requirements of a bachelor
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الآية

قال تعالى:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

صدق الله العظيم

سورة الحجرات، الآية (13)

VERSE:

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)”

El-hujrat, Verse (13)

DEDICATION

I dedicate this study to those who are as a candle that burn itself to ultimate the way to me (my mother and my father)

To: that person who really teaches me how to be creative by his guidance and helps (my great teacher **Hassan Mahil**).

To: my great teachers in the various levels, brothers, sisters and friends

For all dedicate my humble effort.

ACKNOWLEDGMENT

First, praise be the Almighty of Allah, special thanks go to my supervisor **Ustaz. Hassan Mahil** for his guidance and beneficial advice. And thank all those who helped me to complete this research and gave me the help, extended to me a helping hand and providing me with the necessary Information to complete this search.

Abstract:

This study aims to analysis the novel (*Things Fall Apart*) by Chinua Achebe.

The researcher, during this research focused their attention to discover the impact of the white man in shaping African people's behavior.

Togather the research's data the researcher applied the qualitativemethodto collect the information which was content analysis.

The study has shown the following result:There is clear influence that has been made by colonialism which contributes in shaping African behavior. As an example of that clear change, indeed the writer of the novel himself wrote it by the language of colonialism to prove for them that the African has their own culture and to be understood for the colonialism him selves.

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Chapter One

Proposal

1.1 Introduction:

Colonization means a powerful country takes over the political, economic, social and cultural control of less powerful and rules that nation as a subordinate nation.

Daniel(1980)stated that the phenomena associated with colonialism include monopolistic, seizure of territory, enslavement of the indigenous population, racism and militarism. Advocate of colonialism were of opinion that it was meant to promote the welfare of colonized nations.

Daniel (1986) said that the claim of colonialists it was observed that the colonizing nations generally dominated the resources, labour and market, of the colonies and many imposed socio, cultural, religious and linguistic structure on the indigenous population, common example in Africa was the period of scramble for and partition of African by the super powers who divided African into regions that they colonized.

Slave trade and colonialism destroyed traditional culture and social systems in African .The impact and effect have felt for the centuries following the arrival of the Europeans. Before the Europeans came, Africans had varied ways of life under different kinds of government; they ranged from kinds and great empire to states with democratic rule. They lived in great cities as well as in small villages in remote forests. Some were nomadic hunters while the others were skilled crafts. Men and Artists. (MC Dougallittell, Evanston,4 2003, African life before , during and after).

This study will discuss the issue of colonization of African in terms of society, identity and education, and its impact.

1.2 Statement of the problem:

Would like to show that the colonization have a negative effectiveness in constructing African behaviors’.

1.3 Objectives of study:

A. This study aims to investigate to what extent the white man has affected negatively in the African people.

B. It’s an attempt to reveal the hidden agenda of the white man.

C. It’s aims to identify how the change has happen.

1.4 Questions of the study:

A.To what extent the white man has affected in the African people?

B.To what extent the white man use the rational technique to vanish the hidden agenda?

C. To what extent the novel *Things Fall Apart* (T F A) is readable?

1.5 Hypotheses of the study:

A.The white man has great affected in the behavior of African people.

B.The white man has great thinking to join African successfully.

C. The novel *Things Fall Apart* is the most readable now a days.

1.6 Significance of the study:

This study will be limited for the African people to be awarefor the impact of the white man.

1.7 Limitation of the study:

This study will be limited to things fall apart as the sample for African people.

1.8 Methodology of the study:

The researcher will use the qualitative method and data analysis in the collection of data and information to pursuethis study.

Chapter Two

Literature Review and Previous Studies

2.1 Literature Review

2.1.1 Overview:

If someone want to study a certain issue he/she have to return back to those who had already come across in a same field in order to benefits from their experience , qualifications and some ideas to provide the researchers , ideas.

So this chapter will take the previous studies and literature review in consideration.

2.1.2 History ofAfrica:

As for Africa , scientist have formerly concluded that it is the birth place of mankind , as large number of human-like fossils (discovered nowhere else) found on the continent , some dating back 3-5 million years.

About 1-75 million years ago, early man spread throughout parts of Africa. They became aggressive hunters lived in caves and used fire their ability to create a stone just to survive.

The Neanderthals arose some 200,000 years ago and in habited region in northern Africa and a cross parts of southern Europe. There is also clear evidence that they had control of fire, lived in caves, as well as open-air structures of a stone and vegetation.

One of the most important developments of primitive man was a creation of stone tools. By5000 BC farming was some that common in the northern areas of Africa, as people were growing crops and herding lives stock. During that time the sahraadesert was a fertile area.

In 3200BC the Egyptian cultures emerge along the lower reach of the Nile River. It was the among earliest civilization and their tools and weapons were made of bronze. They also pioneer the building of messier pyramids and temples.

Egyptian also mathematic and innovated systemof medicine, irrigation and agriculture production technique, writing and the first ships. In short, the Egyptian left a lasting legacy upon the world. Of Around 600BC the use of meted tools spread across small population's bases on farming groups in North Africa and their use gradually spread South Africa.

The Phoenicians were an enterprising maritime trading culture from Lebanon who spread across the Mediterranean from 1550BC to 300BC. In 814BC, they founded the city of Carthage in what is now Tunisia in North Africa; only to be destroyed by Romans in 146BC.

Meanwhile, the Egyptians continued to spread their culture across northern Africa, and kingdoms were created Ethiopia and Sudan.

The then-growing Roman Empire continued to expand its influence, and in 30BC Egypt became a province of Rome; Morocco the same in 42AD.

Before the middle ages began the Roman Empire collapsed the Arabs quickly took their place on the continent.

In 698-700 they invaded Tunis and Carthage and soon controlled coastal North Africa. The Arabs were Muslims, and most of North Africa converted to Islam; Ethiopia was an exception.

Soon kingdoms emerged in Africa; they traded with Arabs using gold as a valuable commodity-slaves. One of the first kingdoms was Ghana, located in what is now south eastern Mauritania and western Mali. The empire grew rich from the trans-Saharan trade in gold and salt. But then lost its power in the 11th century. Additional Kingdoms developed across the continent, including those in Benin and Mali. Both became rich in trading gold, house salt, and of course, slaves. And like most Kingdoms before them on any continent, they were innovated and in the end destroyed.

Mogadishu, the now largest city in Somalia, was settled by Arabs who traveled and traded on the east coast of Africa. The Arab reach extended to Zanzibar, which was used as a base for voyages between the Middle East and Indian.

As other organized kingdoms were formed in central and southern Africa, the Portuguese began to explore the western coast of Africa. By 1445 they reached the Cape Verde Islands and the coast of Senegal, and the mouth of the River Congo in 1482. They even sailed around the Cape of Good Hope. The continent-changing 16th century began with Europeans transporting African slaves to the Americas for profit. Slave purchased on the African coast for the equivalent of 14 English pounds in bartered goods could sell for 45 pounds in the American market.

The best - known method of commerce at the time was called the triangular trading system. It involved British and other European countries manufactured goods which were shipped Africa, Then slaves from the to the West Indies and then sugar other products back to Europe.

At the same time, Barbary pirates along the North Africa coast captured thousands of ships. From the 16th to 19th century, an estimated 800,000 to 1.25 million people were captive as slaves. The pirates' impact on the continent, however, peaked in the early to mid-17th century.

As tales of Africa riches spread north the Europeans founded their first real colonies in the early 16th century, when the Portuguese settled in what is now Angola. Later, the Dutch founded a colony in what is now South Africa.

Strong movements to end slavery began in the late 18th century. France became one of the first countries to abolish slavery in 1794. Britain banned slave trade in 1807, but it was not officially abolished for good until 1848. In some parts of Africa, slave-like practices continue to this day and have proven difficult to eliminate.

www.aworldatlas.com/webimag/country/af-htm.Grafic maps.

2.1.3 Colonization in Brief:

Wholesale colonization of African by European countries began in 1814 when the British snatched the Dutch colony of South Africa. Carvel up like a large pie; the British, Dutch, French, German and Portuguese grabbed all of the available pieces.

By the end of 19th century, from Algeria to Zimbabwe, and from Botswana to Niger, the continent was now all but controlled by European powers. In early 20th century the grab continued as the British took control of Egypt.

By 1920, the forced occupation of Africa lands began to sour in Europe, and change was in the wind. Africans were also driven by their passionate desire for independence and the movement for same became unstoppable. By mid-century most of continent was independent, with Angola firstly free in 1975.

Self government brought more than its share of civil wars, coapd-etats and ethicconflicts to newly emerged countries.

Although Africa remains the world's poorest inhabited continent, there are many bright spots in this land of over one billion people and its 2,000+ languages. Significant economic and social gains have taken place over the last few years, with South Africa, Nigeria, Morocco and Egypt leading the way.

The largest segments of modern Africa's economies are agriculture and mining, with tourism growing in some areas. Manufacturing industries have grown large enough to ship products across the planet and the oil export revenues of Angola, Libya and Nigeria have the potential to change the lives of millions.

Today the 54 countries of Africa have great potential, but this question must be asked "can it change soon enough to meet the needs of its people who can only hope so."

2.1.4 Beginning of Colonization:

The 1880s mark the beginning of the colonial period in African history. While Europeans and Africans had established relationships in a variety of settings for centuries; the 1880s mark a major turning point in European attitudes toward Africa.

Three primary developments explain increased European involvement in Africa. You have explored these developments in previous material. Here, we will reconsider some of this information and expand our understanding of the rationale for Europe's colonization of Africa. For decades, scholars have scoured through various historical documentation attempting to find a definitive answer to the question posed above:

Why did Europe colonize Africa? We will find that in all probability there is no one definitive answer to this question. Rather, we can presume that a combination of factors featured prominently in the decision-making processes of those Europeans responsible for the colonization of the continent. While one or two factors might have been dominant in those decision-making processes, it would be unwise to discount other possible explanations.

To recapture the primary developments that account for Europe's increased involvement in Africa, we review the role of Christianity, medicinal and technological advances, and the lure of capitalist gains.

First, Europe experienced a Christian revival in the 19th century. Missionaries began to focus on the large working class with the goal of bringing spiritual

salvation to the workers and their families. The bible was made available to workers. Due to their large successes, missionaries began to look beyond Europe. Missions were established all over Africa. Missionaries did not serve as direct agents of European imperialism, yet they drew European governments deeper into

Africa. In their efforts to preach Christianity, to bring western-style education to Africa and to ingrain monogamy in African societies, missionaries often felt threatened by warfare within Africa. Hence, missionaries called on European governments for protection and intervention. In Malawi, for example, missionaries encouraged the British government, through a series of letters, to put down the slave trade. The British government intervened in the 1880s. Yet the motivation for Great Britain to send troops and become involved in the region was not really the lingering slave trade in Malawi.

Great Britain was concerned with the presence of the Portuguese in Mozambique. The letters of the missionaries merely served as a convenient excuse to enter the region and establish British interests.

Second, European medicinal discoveries and technological advances paved the way for Europeans to penetrate the African continent much more deeply and effectively. The discovery of quinine as a prophylactic drastically reduced the number of Europeans succumbing to malaria in Africa. For centuries, malaria, and to a lesser degree yellow fever, had thwarted European attempts at exploring the continent and establishing a firmer foothold in Africa. With quinine as an explicit part of each European's travel kit, considerations of life and death due to disease no longer impeded European intentions vis-à-vis Africa. Such medicinal developments were complemented by technological advances. Specifically, advances in metallurgy and weapons technology provided Europe with advantages that proved crucial in European imperial ventures in Africa and Asia. Superior weapons technology certainly did not forestall opposition, but it clearly provided Europe with an edge that facilitated the realization of Europe's objectives.

Both medicinal discoveries and technological advances reflect the novelties in manufacturing and engineering so characteristic of the industrial revolution.

Third, the relationship between expeditions of exploration and capitalism cannot be overlooked. For centuries, European explorers have traveled throughout the African continent in their attempts to discover new things and to chart the African continent.

Explorers of note include David Livingstone, Mungo Park, Richard Francis Burton, and

Henry Morgan Stanley. To find the source of the Nile River was for decades the goal of many adventurers; John Henning Speke became the first European to correctly identify Lake Victoria as the source of the Nile. From 1788 to 1877, an explosion of such exploration tours took place. Great Britain's Royal Geographic Society sponsored many expeditions and became a focal point for discussing the findings of the explorers through discourse, publications, and lectures. Upon the explorers' return to Europe, they described to European audiences what they saw and experienced and, most importantly, talked of great riches. It is important to realize that these explorers had immense freedom in relating their travel accounts. After all, they were the first to travel through Africa. Their travel accounts, consequently, tended to stretch the truth and exaggerate. Nonetheless, their stories greatly stimulated European interest in Africa as they implied great trade opportunities.

These three developments are clearly significant for an overarching question of why Europe colonized Africa. But these developments alone are lacking in their ability to provide satisfactory answers. Missionaries' zeal for spreading the Christian faith accounts for the activities of missionaries in Africa but does not have much explanatory clout with respect to European states' conquest of Africa.

Likewise, simply because Europeans could now travel throughout Africa without easily succumbing to malaria does not explain the colonial intentions of European powers.

Possessing superior weapons also does not account for their actual use in colonial conquests. Being fascinated by the travel narratives of European explorers who traveled through Africa, indubitably, does not lead to the colonization of an entire continent. Where to go from here? Various scholars have put forward their theories attempting to explain why Europe conquered Africa. Here, we will consider a small sampling of such attempts.

Some scholars argue that economics was the sole determining factor. They contend that the capitalist systems within Europe produced more than what was consumed by Europeans.

(Vladimir Ilyich Lenin, 1917) stated that Consumer goods remained on the shelves as the working masses could not afford to buy them. Instead of reducing production in the industrial sector (or reducing prices or paying higher

wages to the working class), industrialists and bankers tried to find new markets. They pressured governments to turn to Africa so that European manufacturers could avail themselves of the raw materials from Africa and simultaneously open up new markets for their manufactured products. Or, as some have pointed out, such capitalists ventured into Africa, engaged in various enterprises, and called on European governments to intervene in order to create a more European-friendly business environment or to simply bail out the European business people from their failed ventures.

(Ronald Robinson and John Gallagher, 1961) considered geopolitical strategy a more decisive factor. Great Britain was interested in preserving its status as the economic giant. Free trade was instrumental to Great Britain's economic status. A series of events (e.g. crisis in South Africa 1877–1881, crisis in Egypt 1882, French efforts to create colonies) caused worries for the British government. According to Robinson and Gallagher, the British felt compelled to seek colonies and to create trading monopolies in order to maintain their status. In short, the creation of colonies was a direct consequence of prior arrangements in the realm of commerce collapsing or being threatened and thereby jeopardizing Great Britain's status

Yet other scholars argue that the impetus for European imperialism in Africa did not stem from factors within Europe. Kanya-Forstner⁴ (1969), for example, contended that the impetus came from the "men on the spot." He argued that we should focus on Europeans already in Africa to explain why Europe colonized Africa. The prime is the actions of a small French military regiment in Senegal in the mid-19th century. The troops staffed outposts which were left over from the slave trade era. Without frequent communication from France and without a clear mission the troops grew more and more anxious and restless. Eventually they began launching attacks on African villages and conquered land on their own accord. The French government was initially unaware of these undertakings. Yet these types of actions made it possible for European governments to recognize the potential ease with which their empires could be extended. (A.S. Kanya-Forstner, 1969)

The explanations for Europe's colonization of Africa, then, are as diverse and manifold as the conjectures of history will allow. It is likely that each supposition contains some elements of reality and holds some explanatory power. However, it is probably the combination of several suppositions that is best suited to capture the motivating factors.

It becomes us to bear in mind that the conquest of Africa was not carried out by a monolithic entity with a single set of objectives. Consequently, the question “Why did Europe Colonize Africa?” demands a thorough exploration of all factors, domestic and foreign, influencing a particular state’s conquest in a particular part of the African continent.

2.1.5 Pre-Colonial Education:

Pre – colonial education represents the type of education offered in the preliterate era, within the community by community members who possessed specialized skills or abilities in various fields of human endeavor. In most communities in Nigeria, prior to the introduction of formal education boys were brought up to take to whatever occupation their fathers engaged in, in some cases, they were sent to other masters as apprentices to learn various vocations.

Mkpa (2012) noted that the traditional education offered by the community was comprehensive such that it provided training in physical, character intellectual, social and vocational development. Joseph (2007) observed that Nigerian pre-colonial education was progressive because of its emphasis on functionalism, and its relevance to Nigerians. Although occupations varied according to the geographical areas, the major ones were farming, trading, craft, fishing, cattle rearing, traditional medicine and blacksmithing. The boys also engaged in other training activities such as archery, tree climbing and wrestling. Intellectual training consisted of them sitting quietly beside their fathers at meetings and listening attentively to learn the process of such tasks and skills such as proverbs and the use of wise sayings, oratory among others. All these stimulated their sense of rationality. The girls were expected to stay back at home to learn domestic and other chores such as cooking, sweeping, hair weaving, decorations of the body, dye production, weeding of farmland among other things from their mothers. Therefore the pre-colonial education in most parts of Nigeria trained individuals to fit usefully into their society by learning and producing economic skills for self sustenance, adapting to the role expectations and contribution to the development of the society.

The problem of unemployment was minimal. The limitation of this type of education was the absence of writing and learners depended on their memories to facilitate retention and the transmission of all learned ideas to the next generation. Islamic education started in Nigeria before the introduction of western education.

Fafunwa (1974) noted that Islam was first accepted by a Kanem ruler named UmmeJilmi (1085 – 1097) and later Dunama I and Dunama II in the 13thc. In the early 14th century, Islam came to Hausa land by the traders and scholars from Wangarawa. Islam brought with it Arabic education and was therefore perceived as having great spiritual value. Mkpa (2012) observed that as a result of the political and social influence which Islam and Quaranic learning conferred on those who possess it, many rulers employed Islamic scholars as administrators”. The jihad of UsmanDanfodio in 1804 helped to revive, spread and consolidate Islamic studies and extended access to education also to women. Support for Islamic education came from some leaders for example AbdullahiBayero (emir of Kano) who built an Islamic school which continued to grow and expanded in scope and eventually became BayeroCollegeKano and later the present day BayeroUniversityKano. Many institutions have sprung up over the years in many parts of the country for the purpose of Islamic education and practices. However the limitation of this education is the focus on Arabic which in many part of Nigeria is not the language of literature and communication.

2.1.6 The Inventions of African Identities and Languages:

Paul Tiyambe(2006) stated thatAfrican identities, like African languages, are inventions, mutually constitutive existential andepistemic constructions. Invention implies a history, a social process; it denaturalizes cultural artifactsand practices, stripping them of primordial authenticity and essentialism. This is predictable comingfrom a historian, a field that investigates and invests the past with meaning, seeks to unravel thecomplex and often contradictory ebbs and flows of human institutions, inventions, ideas, andimagination, in which change, often messy and unpredictable in its causes and consequences, is theonly constant. Flagging my disciplinary affiliation is another way of trying to save myself fromembarrassment in this gathering of eminent linguists, to tell you that while I know something about history, I know very little about linguistics, so you will have to forgive my uninformed remarks.

I have entitled my talk “The Invention of African Identities and Languages.” I will begin by discussing the challenges of defining “Africa” because that affects, in considerable measure, how we identify and analyze African identities and languages, which in turn, has discursive and developmental implications. V.Y. Mudimb(1988) claimed thatThe term “invention” has become rather ubiquitous in

African studies ever since the publication of Mudimbe's renowned book, *For us historians*, the signal intervention came with Terence Ranger's influential essay.

Terence Ranger said that the advent of the "posts"—postmodernism, poststructuralism, and postcoloniality—further reinforced the constructivist view of social processes and practices. The term "development" enjoys an even more powerful presence in African studies and public policy; it constitutes the unyielding imperative by which all intellectual, institutional, and ideological prescriptions are judged.

My argument is quite simple. It is that Africa is exceedingly difficult to define, which makes many academic and popular discourses of African identities and languages quite problematic. The idea of "Africa" is a complex one with multiple genealogies and meanings, so that extrapolations of "African" culture, identity or nationality, in the singular or plural, any explorations of what makes "Africa" "African," are often quite slippery as these notions tend to swing unsteadily between the poles of essentialism and contingency. Describing and defining "Africa" and all tropes prefixed by its problematic commandments entails engaging discourses about "Africa," the paradigms and politics through which the idea of "Africa" has been constructed and consumed, and sometimes celebrated and condemned.

Paul Tiyambe (2006) said that I argue that Africa is as much a reality as it is a construct whose boundaries—geographical, historical, cultural, and representational—have shifted according to the prevailing conceptions and configurations of global racial identities and power, and African nationalism, including Pan-Africanism. At the beginning of the 21st century, the maps and meanings of "Africa" and "Africanness" are being reconfigured by both the processes of contemporary globalization and the projects of African integration. The subject of African identities, therefore, is as vast and complex as the continent itself. Needless to say, there are numerous perspectives on these, but it is possible, indeed, imperative for analytical purposes, to categorize them. One can think of religious, ecological, linguistic, and even ethnic taxonomies. I have chosen four that seem to me to capture a wide range of constructions of Africa: Africa as biology, as image, as space, as memory, that is, African identities as mapped in racial, representational, geographical, or historical terms. There are of course no discursive Chinese walls separating the four typologies, nor do they exhaust other possible categorizations, but they do have heuristic value. The presentation, then, begins by focusing on the racial, representational, geographical, and historical

conceptions of African identities, Then it examines the challenges of conceptualizing African languages in the colonial and postcolonial eras.

2.1.7 How colonialism access Africa?

The first form of western education came to Nigeria with the Christian missionaries in the mid nineteenth century. The church missionary society (CMS) and the Methodist missionary society were the first British Christian organizations to set up schools in Nigeria (Nnamdi 2002) Most of their works were conducted in the southern part of Nigeria, where it was deemed safer. The colonial education aimed at creating a small class of skilled technical and administration functional and agricultural raw materials plantation farmers, possibly perpetuating the continued domination of the society by the offspring of members of the overthrown ruling autocracy. The emphasis of the western education was on the 4rs (Reading, Writing, Arithmetic and Religion) this new education prepared the recipient for the job opportunities as teacher church evangelists, clerks and Interpreters the colonial brand of education was essentialist by orientation (Joseph 2007) they viewed education as a central body of essential knowledge that must be transmitted to all who came to school for this reason they established a proper code of conduct for the localities. Most of the schools set up by these missions were boarding schools because they believed that if children were to be developed along civilized lines their daily life must be supervised controlled and directed along proper lines. Education was meant to purify the mind of the learner. This is because of their belief that man was born evil in an unsuitable and sinful world.

The colonialists expected Nigerian teacher to be a strict disciplinarian and well behaved to the extent that he was to be a model worthy of emulation. In imparting knowledge to the learners, the teacher was expected to use lecture method, play way and Socratic teaching strategy. The Nigerian learner was expected to keep mute by sitting and looking up. He memorized all that emanate from the teacher's mouth with the hope of reproducing same on examination day.

Turaki (1993) observed that the colonial educational policy in Nigeria was a policy of separate development of the Muslim areas and the non-Muslim areas. The fundamental basis of this administrative policy was religious and political. Lord Lugard promised the northern rulers of religious non interference and the policy of the exclusion of Christian missions from the Muslim Areas. The Muslim areas were to be protected and preserved, while the non Muslim areas were to be

opened to western education. Colonial administration in Nigeria therefore, developed two types of educational programs, thus; one for the Muslim areas and another for the non Muslim areas.

In the 1950s, because of the spread of mission schools, the southern parties were committed to policies that would benefit the south, while in the north, the emirs intended to maintain firm control to policies on economic and political change. Any activity in the north that might include participation by the Federal government or southern civil servants was regarded as a challenge to the privacy of the emirates (Wikipedia 2012). Broaden, educational opportunities and other social services were seen as threats to the status quo. Lugard's goal was secular education free from any religious propaganda, but due to lack of manpower he was forced to rely upon Christian missionaries for the development of educational programs.

Lord Lugard established a government schools for the sons of chiefs and mallams in 1904. He wanted these mallams to be taught English, reading and writing of Hausa in Roman characters, without prejudice to their religion. Turaki (1993) noted that the colonial policy permitted a joint educational program between the government and the native administration, but did not destroy the Quranic schools, but allowed them to exist side by side with the new schools. This scheme was not well received by the Muslim Teacher; religious prejudices came up to the present, prevented considerable expansion of their scheme. (Martins 2005)claimed that The policy of 'protective or conservative' of the northern Nigeria helps to explain the educational backwardness of the north in general and account for the gab in the level of educational development between the north and the south.

In the non Muslim areas the first government school was established in 1929 and the second was established in 1932. These schools were established for the purpose of producing elementary school teachers who after the training would establish elementary schools in their areas. Thus (Turaki1993) observed that by the early 1930s, there were no elementary schools comparable to those in the Muslim areas. The colonial administration by policy abandoned the non-Muslim areas to Christian mission who were concerned with the training of pastors, evangelists, teachers and communicants. The focus of education was thus theological and not secular. The aim was not for any advance education but just enough to enable converts to read and write so that they could effectively use the scriptures for evangelistic purpose and not for any social change. Mkp

(2012) observed that from 1882, the government began to make bold intervention by promulgating codes and regulations, guidelines and policies on organization of schools.

(Martins 2005) mentioned that government also began to appoint inspectors and to give grants to schools to ensure quality in various parts of the nation. These served as the basis for the modern day educational policies in Nigeria. But after the attainment of independence, it was discovered that colonial system of education could not meet the needs and aspirations of the nation, this calls for the need to return to the progressive educational system to enable the sustainable national development.

2.1.8 The Effects of Colonialism on Nigerian Education:

The colonial brand of education was essentialist by orientation which viewed with reference, an aim of education that sought the spiritual purification of the learner. This essentialist aim of education is upheld in Nigerian education, thus it is clearly stated in the national policy on education (2004) that Nigerian education is meant to develop the child spiritually.

(Nnamdi 2002) said that the colonial education system focused strongly on examinations. Most points given to a school's performance went to the numbers and rankings of its examination results. This emphasis on examination is still in use today to judge educational results, performance and to obtain qualification for jobs in government and private sectors perhaps this might explain why many of Nigerian students are involved in examination malpractices which make it possible for undeserving to obtain high grades and certificates that they cannot defend. Colonial education also affected Nigerian indigenous system of education. This was because the missionaries were after formal training of the mind, for this reason they encouraged boarding accommodation so as to supervise, control and direct the learner along proper lines. This deprived the Nigerian child from learning moral and other forms of education he was used to.

Fajana (1978) in (Nnamdi 2002) observed the difference between colonialist and traditional education and stated that while the traditional system of education made it possible for children to learn both moral and other forms of education at the same time, the colonialist system which involved boarding accommodation deprived them of such opportunities because the colonial education was material oriented, the children missed other forms of training available outside the school. These Nigerian children could not offer their parents services which were often

needed and accepted as a necessary part of their preparation for future life. This particular weakness together with other considerations such as; political, ideological and economic interests inculcated into educational program are the genesis of the legacy inherited from the colonial education. Again in its efforts to lay basic foundation, for hard work and material gain the colonial authorities introduced various means which in their view were the only way to survival. Omotosho (1998) observed that among the vestiges of the colonial education are materialism and individualism. Both constitute the main roots from which many ideas were originated. While Nduka (1975) observed that the greatest legacy from the colonial past is western materialism. According to him, the most striking difference, as it appeared to the indigenous Nigeria, between the indigenous culture and dominant western culture was the wealth and power associated with the latter as compared with the material poverty and weakness of the former.

On the contrary, western education created a dichotomy in the status of the people. The difference between the rich and the poor became clear. The colonial system as observed by Omotosho (1998) was designed in such a way that the educated person will not have any priorities but to work hard and acquire all these because much importance has been attached to their acquisition as they are recognized as a status, symbol and the only means of enjoying life.

Rodney (1972) stated that ‘the colonizers introduced a new set of formal education institution which partly supplemented and partly replaced those which were there before’. The colonial system also stimulated values and practices which amounted to new informal education. According to Rodney, it was not an educational system that grew out of the African environment or the one that was designed to promote the most rational use of material and social resources for development, nor an educational system designed to give young people confidence and pride as members of the society, but the one that sought to instill the sense of difference in the society.

Furthermore, the British used education as a tool to cultivate religion and cultural hegemony in Nigeria. Nnamdi (2002) observed that “the colonialists oppressed the inhabitants by subjecting them to ... foreign values.” Such subjugation led to the domination of people.

Further still, the aim of colonial education made the colonialists to use various means to control and retard the educational aspirations and development of the colonies. This affected the quality of education provided, the number of the

recipients and the social class and family background of these recipients, this resulted in the poor educational attainment of the people.

On the other hand, (Martins 2005) stated that colonialists left behind desirable impact on Nigeria. For example, the colonialists enacted educational ordinances in 1882, 1887, 1916, 1926, and 1946 which were used as guidelines to administer education. These served as the basis for the modern day educational policies, education laws and techniques of educational administration in Nigeria today however, most of the policies had the short comings of not taken into consideration or account local peculiarities.

Even though progress in education was slow, but it was steady throughout the colonial era, and on the eve of independence, Nigeria had gone through a decade of exceptional educational growth leading to a movement for universal primary education in the Western Region and in the north, primary school enrolments went from 66,000 in 1947 to 206,000 in the West from 240,000 to 983,000 in the same period Secondary level enrolment also went up.

2.1.9 Language and Culture in African Postcolonial Literature:

Post-colonial literature is a synthesis of protest and imitation. It blends revolt and conciliation. This duality permeates its stratagem, its style, and its themes in a implications for the contemporary literary endeavor in Africa. The central concern of this article is to assess the extent to which African protest literature seems to have imitated European and colonial literary discourse in matters such as thematic concerns, aesthetics, and methodology. The relationship of imitation, exchange, and hybridity is presented with the view to highlighting the thematic, methodological, and aesthetic differences between some aspects of African literature on one hand and the Western literary tradition on the other.

The African colonial experience has dominated the origin and nature of contemporary African protest literature and rendered it opposed to Western standards of aesthetics. This Manichean perception must have been a reaction to Horace's position, "O imitatores, servum pecus!" Imitators are a servile race. The rejection was reinforced by the general impression that Africa needed to evolve a literature that will not be an imitation of the literary norms of Europe. It is therefore not surprising that authors of protest literature advocated a literary endeavor, whose style, language, aesthetic standards and concerns were required to be different from those of the colonizing powers who were seen as having subjugated them and undervalued every aspect of their lives. The desire for

originality was thus to become the prerequisite for authentic African literature, which would explore Africa's past, buttress its present, and advocate a hopeful future. Wauthier(1966,24) observed that: "The hero of the African novel is nearly always black, and if by chance he is white as in *Le Regard du roi* by CamaraLaye, the action at least is situated in Africa and the story deals with African mentality. The poet, for his parts, sings of the African woman and the land of Africa, or denounces colonialism" It is from this perspective that Negritude came to be seen as an aggressive anti-racist condemnation of white supremacy. A closer look at the strands that went into weaving the fabric of this Negritude protest literature, however, reveals in executing its work of protest, Negritude imitated some of the objectives and methods of the very racism it kicked against. It is worthy of note that in doing this,; there is a move to the imitation of some of the salient methods of the colonial enterprise: The written word which colonialism had introduced to many parts of hitherto unlettered corners of the continent of Africa.

(Chevrier 1984, 25) observed The wide range of transformation occasioned by this attests not only to the necessity of literacy but also to the flexibility and pragmatism of African peoples when it comes to adapting to new exigencies. Jacques Chevrier explains the nature and impact of this novelty when he notes that: "A une civilisation de l'oralité se substitue donc progressivement une civilisation de l'écriture-[don't

l'émergence est attestée par l'apparition d'une littérature négro-africaine en langue française. Cette littérature, don't les premières manifestations remontent à 1921, s'est affirmée dans les

années qui ont précédé l'accession à l'indépendance des États africains et elle s'est déployée dans plusieurs directions"

It must be noted, however that the social change introduced by this literary change was not completely imbibed as Chevrier seems to suggest here. To the rejection of the European literary style was added a measure of mistrust, however sullen, the mistrust of the entire European way of life. Michael Dei-Anang in a poem entitled "Whither Bound Africa" disputed the adoption or imitation of European civilization in the following words: "Forward! To what? To the reeking round Of medieval crimes, / Where the greedy hawks/ O Aryan stock / Prey with bombs and guns on men of lesser breed?" (Dei-Anang 18-19). The ravages of the Second World War thus become a symbol of European cultural indecency, and a justification for the rejection of Western values. Nonetheless, the universal nature of these European problems and their implicit relevance to the Africa situation is

reflected in the transposition of some European themes into the Africa environment. For instance, Sophocles' King Oedipus is transposed as The Gods are not to Be Blamed by Ola Rotimi, Antigone is transposed as The Island by Athol Fugard, Kani, and Ntshona, while Euripide's The Bacchae is transposed as The Bacchae of Euripicritical approach to foreign values indicates that the acceptance of those Western values some of which have become the center of protest was partly as a result of a conscious selection and free choice by the colonized. Again, it is in this context that Senghor could elaborate his literary dicta such as "Assimilate, don't be Assimilated," and "Cultural Cross-breeding." When all is said and done it will be realized that the introduction to Africa of new ways of doing things is essentially an offer of an opportunity to choose between different options, at least the old and the new, the Western and the indigenous.

2.1.10 A Period of Change:

Ehiedu (2002) stated that it is quite clear that most African societies fought fiercely and bravely to retain control over their countries and societies against European imperialist designs and military invasions. But the African societies eventually lost out. This was partly for political and technological reasons. The nineteenth century was a period of profound and even revolutionary changes in the political geography of Africa, characterized by the demise of old African kingdoms and empires and their reconfiguration into different political entities. Some of the old societies were reconstructed and new African societies were founded on different ideological and social premises. Consequently, African societies were in a state of flux, and many were organizationally weak and politically unstable. They were therefore unable to put up effective resistance against the European invaders.

The technological factor was expressed in the radical disparity between the technologies of warfare deployed by the contending European and African forces. African forces in general fought with bows, arrows, spears, swords, old rifles, and cavalries; the European forces, beneficiaries of the technical fruits of the Industrial Revolution, fought with more deadly firearms, machines guns, new rifles, and artillery guns. Thus in direct encounters European forces often won the day. But as the length of some resistance struggles amply demonstrates, Africans put up the best resistance with the resources they had.

By 1900 much of Africa had been colonized by seven European powers—Britain, France, Germany, Belgium, Spain, Portugal, and Italy. After the conquest of

African decentralized and centralized states, the European powers set about establishing colonial state systems. The colonial state was the machinery of administrative domination established to facilitate effective control and exploitation of the colonized societies. Partly as a result of their origins in military conquest and partly because of the racist ideology of the imperialist enterprise, the colonial states were authoritarian, bureaucratic systems. Because they were imposed and maintained by force, without the consent of the governed, the colonial states never had the effective legitimacy of normal governments. Second, they were bureaucratic because they were administered by military officers and civil servants who were appointees of the colonial power. While they were all authoritarian, bureaucratic state systems, their forms of administration varied, partly due to the different national administrative traditions and specific imperialist ideologies of the colonizers and partly because of the political conditions in the various territories that they conquered.

2.2 Previous Studies

2.2.1 White Missionaries Caused Umofia to Fall Apart:

Faith has always been a guiding force in man's life. Chinua Achebe's novel *Things Fall Apart* is a story that describes the effects of a new Christian religion in a tribal village of Africa. The tribe has their own language, known as Obi, a dignified culture and a value system that has continued for many years as they trace back into their ancestry. Yet, voids that this culture can no longer fill for modern tribesmen enable white missionaries to intrude upon this system and convert many of the tribe's younger members to the Christian faith. The tribal system falls apart because younger members are unable to remember persons of the past, unable to relate to violence when they have lived in safety and peace and are uninterested in a faith that does not fulfill instead of discipline of a higher being.

comment:

Innes, C.L. (1990) aim to investigate that the white missionary has strong rational technique to access Umofia; so they begin with weak people, because they are faster to respond. As an I researcher I think the aim of the white men has already been achieved by accuping Umofia.

2.2.2 Conflict and Tradition in Things Fall Apart:

The book *Things Fall Apart* successfully expressed how Chinua Achebe had succeeded in writing a different story. It pointed out the conflict of oneself, the traditional beliefs, and the religious matters of the Africans. Throughout the novel, Chinua Achebe used simple but dignified words and unlike other books, he also included some flashbacks and folktales to make the novel more interesting and comprehensible. *Things Fall Apart* was about a man named Okonkwo, who was always struggling with his inner fear although he was known for being a strong, powerful, and fearless warrior. He feared of weakness, and failure more than the fear of losing and dying and that foreshadowing the consequences he got at the end. Through this man that Chinua Achebe represented the deep and rich human characteristics and the beliefs of one religion to another.

The agriculture of the Igbo society was different than other societies of

today. Yams were the main nourishment through every meal and they called these yams "the king of crops." Furthermore, people used the yams for every traditional celebration and used kola nuts to offer their "chi" or personal god. These food, as Chinua Achebe had described, sometimes related to or involved with the religion or ancestral spirits. Sometimes there were certain celebrations for each specific kind of food such as the New Yam Festival. Chinua Achebe used agriculture to express certain characteristics of each festival and celebration of the Igbo society.

There was not only agriculture that Chinua Achebe mentioned in the story but the role of women at that time was also an important factor. When a man wanted to marry a woman, he had to pay the bride price to her relatives if they accepted him. Each day, the wives had to prepare their own dishes for their husbands and would have to obey them for whatever reason. Although their order might go against the wives' will, they could not question their husbands because it's against the cultural traditions. When a child was born, it belonged to its father and his family instead of the mother's because the man was the head of the family and the wife was always supposed to obey his command. But when a man was in an exile, he would have to return to his mother's kinsmen until the period of exile was over. Furthermore, when a woman died, she was taken home to burry with her own kinsmen and not with her husband's. Chinua Achebe described these customs clearly in the story because they revealed the distinctness of the Igbo women at that time and these traditions made the story more appealing to the readers.

According to Chinua Achebe, the religion was one of the reasons that led to the death of Okonkwo at the end. The clans of the Igbo society worshipped their gods, which made of stones and woods, differently than other religions. They had a representative for each of their goddess such as the Oracle of the Hills. The main god that they worshipped was Chukwu, who was believed had created heaven and Earth. For some people who doubted his or her own religion would willing to convert to Christian to learn a new belief. One of them was Nwoye, Okonkwo's son. "He has put a knife on the things that held us together and we have fallen apart." (Page 176) In this statement, Achebe symbolized religion as "the things" because as the clans found a new and accurate teaching, they began to doubt their own religion and the Igbo society was no longer acted like one. Through this book that

Chinua Achebe cleverly described the complexity of each religion and how it affected the African community at that period of time.

The death of Okonkwo at the end was unpredictable to the readers because throughout the novel, Chinua Achebe described him as a strong warrior who feared of nothing besides failure and weakness. When Okonkwo committed suicide, he also committed the only thing he feared, and that was weakness. *Things Fall Apart* was the book about power, strength, sentiment, religion and love; it also contained several dramatic ironies. Although Achebe had written many books and novels, *Things Fall Apart* was one of his finest work that got listed as the Classic Bestseller. His delicately African style furnished the uniqueness as well as the prominence to the book.

comment:

This paper aims to show the conflict and tradition in Umofia, I agree with this paper because it mentioned the tradition and culture of Igbo.

There is clear change was happened to these cultures such as: the character Nwoye Okonkwo's son who became Christian, this is vital example for the change.

2.2.3 Irony in Chinua Achebe's *Things Fall Apart*:

That year the harvest was sad, like a funeral, and many farmers wept as they dug up the miserable and rotting yams. One man tied his cloth to a tree branch and hanged himself. Okonkwo remembered that tragic year with a cold shiver throughout the rest of his life. It always surprised him when he thought of it later that he did not sink under the load of despair. He knew that he was a fierce fighter, but that year had been enough to break the heart of a lion.

"Since I survived that year," he always said, "I shall survive anything." He put it down to his inflexible will. His father, Unoka, who was then an ailing man, had said to him during that terrible harvest month: "Do not despair. I know that you will not despair. You have a manly and a proud heart. A proud heart can survive a general failure because such a failure does not prick its pride. It is more difficult and more bitter when a man fails alone."

The above passages were taken from the end of chapter three, part one. After finishing reading this book and then going back through it, I found these passages very ironic in regards to how the story eventually ended. Okonkwo

believed that because he was such a fierce fighter, he could conquer anything life threw at him. However, it was his fierce, proud, fighting attitude that was his demise in the face of uncontrollable circumstances in the end. Okonkwo believed that war and brute fighting would fix everything. He was a proud and stubborn man constantly struggling to improve his standing in the tribal community. Okonkwo also had intense pride for his tribe and way of life. He believed it was the soft life and not to be questioned. Everyone was supposed to fear war with Umuofia due to their fierce warriors and greatness in battle. When the white men not only did not fear them, but openly threatened the tribal way of life, Okonkwo prepared to handle the situation the only way he knew how. He wanted to go to war against the new white invaders, chasing them from tribal lands and ending the threat of different ways of life.

The passage ends with, "it is more difficult and more bitter when a man fails alone." I believe this is exactly what was the final blow to Okonkwo that pushed him into taking his own life. Okonkwo attempted to provoke a war with the white men both when he spoke up in the tribal meetings and then when he lashed out and killed a messenger of the white men. Okonkwo did this thinking the other tribal men would be behind him. He believed the act would lead to the war with the white men he had been hungering for. But after killing the messenger, Okonkwo immediately knew that he would be alone in his fight. The end of chapter twenty four reads, "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. The waiting backcloth jumped into tumultuous life and the meeting was stopped. 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?' He wiped his machete and went away."

Okonkwo was fully prepared for all out war. But this was as a warrior for Umuofia with all the other warriors of Umuofia. It is more difficult and more bitter when a man fails alone. When Okonkwo finally knew that he was indeed alone in his wish for war and in his idea of Umuofia still a powerful place, it was the final crushing blow for a once proud man and warrior.

Throughout the story, you came to believe that Okonkwo could indeed survive

any hardship he encountered in his life. He had overcome his meager beginnings, the reputation of his lazy father, the one extremely harsh harvest, having to kill the young boy who called him father, the constant worry of losing Ezinma, being exiled from Umofia for the accidental killing of the young boy, and then having his own son leave home and convert to the white man's religion and way of life. Despite all these trials and tribulations, Okonkwo was buoyed by his intense pride and the intense pride he had for Umofia and the tribal way of life. This was what Okonkwo clung to as the steadying force in his life. It was when he finally became aware that the way of life he so cherished was gone, that he gave up and took his own life.

The very fact that Okonkwo took his own life underlines the loss of faith and hope Okonkwo had arrived at. The end of the book explains that it is an abomination for a man to take his own life. It is an offense against the Earth, and a man who commits it will not be buried by his clansmen. His body is evil, and only strangers may touch it. For a man and warrior who had such intense pride and worry about his place in the clan and the minds of the people of the clan, this was a shocking thing to go through with. Okonkwo knew the customs and traditions better than anyone, so he would obviously know that his body would be evil and his reputation tarnished badly. The fact that he still went through with hanging himself shows the great distance Okonkwo had fallen.

Another ironic thing I found about this story is the fact that if Okonkwo and his father, Unoka, had been born at different times they would have been more successful or better suited for the time of the other one. Okonkwo without a doubt would have been better off during his father's time. He would have been dead before the arrival of the white man and could have won his titles and enjoyed the clan way of life he so cherished. At the same time, Unoka would have assimilated or adapted to the white man's arrival much more easily than Okonkwo and most likely easier than most of the clan due to his easygoing nature. Unoka was unconcerned with titles and clan traditions. He was more concerned with enjoying life, drinking with friends, playing his music, and in general relaxing while others worked. This would not have necessarily helped him during the arrival of the white man, but he would definitely not have had the enormous problems with pride that Okonkwo encountered. Unoka also would not have had the relationship problems with Nwoye that Okonkwo

experienced. The problems were due to the polar opposite personalities and beliefs that Okonkwo and Nwoye had. Unoka was an easygoing free spirit who most likely would have been the ideal father for Nwoye. It was due to fate or blind luck that things were the way they were instead of the almost perfect way they could have been.

Another thing that interests me is how Okonkwo will be remembered by his clan and how his death and the way he died will affect his remaining sons. Okonkwo believed his own father to be a hindrance to his success and a model of what not to be. It would be another ironic twist if the sons of Okonkwo were shamed by the suicide and actions of their father, therefore causing them to think of Okonkwo exactly like Okonkwo had thought of his own father. If this was indeed the case, then ironically the only son that would forgive his father would be the one son that Okonkwo was ashamed of - Nwoye. Because of Nwoye's new religion that stresses forgiveness, Nwoye would be the only son that would ultimately love him in the end. And it would be the religion that Okonkwo hated so much that would make this possible.

In closing, as I was looking through the back of the book and the glossary of Ibo words and phrases, I came upon the word *efulefu*. *Efulefu* is defined as, "a worthless man." As I thought about this term and its definition, I found it ironic that the story begins with it applying to one man and ends with it applying to a very different man. In the beginning of the story, it is Unoka who was thought of as a worthless man by Okonkwo due to his having no titles and in general not being able to be successful in the clan way of life. But in the end of the story, it is himself that Okonkwo believes is a worthless man due to him not being able to be successful or adapt to the new way of clan life.

Comment:

This paper aims to discover some of Umofian people do not hold their tradition well, for example: the protagonist broke some rules. so I think this is the one of the chances that led the European to conquer Africa and began with Umofian people.

2.2.4 Language in Chinua Achebe's Things Fall Apart:

Albert Chinualumogu Achebe was born on November 16, 1930 to Isaiah Okafo and Janet Achebe in the very unstable country of Ogidi, Nigeria. He was exposed to missionaries early in his childhood because Ogidi was one of the first missionary centers established in Eastern Nigeria and his father was an evangelist. Yet it was not until he began to study at the University of Ibadan that Achebe discovered what he himself wanted to do. He had grown appalled to the "superficial picture" of Nigeria that many non-Nigerian authors were providing. That is when Achebe resolved to write something that viewed his country from "the inside". (Gallagher, Susan, *The Christian Century*, v114, 260) His first novel, *Things Fall Apart*, achieved exactly this. *Things Fall Apart* is based on Nigeria's early experiences with the British. It is the story of an Ibo village and one of its great man, Okonkwo, who is a very high achiever being a champion wrestler, a wealthy farmer, a husband to three wives, and a man with titles. Okonkwo's world is disrupted with the appearance of the first white man who tries to inflict his religion on the Umuofia natives. Okonkwo, a high tempered man, later kills a British employed man and eventually takes his own life.

Achebe himself once said, "Language is a weapon and we use it, and there's no point in fighting it." (Gallagher, *The Christian Century*, v114, 260) These are words that Achebe lives by. He stood by this statement throughout his entire career with a language style that would change African literature. was no exception. He accomplished his goal by writing about his own culture and his own family in a poetic, proverbic style. <qtd. in <http://www.upress.state.ms.us/catalogs/books/c/html/conache.html> > The unique language style of *Things Fall Apart* not only changed Achebe's career, but it also changed his country. Achebe himself once said, " Art is, and always was, at the service of man. Our ancestors created their myths and told their stories for a human purpose. Any good story, any good novel, should have a message, should have a purpose." < <http://www.albany.edu/writers-inst/achebe.html>> Achebe used the "weapon" of language to convince "outsiders" that Nigeria is a nation with great potential.

One prominent method that Achebe uses for convincing the Europeans of Nigeria's potential was writing his novel in English and then using the African language within passages. He uses his English knowledge for " infiltrating the ranks of the enemy and destroying him from within," while his native language forces readers to" look outside of their constraints and identify more with the

African culture. " He was quoted as saying that " It doesn't matter what language you write in, as long as you write it good," and that is what he did. (Gallagher, The Christian Century, March 12, V114, 260)

When Achebe writes about Okonkwo's father, he writes, " 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."(Achebe, 13) A reader may not know what agbala means first hand, but then Achebe goes on to say that agbala is a word for " a man who had taken no title."

Another example is when he writes, " I don't know why such a trifle should come before the egwugwu", using the African dialect in conversation. (Achebe 94) By doing this, he uses his language to first draw the reader in with one's own language and then show them an "inside" view like no writer ever had before. The "enemy," the Europeans could easily see from the mere intelligence of the author that Nigeria had potential. The story is set in Umuofia, which in Nigeria is translated into "Bush Children," bush meaning uneducated and uncivilized. " The Igbo were to be civilised by British standards, under British rule, using the British language, and the Anglican religion," said Achebe of the standards that Nigeria was supposed to meet. Achebe chose Umuofia to represent the opinion Europeans held that the natives of Nigeria are a "tribe of "uncivilized savages".
."www.123helpme.com/achebe_novels_and_nigeria.htm Achebe proves that this theory is purely ignorant with his use of Igbo proverbs.

The novel contains several native sayings that represents the strong religion, morals, and culture of the country. An example is seen early on in the novel when Achebe writes, "If a child washed his hands he could eat with kings," referring to Okonkwo, who "washed his hands" of his bad reputation which came because of his father's lifestyle. (Achebe,8) This is parallel to Nigeria's circumstances, and implies that if Nigeria " washed their hands" the country could be just as important as Britain. A second example of Achebe's proverbic language is Okonkwo is asking Nwakibie for yam seeds and he says, " The lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did." (Achebe,21) These few words show that the Umuofians had a great sense of pride, and if used properly it could result in great accomplishments.

The strong religious beliefs of the tribe are clearly seen when Achebe writes, " Those whose palm kernels were cracked for them by a benevolent spirit should not forget to be humble," showing that they try to be thankful for everything that they

have. (Achebe, 26) Also, Achebe goes on to write, " when a person says yes, his Chi(personal God) says yes to him," this implying that the natives believed that if you humble yourself to your God he will not say no to you. (Achebe, 27) Finally, he also uses the proverb "A man that makes trouble for others also makes trouble for himself," this being similar to the Golden Rule that the British knew and were very familiar with. These proverbs say the exact opposite of the European opinion, providing evidence that this highly religious , moral culture is civilized. A third method that Achebe puts to use is having his characters tell traditional folk tales. This shows Europeans that the natives have a great amount of pride for their country, and it draws the readers in by using something that they are familiar with doing themselves. The most apparent example is when Ekwefi told Enzima a story about a selfish, greedy tortoise. She begins the same way as the Europeans might begin a story to a child, saying " Once upon a time." She goes on to tell the story of a tortoise who overheard that there was a great feast for birds approaching, and he wanted to go. After begging for wings from a bird, the tortoise goes to the feast and tricks the birds, getting all of their food. The consequences are high, as the birds get revenge and the tortoise's shell is scarred forever, as the story provides the lesson to not be greedy and selfish. (Achebe, 99) Here, the European's theory is once again proved wrong.

"Chinua Achebe was the first to truly develop an African style of writing." < D. Carroll qtd.in http://www.123helpme.com/achebe_novels_nd_nigeria.html This statement has proved true in each of Achebe's novels and Things Fall Apart is no exception. He has even been called the father of African literature. He used this tool to achieve something that he wanted to do since his college days, and show the Europeans that they were wrong. Achebe once said, " One big message of the many that I try to put across is that Africa was not a vacuum before the coming of Europe, that culture was not unknown in Africa, and that culture was not brought to Africa by the white world." <qtd. in <http://www.upress.state.ms.us/catalogs/books/c/html/conache.html>> He did exactly this by drawing readers in with the familiarity of the English language and traditional folk tales and then showing them his own culture by writing with an advanced African vocabulary and knowledge of Ibo proverbs. He achieved something that no other writer had done before him. It not only changed his career but it also changed the careers of many writers to come. Chinua Achebe set out with a purpose and in accomplishing it he changed the entire literary world. Today he is paralyzed from a car crash and only

makes seldom appearances, but for Nigerians and Europeans he will not be forgotten any time soon.

Comment:

This paper has discussed why Achebe uses English language in writing his novel (*Things Fall Apart*) which is the language of colonialism? Achebe (1959) prove that he wrote in English because he quoted as saying that” it does not matter what language you write in as long as you write it good”. It aims to show that Achebe influence by colonialism language. Really I do agree *that* there is clear change that happened in Africa.

2.2.5 Colonialism and Independence in Chinua Achebe's Things Fall Apart:

This excerpt is almost a summary of Chinua Achebe's *Things Fall Apart*. *Things Fall Apart* is a novel about nineteenth century Nigeria, before colonialism and the granting of independence. It is a story of a great wrestler and elder of a Nigerian clan comprised of several villages. It tells about his life from start to finish in great detail. Towards the end of the novel, the reader is introduced to colonialism. This colonialism is what the anarchy is the above quote is referring to. The falcon represents the young generation of the clan; the falconer represents the elders. This is a story of how things really do fall apart. The story is centered around Okonkwo, a great wrestler and elder of the clan. He is the son of an indolent man, who was constantly in debt. Okonkwo's father was often referred to as a woman, which was a great insult. Growing up, Okonkwo develops a phobia of becoming his father, and does everything in his power not to. With this phobia came an abominable stubbornness. His first step in becoming a "real man" (opposed to his father) was to prove his strength, in doing so he became the great wrestler of his clan. Doing so earned him a lot of accolades and honours. He earned a lot of land, and married three different wives. However, with all of his fame and fortune, he was unable to escape his internal conflicts due to his stubbornness and his becoming frustrated easily. One example of this was when a young male warrior and a young virgin girl were sent to Okonkwo's village in exchange (as a sacrifice) for a heinous crime committed against his clan. This was a crime that otherwise would have resulted in an all out war; a war which Okonkwo's clan and village would have earned an easy victory. The young boy is sent to live with Okonkwo and his

family for quite some time. During this time Okonkwo becomes very attached to him, so attached that it seems as if the boy is one of his own. However, when the time comes for the sacrifice of the boy to be made, the other elders excuse Okonkwo from the "hunting trip." Yet, because of Okonkwo's hubris and fear of looking like a woman, he is determined to go on the mission. Okonkwo's determination wouldn't have been so bad, but he worsened the situation by making the first strike on his "son" and then proceeded to watch the other elders brutally massacre the little body. Achebe does this to let the reader know of the significance of the gender roles among the Ibo people, and to alert the reader to the types of sacrifices and the types of cultures that are experienced among the Ibo people. Later on in the story Okonkwo really pays for his stubbornness. During a large gathering in the center of Umuofia (Okonkwo's village), he shoots his gun off into the air. The action had a very tragic reaction. In reaction, the stray bullet fell down from the sky and struck an innocent bystander. This was an accident of fatal consequences. The bullet ended up killing the unsuspecting civilian. This incident resulted in the exile of Okonkwo and his family to his motherland for seven years. Things took a drastic turn for the worse while Okonkwo was absent from his village, resulting in a return to a place he barely knew.

During part one of the story, Achebe takes the reader through the daily lives of the Ibo people. It is not until part two that the reader is introduced to the European missionaries. The purpose of Achebe's waiting until part two to introduce that missionaries was to wait and immerse the reader into the everyday life of the Ibo people, so he or she could feel as though he or she was a part of the clan, then the author shifts the momentum of the story. Part two displays the affect the societal changes have on the members of the Ibo clan. The author concentrates the attention on the conflict between the people of Umuofia (Okonkwo's village) and the Christian missionaries. The missionaries succeed in taking over Umuofia and transforming the once Ibo tribe in a Christian one. As a result, Okonkwo is so distraught with the result of his village he ends up committing suicide. *Things Fall Apart* is a novel displaying the effects colonialism plays on a region. It was published and released at the time when Nigeria was acquiring their independence. It serves as a reminder to the people of Nigeria of their heritage and of what once was. It is an accurate display of how society deals with change; the affect change has on individuals and the harm a resistance to inevitable change plays on a

village. If only the falcon could have heard the falconer, maybe things would not have fallen apart.

Comment:

This paper followed the plot of the novel to show the colonialism and independence by showing the culture pre and post colonization. I strongly agree with the Achebe when he said “If only the falcon could have heard the falconer, maybe things would not have fallen apart” this mean for the African to prepare themselves well and to be aware.

The best paper is language in Chinua Achebe’s Things Fall Apart because it showed clear impact of colonization and the change that happened to the African people.

Chapter Three

Methodology

3.1 Overview:

This chapter is assigned to describe, explain and present the methodology of the study which contains the tool, by which data collected, the population of the study and the target sample whatever validity and reliability of the study.

The methodology of the study is qualitative method as well as the tool is content analysis in terms of data collection and analysis.

3.2 Tool:

The study used the qualitative method in terms of content analysis in analyzing the sample which is taken from the novel (*Things Fall Apart*).

3.3 Population of the study:

The population of the study is exemplified in African people as depicted in *Things Fall Apart*.

3.4 Sample of the study:

The sample of the study is exemplified in extracts taken from the novel (*Things Fall Apart*) by Chinua Achebe and the extracts or content bears the details of the study.

Chapter Four

Data Analysis

4.1 Over view:

This chapter will discuss the biography of the writer of *Things Fall Apart*, summary of the novel, important quotation as data analysis as well as finding, recommendation and conclusion of the study.

4.2 Biography of Chinua Achebe:

In the late twentieth century Chinua Achebe arose as one of Nigeria's favored son's. Albert Chinualumogu was born in Ogidi, Nigeria, November 16, 1930, and later adopted Chinua Achebe (Ravenscroft, 1986, p. 5).

(Burns, 1995, p. 100; Couto, 1995, p. 103) stated that Achebe's upbringing was privileged, his father Isaiah one of the early Christians in his Igbo village. A statesman, Kwame Nkrumah, also known as the "pride of Africa," represented the new African political leader and was an early influence upon Chinua Achebe, as Nkrumah's return from London to the Gold Coast (then a British colony) coincided with unrest throughout the colonial British Empire.

Achebe's coming-of-age was during a time of great social unrest and his interest in fomenting political change rooted in these times. His career aspiration to be a political writer early was rooted in the nationalist state movement that swept Africa. After years of nationalist protest Achebe witnesses Nigeria's "resumption of independence" in 1960, thereafter serving as the first Director of external Broadcasting (Voice of Nigeria) in the Nigerian Broadcasting Corporation. During the Nigerian Civil War (1967-70), he was a government aide. (Ravenscroft, 1986, p. 5) A decade later he served as Deputy National President of the People Republican Party. Prior to the 1970s Achebe's writing, including *Things Fall Apart* (1958) and *No Longer at Ease* (1960), focused upon clashes between traditionalists with African values and emergent leadership. The political writer's concerns, mainly with the quality of leadership in modern Ghana, produced *Anthills on the Savannah* (1988).

The work shed light on how the resulting crisis in leadership brought on by ethnic strife, lack of patriotism and a false image deters progress in Nigeria. Beyond exploration of corruption, mediocrity, injustice and a lack of discipline Achebe identifies a "failure of leadership" as the foremost public policy issue in his homeland (Achebe, *Trouble with Nigeria*, 1983, p.1). (Ravenscroft, 1986, p. 6) discovered that Achebe's politics have been "concerned with universal human communication across racial and cultural boundaries as a means of fostering

respect for all people,” his role as a social change agent coupled with vibrant political interests led to his imprisonment.

In Achebe’s earlier literary works—and *No Longer at Ease*, Achebe portrayed the conflict between the traditional Igbo way and modern society. In *Things Fall Apart* a tragic hero, Okonkwo, adapted poorly to societal changes as a result of Europeans’ arrival. In Achebe’s sequel, *No Longer At Ease*, Obi Okonkwo, the grandson of the Tragic hero in *Things Fall Apart* again experienced internal conflict. As a practicing Christian, Obi viewed himself as above adherence to the caste system based upon superstition and remained oblivious of the consequences. Central to the narratives was social conflict rooted in changing values and societal norms and tragic heroes, unable to respond to social transformation. In both *No Longer At Ease* and *Things Fall Apart* African leaders, who were unable to adapt to new social dynamics and operated outside the realm of what was the culturally acceptable, experienced tragic consequences.

The Nigerian Civil War left an indelible mark of the writer, as reflected by a more pronounced interest in political matters. During the War Achebe, an Igbo chief, served in the secessionist government and personally witnessed the death of many kinsmen. In *Anthills on the Savannah* leadership attempted to run a government without agreement of the working people, to the detriment of everyone. While Achebe offered discourse among the stakeholders as a solution to build bridges to unity across ethnic origin tribalism and other social divisions, he refrained from inviting peasants to the table, reflecting his own personal bias--the exclusion of peasants from dialogue perhaps being noted--as an intellectual. Notwithstanding, he offered an inclusive vision pointed toward expanded dialogue for Africa’s response to future challenges. Achebe’s literary work examined the effect of social change upon leadership in Africa

4.3 Summary of the novel:

Things Fall Apart is about the tragic fall of the protagonist, Okonkwo, and the Igbo culture. Okonkwo is a respected and influential leader within the Igbo community of Umuofia in eastern Nigeria. He first earns personal fame and distinction, and brings honor to his village, when he defeats Amalinze the Cat in a wrestling contest. Okonkwo determines to gain titles for himself and become a powerful and wealthy man in spite of his father's weaknesses.

Okonkwo's father, Unoka, was a lazy and wasteful man. He often borrowed money and then squandered it on palm-wine and merrymaking with friends. Consequently, his wife and children often went hungry. Within the community, Unoka was considered a failure and a laughingstock. He was referred to as *agbala*, one who resembles the weakness of a woman and has no property. Unoka died a shameful death and left numerous debts. Okonkwo despises and resents his father's gentle and idle ways. He resolves to overcome the shame that he feels as a result of his father's weaknesses by being what he considers to be "manly"; therefore, he dominates his wives and children by being insensitive and controlling. Because Okonkwo is a leader of his community, he is asked to care for a young boy named Ikemefuna, who is given to the village as a peace offering by neighboring Mbaino to avoid war with Umuofia. Ikemefuna befriends Okonkwo's son, Nwoye, and Okonkwo becomes inwardly fond of the boy.

Over the years, Okonkwo becomes an extremely volatile man; he is apt to explode at the slightest provocation. He violates the Week of Peace when he beats his youngest wife, Ojiugo, because she went to braid her hair at a friend's house and forgot to prepare the afternoon meal and feed her children. Later, he severely beats and shoots a gun at his second wife, Ekwefi, because she took leaves from his banana plant to wrap food for the Feast of the New Yam.

After the coming of the locusts, Ogbuefi Ezeudu, the oldest man in the village, relays to Okonkwo a message from the Oracle. The Oracle says that Ikemefuna must be killed as part of the retribution for the Umuofian woman killed three years earlier in Mbaino. He tells Okonkwo not to partake in the murder, but Okonkwo doesn't listen. He feels that not participating would be a sign of weakness. Consequently, Okonkwo kills Ikemefuna with his machete. Nwoye realizes that his father has murdered Ikemefuna and begins to distance himself from his father and the clansmen. Okonkwo becomes depressed after killing Ikemefuna, so he visits his best friend, Obierika, who disapproves of his role in Ikemefuna's killing. Obierika says that Okonkwo's act will upset the Earth and the earth goddess will seek revenge. After discussing Ikemefuna's death with Obierika, Okonkwo is finally able to sleep restfully, but he is awakened by his wife Ekwefi. Their daughter Ezinma, whom Okonkwo is fond of, is dying. Okonkwo gathers grasses, barks, and leaves to prepare medicine for Ezinma.

A public trial is held on the village commons. Nine clan leaders, including Okonkwo, represent the spirits of their ancestors. The nine clan leaders, or *egwugwu*, also represent the nine villages of Umuofia. Okonkwo does not sit among the other eight leaders, or elders, while they listen to a dispute between an estranged husband and wife. The wife, Mgbafo, had been severely beaten by her husband. Her brother took her back to their family's village, but her husband wanted her back home. The *egwugwu* tell the husband to take wine to his in-laws and beg his wife to come home. One elder wonders why such a trivial dispute would come before the *egwugwu*. In her role as priestess, Chielo tells Ekwefi (Okonkwo's second wife) that Agbala (the Oracle of the Hills and Caves) needs to see Ezinma. Although Okonkwo and Ekwefi protest, Chielo takes a terrified Ezinma on her back and forbids anyone to follow. Chielo carries Ezinma to all nine villages and then enters the Oracle's cave. Ekwefi follows secretly, in spite of Chielo's admonitions, and waits at the entrance of the Oracle. Okonkwo surprises Ekwefi by arriving at the cave, and he also waits with her. The next morning, Chielo takes Ezinma to Ekwefi's hut and puts her to bed.

When Ogbuefi Ezeudu dies, Okonkwo worries because the last time that Ezeudu visited him was when he warned Okonkwo against participating in the killing of Ikemefuna. Ezeudu was an important leader in the village and achieved three titles of the clan's four, a rare accomplishment. During the large funeral, Okonkwo's gun goes off, and Ezeudu's sixteen-year-old son is killed accidentally. Because the accidental killing of a clansman is a crime against the earth goddess, Okonkwo and his family must be exiled from Umuofia for seven years. The family moves to Okonkwo's mother's native village, Mbanta. After they depart Umuofia, a group of village men destroy Okonkwo's compound and kill his animals to cleanse the village of Okonkwo's sin. Obierika stores Okonkwo's yams in his barn and wonders about the old traditions of the Igbo culture.

Okonkwo is welcomed to Mbanta by his maternal uncle, Uchendu, a village elder. He gives Okonkwo a plot of land on which to farm and build a compound for his family. But Okonkwo is depressed, and he blames his *chi* (or personal spirit) for his failure to achieve lasting greatness. During Okonkwo's second year in exile, he receives a visit from his best friend, Obierika, who recounts sad news about the village of Abame: After a white man rode into the village on a bicycle, the elders of Abame consulted their Oracle, which told them that the white man would

destroy their clan and other clans. Consequently, the villagers killed the white man. But weeks later, a large group of men slaughtered the villagers in retribution. The village of Abame is now deserted. Okonkwo and Uchendu agree that the villagers were foolish to kill a man whom they knew nothing about. Later, Obierika gives Okonkwo money that he received from selling Okonkwo's yams and seed-yams, and he promises to do so until Okonkwo returns to Umuofia.

Six missionaries, including one white man, arrive in Mbanta. The white man speaks to the people about Christianity. Okonkwo believes that the man speaks nonsense, but his son, Nwoye, is captivated and becomes a convert of Christianity. The Christian missionaries build a church on land given to them by the village leaders. However, the land is a part of the Evil Forest, and according to tradition, the villagers believe that the missionaries will die because they built their church on cursed land. But when nothing happens to the missionaries, the people of Mbanta conclude that the missionaries possess extraordinary power and magic. The first recruits of the missionaries are *efulefu*, the weak and worthless men of the village. Other villagers, including a woman, soon convert to Christianity. The missionaries then go to Umuofia and start a school. Nwoye leaves his father's hut and moves to Umuofia so he can attend the school.

Okonkwo's exile is over, so his family arranges to return to Umuofia. Before leaving Mbanta, they prepare a huge feast for Okonkwo's mother's kinsmen in appreciation of their gratitude during Okonkwo's seven years of exile. When Okonkwo returns to Umuofia, he discovers that the village has changed during his absence. Many men have renounced their titles and have converted to Christianity. The white men have built a prison; they have established a government court of law, where people are tried for breaking the white man's laws; and they also employ natives of Umuofia. Okonkwo wonders why the Umuofians have not incited violence to rid the village of the white man's church and oppressive government. Some members of the Igbo clan like the changes in Umuofia. Mr. Brown, the white missionary, respects the Igbo traditions. He makes an effort to learn about the Igbo culture and becomes friendly with some of the clan leaders. He also encourages Igbo people of all ages to get an education.

Mr. Brown tells Okonkwo that Nwoye, who has taken the name Isaac, is attending a teaching college. Nevertheless, Okonkwo is unhappy about the changes in Umuofia. After Mr. Brown becomes ill and is forced to return to his homeland,

Reverend James Smith becomes the new head of the Christian church. But Reverend Smith is nothing like Mr. Brown; he is intolerant of clan customs and is very strict. Violence arises after Enoch, an overzealous convert to Christianity, unmasks an egwugwu. In retaliation, the egwugwu burn Enoch's compound and then destroy the Christian church because the missionaries have caused the Igbo people many problems. When the District Commissioner returns to Umuofia, he learns about the destruction of the church and asks six leaders of the village, including Okonkwo, to meet with him. The men are jailed until they pay a fine of two hundred and fifty bags of cowries. The people of Umuofia collect the money and pay the fine, and the men are set free.

The next day at a meeting for clansmen, five court messengers who intend to stop the gathering approach the group. Suddenly, Okonkwo jumps forward and beheads the man in charge of the messengers with his machete. When none of the other clansmen attempt to stop the messengers who escape, Okonkwo realizes that they will never go to war and that Umuofia will surrender. Everything has fallen apart for Okonkwo; he commits suicide by hanging himself.

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4.4 Important Quotations Explained:

This part handles the important quotations that discussed the point that indicate for the impact of colonization that represented in the novel (*Things Fall Apart*) as a sample of the study:

1. *“Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world”*

Achebe uses this opening stanza of William Butler Yeats’s poem “The Second Coming,” from which the title of the novel is taken, as an epigraph to the novel. In invoking these lines, Achebe hints at the chaos that arises when a system collapses. That “the center cannot hold” is an ironic reference to both the imminent collapse of the African tribal system, threatened by the rise of imperialist bureaucracies, and the imminent disintegration of the British Empire. Achebe, writing in 1959, had the benefit of retrospection in depicting Nigerian society and British colonialism in the 1890s.

Yet Achebe’s allusion is not simply political, nor is it ironic on only one level. Yeats’s poem is about the Second Coming, a return and revelation of sorts. In *Things Fall Apart*, this revelation refers to the advent of the Christian missionaries (and the alleged revelation of their teachings), further satirizing their supposed benevolence in converting the Igbo. For an agricultural society accustomed to a series of cycles, including that of the locusts, the notion of return would be quite credible and familiar.

The hyperbolic and even contradictory nature of the passage’s language suggests the inability of humankind to thwart this collapse. “Mere anarchy” is an oxymoron in a sense, since the definition of anarchy implies an undeniably potent level of radicalism. The abstraction in the language makes the poem’s ideas universal: by referring to “[t]hings” falling apart as opposed to specifying what those collapsing or disintegrating things are, Yeats (and Achebe) leaves his words open to a greater range of interpretations. It is worth noting, in addition, that Achebe cuts away from the poem just as it picks up its momentum and begins to speak of “innocence drowned” and “blood-dimmed” tides. It is a measure of Achebe’s subtlety that he

prefers a prologue that is understated and suggestive, rather than polemical, ranting, and violent.

2. *“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”*

This passage from Chapter 7 represents, in highly allegorical terms, the arrival of the colonizers. The locusts have been coming for years, but their symbolic significance in this passage lies in the inevitable arrival of the colonizers, which will alter the landscape and psychology of the Igbo people irreparably. The repetition of the phrase “They settled,” an example of the rhetorical device anaphora (in which a clause begins with the same word or words with which the previous clause begins), in addition to the repetition of the word “every,” reflects the suddenly ubiquitous presence of the locusts. The choice of the verb “settle,” of course, clearly refers to the colonizers. The branches that break under the weight of the locusts are symbols of the traditions and cultural roots of Igbo society, which can no longer survive under the onslaught of colonialism and white settlement. Ironically, the “vast, hungry swarm” is not white but rather brown like the earth; the emphasis, however, remains on the locusts’ consumptive nature and inescapable presence.

3. *“Among the Igbo the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten”*

This quote, from the narrator’s recounting, in Chapter 1, of how Unoka calmly interacted with someone to whom he owed money, alludes to the highly sophisticated art of rhetoric practiced by the Igbo. This rhetorical formality offers insight into the misunderstandings that occur between the Igbo and the Europeans. Whereas the latter value efficiency and directness in their dealings, the Igbo value an adherence to their cultural traditions, which include certain patterns of dialogue considered inefficient by Western standards. The metaphor of words as food is highly appropriate, given the almost exclusively agricultural nature of Igbo society. They award the same value that they place on food, the sustenance of life, to words, the sustenance of interaction and hence community.

4. *“He had already chosen the title of the book, after much thought: The Pacification of the Primitive Tribes of the Lower Niger”*

This sentence, which concludes the novel, satirizes the entire tradition of western ethnography and imperialism itself as a cultural project, and it suggests that the ethnographer in question, the District Commissioner, knows very little about his subject and projects a great deal of his European colonialist values onto it. The language of the commissioner’s proposed title reveals how misguided he is: that he thinks of himself as someone who knows a great deal about pacifying the locals is highly ironic, since, in fact, he is a primary source of their distress, not their peace. Additionally, the notion of “[p]acification” is inherently offensive—a condescending conception of the natives as little more than helpless infants. Similarly, the label “[p]rimitive” comes across as a patronizing insult that reflects the commissioner’s ignorance about the Igbo and their complexly ritualized and highly formalized mode of life. The assertion that the commissioner has come up with a title “after much thought” accentuates the fact that the level of attention he has paid to his own thoughts and perceptions well exceeds that paid to the actual subject of the study.

5. *“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.”*

This exchange occurs at the end of Chapter 20 during the conversation between Obierika and Okonkwo. In the discussion, which centers on various events that have come to pass since the arrival of the colonialists, Obierika seems to voice Achebe’s own thoughts on colonialism. Upset by the fact that the white men have come and completely disregarded the Igbo sense of justice, Obierika points out the impossibility of the colonialists understanding anything about the Umuofians without speaking their language. He points out the ludicrousness of denigrating unfamiliar customs.

Yet, Obierika does not lay the blame wholly on the side of the white man. He feels also that the Umuofians who have converted to Christianity have consciously and wrongly turned their backs on their own “brothers.” This assessment complicates our understanding of the novel, as Achebe prevents us from seeing matters in clear-cut terms of good (black) versus bad (white). Indeed, Achebe elsewhere attempts to demonstrate the validity of some questions about Igbo culture and tradition. If religion and tradition are the threads that hold the clan together, and if that religion is flawed and that tradition vulnerable, it becomes hard to determine who is at fault for the resulting destruction. Certainly, Achebe does not blame the villagers. But, while this quotation displays his condemnation of the colonialists for their disrespect toward Igbo customs, it also shows his criticism of some clan members’ responses to the colonial presence.

6. *“Umuofia was feared by all its neighbors. It was powerful in war and in magic, and its priests and medicine men were feared in all the surrounding country. Its most potent war medicine was as old as the clan itself. Nobody knew how old. But on one point there was general agreement – the active principle in that medicine had been an old woman with one leg. In fact, the medicine itself was called agadi-nwayi, or old woman. It had its shrine in the centre of Umuofia, in a clearing spot. And if anybody was so foolhardy as to pass by the shrine after dusk he was sure to see the old woman hopping about. And so the neighboring clans who naturally knew of these things feared Umuofia, and would not go to war against it without first trying a peaceful settlement”*(2.8-9)

The Igbo people fear what they do not understand – like medicine. They attribute magical properties to it, sometimes even spirits or gods, and fear offending it. Thus, this fear of the supernatural keeps the Umuofia from getting into too many wars.

7. *“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 of becoming his father overrides everything else – even fear of the gods. Does this mean that he doesn't respect the gods? Should he be more god-fearing?(2.12)

8. *“Okonkwo had just blown out the palm-oil lamp and stretched himself on his bamboo bed when he heard the ogene of the town crier piercing the still night lair. Gome, gomegome, gome, boomed the hollow metal. Then the crier gave his message, and at the end of it beat his instrument again”*(2.1)

From Okonkwo's unalarmed reaction, we can assume that the *ogene* drum is used regularly to convey messages from distant villages. This tradition gives the messages a sort of exotic and mysterious quality, as well as simultaneously letting the whole village know that there is news.

9. *“Unoka died of the swelling which was an abomination to the earth goddess. When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the house. He was carried to the Evil Forest and left there to die. There was the story of a very stubborn man who staggered back to his house and had to be carried again to the forest and tied to a tree. The sickness an abomination to the earth, and so the victim could not be buried in her bowels. He died and rotted away above the earth, and was not given the first of the second burial. Such was Unoka's fate”*(3.8)

The lazy Unoka dies of some kind of abominable illness. His death seems to be a sort of divine justice, paying him back for sinning against his family by not providing for them.

10. *“Okonkwo walked back to his obi to await Ojiugo's return. And when she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace. His first two wives ran out in great alarm pleading with him that it was the sacred week. But Okonkwo was not the man to stop beating somebody half-way through, not even for fear of a goddess”*(4.5)

Okonkwo commits a sin against the earth goddess by beating his wife during the Week of Peace. This is an example of a sin that seems pretty arbitrary. We think it's bad to beat your wife at all, but apparently the earth goddess thinks domestic abuse is OK long as it isn't during Peace Week. Regardless, what seems worse

than inadvertently committing violence during a period of peace is that Okonkwo deliberately continues to sin even when he realizes his transgression. He seems to lack fear and respect for the goddess.

11. **Obierika:** *“And let me tell you one thing, my friend. If I were you I would have stayed home. What you have done will not please the Earth. It is the kind of action for which the goddess wipes out whole families.”*(8.26)

Killing family members and killing clansmen are both considered sins against the earth goddess. However, Ikemefuna was neither Okonkwo’s son by blood nor was he a member of the Umuofia clan. As a result, the community doesn’t force punishment on Okonkwo. However, Obierika, who tends to be wise, thinks that Ikemefuna was Okonkwo’s son – Okonkwo treated the boy like a son, and Ikemefuna thought of Okonkwo as his father. Obierika believes that the earth goddess will agree. Is Okonkwo’s subsequently poor luck all because of he doesn’t atone for the sin of killing Ikemefuna?

12. *Okonkwo did not have the start in life which many young men usually had. He did not inherit a barn from his father. There was no barn to inherit. (1.3)*

Unoka, Okonkwo’s father, proves deficient in providing for his family. Based on the family roles valued in Igbo culture, one could argue that Unoka is a bad father.

4.5 Key Facts:

Full Title: *Things Fall Apart*

Author: Chinua Achebe

Type of work: Novel

Genre: Postcolonial critique; tragedy

Language: English

Time and place written: 1959, Nigeria

Date of first publication: 1959

Publisher: Heinemann Educational Books

Narrator: The narrator is anonymous but shows sympathy for the various residents of Umuofia.

Point of view: The narration is in the third person, by an omniscient figure who focuses on Okonkwo but switches from character to character to detail the thoughts and motives of various individuals.

Tone: Ironic, tragic, satirical, fablelike

Tense: Past

Setting (time): 1890s

Setting (place): Lower Nigerian villages, Iguedo and Mbanta in particular

Protagonist: Okonkwo

Major Conflict: On one level, the conflict is between the traditional society of Umuofia and the new customs brought by the whites, which are in turn adopted by many of the villagers. Okonkwo also struggles to be as different from his deceased father as possible. He believes his father to have been weak, effeminate, lazy,

ignominious, and poor. Consequently, Okonkwo strives to be strong, masculine, industrious, respected, and wealthy.

Rising Action: Enoch's unmasking of an *egwugwu*, the *egwugwu*'s burning of the church, and the District Commissioner's sneaky arrest of Umuofian leaders force the tension between Umuofia and the colonizers to a breaking point.

Climax: Okonkwo's murder, or *uchu*, of a court messenger

Falling Action: The villagers allow the white government's messengers to escape, and Okonkwo, realizing the weakness of his clan, commits suicide.

Themes: The struggle between tradition and change; varying interpretations of masculinity; language as a sign of cultural difference

Motifs: *Chi*, animal imagery

Symbols: The novel is highly symbolic, and it asks to be read in symbolic terms. Two of the main symbols are the locusts and fire. The locusts symbolize the white colonists descending upon the Africans, seeming to augur good but actually portending troublesome encounters. Fire epitomizes Okonkwo's nature—he is fierce and destructive. A third symbol, the drums, represents the physical connection of the community of clansmen in Umuofia, and acts as a metaphorical heartbeat that beats in unison, uniting all the village members.

Foreshadowing: The author's initial description of Ikemefuna as an "ill-fated boy," which presages his eventual murder by Okonkwo; the arrival of the locusts, which symbolizes the eventual arrival of the colonizers; Obierika's suggestion that Okonkwo kill himself, which foretells Okonkwo's eventual suicide.

4.6 Findings:

Since, the aim of this study is to investigate the impact of the white man upon African people and it reached to the following results:-

1. African people have special cultures, traditions and customs before European came.
2. Colonialism has a certain reasons for occupying any country among them economic, politics and social reasons.
3. Colonialism uses their rational technique to access Africa.
4. Colonialism (white men) creates great impact on the African people especially on their behavior.
5. The novel, *Things Fall Apart*, had discuss pure cultures of Africa before European colonization and the change that was happen for these culture.

4.7 Recommendations:

1. Peoples who are in one nation should be united to defense the external powers, because if there is a united surely strength will be available.
2. High educations system has to include special curriculum for (national education) or how to keep their inheritance.
3. For the coming literacy researcher have to seek for the impact of colonization in economics and politics in wide discussion.
4. For the curriculum designer of all levels have to include syllabuses of how to analysis literary text in order to prepare students for the future researches.
5. For the teachers have to follow the way of teaching that is let the learners to be aware of research approaches.

4.8 Conclusion:

many scholars and writers discuss the issue of colonization, and they found that the colonialism have clear change and great impact to the countries that they occupied .some of them claimed that there is advantages while the others claimed the opposite.

During my studding and searching about the colonization of African I discovered that if there are weak countries; surly the strongest one will attack them, by occupying their proprieties to follow their rules and those strongest countries will establish by the governmental system, economic, and social system by all of the kinds of occupying.

As am I researcher I hope and invite all the nation that claimed the weakness in itself to be aware from their in attention, to see clearly what is happening in its country to avoid the difficulties of colonization to keep their own proprieties, in heritage and there special habits, in order to be strong country.

مستخلص البحث

هدفت هذه الدراسة الى تحليل رواية (أشياء تتداعي) ركز الباحثون خلال هذه الدراسة الى معرفة أثر الرجل الأبيض في تشكيل سلوك الأفارقة.

استخدم الباحثون المنهج النوعي لجمع معلومات البحث التي جمعت عن طريق تحليل المحتوى ز

خلصت هذه الدراسة للنتائج الآتية:

ان هناك أثر واضح وضعه المستعمر مما ساهم في تشكيل سلوك الأفارقة ومثال لذلك كاتب الرواية نفسه كتب روايته بلغة المستعمر ليثبت لدى الافارقة ثقافتهم الخاصة. وايضا لتكون الرواية مفهومة لدى المستعمر.

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