

Representation of Aboriginal Culture in Chinua Achebe's *Things Fall Apart*

A Dissertation

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Submitted to

Faculty of Social Science and Education

in Partial Fulfillment of the Requirements for the Degree of Master of Philosophy in English

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Dedication

This dissertation is dedicated to my parents who devoted entire life to make what I am today.

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Declaration

I hereby declare that the dissertation “Representation of Aboriginal Culture in Chinua Achebe's *Things Fall Apart*,” submitted to the Faculty Research Committee, Faculty of Social Sciences and Education, Nepal Open University, is my original work based on primary and secondary data that I collected and consulted during the research process. I have not submitted the work elsewhere for the consideration of any degree or fulfillment of requirements of any fellowship. I know that this dissertation will become a part of the permanent collection of the library at Nepal Open University, and the library is hereby authorized to make it available to other users as/when it deems appropriate.

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Recommendation for Final Evaluation

I hereby certify that **Shiva Baniya** has completed his dissertation entitled “Representation of Aboriginal Culture in Chinua Achebe's *Things Fall Apart*” under my guidance and supervision. On thoroughly going through the dissertation, I recommend it to the Faculty of Social Sciences and Education, Nepal Open University to accept it final evaluation in partial fulfillment of requirements for the degree of Master of Philosophy in English.

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Abstract

This study explores the portrayal of aboriginal culture in Chinua Achebe's *Things Fall Apart* (1958). The novel describes Igbo festivals, their god worshipping customs and rituals, their rich culture, and other social events, highlighting both the positive and negative aspects of aboriginal people's customs. The dissertation mainly focuses on the colonial period that brought both the change and continuity in Igbo culture. The main character, Okonkwo, dies fighting against post-colonial forces and colonialism in an attempt to preserve his own traditional culture. The protagonist's transient character demonstrates the bottom of African culture under the colonialism. His determination is a challenge to the colonizers' dominating nature. As a member of the indigenous culture, he knows that the domination has reached to the point of irrecoverable loss. This realization causes the main character to commit suicide. This is made plentifully evident in Achebe's writing by giving a thorough account of Okonkwo's previous culture and personality before, during, and following colonial dominance. It draws attention to the manner in which Bruisers constructed the infrastructure required to carry out their self-claimed, self-imposed project of modernizing and civilizing Nigerians. With Said's orientalism and Hall's cultural representation under post-colonial theory as the framework, it interprets the text and reaches to the conclusion that this novel helps readers know the plight that the African society, culture and aboriginal people had to go through during colonial and postcolonial times.

Keywords: post-colonial, indigenous culture, dominance and resistance

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Chapter I

Introduction

Chinua Achebe (1930-2013), a great postcolonial African novelist, has painted a realistic portrait of the aboriginal people and their culture in his first and most recognized novel *Things Fall Apart* (1958). The novel presents the picture of the challenging time the aboriginal people in their own land have been going through. They have no option other than resisting and fighting the last battle to preserve their culture and traditions. The novel begins with a wrestler champion Okonkwo. Through his devotion to and embodiment of traditional Igbo customs and values, the protagonist Okonkwo becomes the personification of harvest, marriage, and death rituals. In the Igbo community, having suitable farms and cultivating yam as the primary crop are considered signs of wealth and status. Okonkwo married polygamists to achieve high status and earn respect from society. The father of Okonkwo died in debt to another person, and even he was unable to locate a suitable place for his father's funeral. Being an ardent adherent of conventional practices, he finds it objectionable that his own son is drawn to the faith. His accomplishments in farming, his role in marriage, and his participation in funeral rites all make him a stand-in and a challenger of the customs of his community. His own son's attraction to the faith bothers him, as he is a fervent supporter of traditional practices. Farming, his role in marriage, and his involvement in funeral rites are all examples of his activities that position him as a challenger and stand-in for the traditions of his community. The society he comes from has its weaknesses. The Igbo society as a whole is split up into various groups with quite distinct social and political positions. The Igbo culture has impacted on all sides of aboriginal people existence. It has influenced everything from their interactions and communication to their perception of the outside world. The novel gives the picture that the various African cultures are made up of a mass of tribes

and ethnic groups, each with its own distinct qualities. Reading it enables one to realize the rich and varied African culture that differs not just from one nation to the next. The novel projects a picture that the African nations differ from one another in terms of language and religion practiced by their citizens. African has a massive collection of cultures with deep historical heritages covering many centuries.

The Europeans conquered Africa and its values in order to westernize, destroy, and transform the African culture into something else entirely. In addition to claiming to have brought light to the supposed dark-continent and educated the African people through the creation of churches and schools, the European colonizers actually had hidden motives. They wanted to alter African identity and appropriate natural resources, and they believed that Africans were uncultured, primitive, and that they did not distinguish themselves from the animals. This cultural collision affected the aboriginal people at individual and social level. The Africans see European missionaries as foolish, and the Europeans see Africans as underdeveloped and ethnic. The African culture and social structures were challenged by the European colonists through a variety of means, which made it easy for the local societies to accept and adopt new culture. The cornerstone texts for this study's account of how western colonialism impacted African local culture are *Things Fall Apart*.

Things Fall Apart is considered as a medium of resistance to colonialism. The aboriginal people, as Oxford Dictionary of English puts "inhabit or exist in a land from the earliest times or from before the arrival of colonists; indigenous" (4). An aboriginal community is a made-up social structure made up of small groups of people bound together by shared linguistic, cultural, ideological, and ancestry traditions. Lisa Monchalin specifies: "Indigenous is a colonial term. To talk about the colonial system using the English language, I draw on the term. The problems with the term are numerous. First, Indigenous peoples encompass a wide range of diverse

cultural groups and practice a wide variety of traditions" (3). In the Igbo community, the aboriginal people, its responses to colonial attack and socio-political and economic ups and downs come from the colonizers' intervention. In the novel, Achebe portrays the aboriginal people of Umuofia in Nigeria and their culture as socially and culturally advanced. Interpreting such indigenous people, Angela Barton, Dew, and more argue: "Indigenous peoples are found in nearly all regions of the world. The Organization defines indigenous peoples as those who indigenous peoples as those who inhabited a geographical area at the time when people of different cultures or ethnic origins arrived" (1). Achebe shows what it means to be a black African in the colonial and postcolonial eras.

The novel is the story of an African society that appears to be in change but claims, showing to be strong and full of possibilities that a European booklover could never imagine. Indeed, the main representative of aboriginals is Okonkwo. As the main character of the aboriginal people, he has accepted the tragic fate with pride. They come out of the house like a mountain of sorrow and climb up the mountain of happiness. There are also those who are depressed of all the opportunities of prosperity and are again suffering from unbearable pain and terrible condition. Not being able to get good love and parenting to his children as desired, he always sacrifices his life for his home, family and community but gets only help from all sides. Even till the last hour of his life, he fights fiercely for the preservation of tradition and culture. However, most of the aboriginal people have been converted to the Christianity giving them various attraction, lack and pressures.

In the last case of dying at the hands of the colonizers without getting any help from anywhere, he has no option other than committing suicide. As the Igbo culture, no one is ready to touch the corpse and the colonialists are convinced and forced to bury the death body. This terrible choice poses a terrible challenge to the colonialists

and the indigenous people. It confirmed that the efforts of the whites to create their own backs only by bullying and threatening the tribals would keep everyone working. This has broken the heart of the cruel colonialists and self-centered tribals. It has proved that a patriotic citizen is ready to die with a smile rather than kneeling before the enemy for the protection of his nation and nationality. Culture is as Helen, Spencer-Oatey specifies: "referred to special intellectual or artistic endeavors or products, what today we might call high culture as opposed to popular culture" (1). Achebe's first novel tells the tale of Okonkwo, the community leader who had grown to disagree with the British authorities. Obviously, many of these tribes arrived from various regions of Africa several centuries ago. They gradually used a new language after orientating by whites as Thomas Uche, Onyemachi clarifies: "The prospects of plain legal language use lie in simplifying legal language in readily understandable plain English by the average person. It is a language stripped of unnecessary complexity, but not stripped of its unique style. It is, perhaps, language at the lowest common denominator" (24). Africa is home to thousands of different tribal groups. The majority ethnic group among them is of West African descent. Aboriginal people use their prosperous language and culture before accepting new culture, religion and language.

The tribal community's jobless parents create an environment that encourages kid labor. Adekunle Victor, Owoyomi states: "Indeed, parents in developing are relatively subjected to economic strains emanating from low income and unemployment which invokes alternative source of financial support such as child labour. Indeed, this view was further collaborated by many researchers that parental employment status has a direct link to parents with marginal income" (11). The converted Igbos were influenced by their religion, traditional way of life and the orientation of the white missionaries by their friends. In the traditional farming Igbo

society, farmers and agriculture formed the foundation of the Igbo economy. In addition to vegetables, they grew cassava, yam and cocoyam. They considered growing yams to be a sign of manliness and a main crop. Only a young man had a right to yam, cultivating yam was forbidden to women.

The Igbo communities consider to be extremely dynamic despite lacking a centralized government. The head of his ancestry in terms of religion, government, and justice was the lineage head. But without the people's consent, he could not take action. Igbo cultures represent natural but strict in somehow extent. Ikechukwu Okoro Charles, C Emedolu Christian and Ejike Aroh Emmanuel specify: "He explains that the practice of throwing away twins or those who may have died in the week of peace in evil forest without proper burial is due to ignorance" (162). Even among the aboriginals, some of them got close to the colonizers because they did not accept it in their heart, in adopting some cultures that seemed to be cruel to some extent. In order to balance the associations of men, women also had their clubs, age groups, and titles. Just as men controlled some areas of community life, women controlled others. Kenneth Chukwuemeka, Nwoko indicates: "In Nigeria, particularly since the women's domain was believed to be in the kitchen and cradle, their contributions to the male sphere were not seen as deserving of any attention" (72). Male dominated society has created the roles and positions between male and female in the Igbo community. Although the seeming brutality of some of their customs, it can be concluded from the material previously provided that the Igbo people were highly advanced and civilized. Twins being thrown into the evil forest, for instance treating certain illnesses like leprosy, swelling as a disgrace to the earth goddess and severing the Osu from everyday social duties.

Early interactions between the Igbos and the missionaries were guest friendly because they were peaceful, hospitable, and respectful of other religions. As revealed

in the novel, initially, the mass public teased the missionaries, calling them madmen, jumpers, and other insulting terms showing that they did not take them seriously. Some disaffected Igbo people eagerly expected change and an end to some cruel customs, such as murder for murder, the separation of the lower caste like Osu and throwing of twins into the evil forest. By campaigning Christianity and the gentle words of the Bible, missionaries took advantage of this and converted people. The search for uniqueness was an additional rational for embracing original beliefs. The jumbled people said nothing and did nothing to stop the killing of the indigenous people. Aboriginal unity began to break down as a result of opposition from conservative tribes, which usually ended in fire due to aboriginal dissatisfaction. Indeed, one of the main factors to the decline and alteration of African ethnic cultures is colonial rule. The Igbo people lacked a centralized government and a military to attack outside threats. To keep the clans safe from attacks by other villages, they had a few strong individuals and village leaders. The clan was represented by the religious leader. The religious leader needed the approval of the village leaders even though he had some administrative authority.

European colonizers disregarded tribal traditions and made an effort to persuade tribespeople that the White people had superior ways. By giving the tribal people some authority and status, the colonizers encouraged them to embrace their religion and way of life. Son began to fight against father and brothers against brothers create a violent situation due to orientation, instruction and trained style of Whites in the clan. The arrival of Warrant Chiefs and court messengers resulted in the Igbo people's democratic political system and freedom being lost. It is obvious that aboriginal people's living conditions were altered by colonial rule. The practice of constructing homes with thatched roofs and mud walls was abandoned in favor of cement block construction with zinc roofing. In many Igbo land areas, new roads,

hospitals, churches, and schools have been built. The establishment of schools and education in their society, which gave the Igbo people a fresh perspective on the world, was extremely beneficial to them. Nigeria, known as the huge of Africa due to its vast population, is currently the seventh most populous country in the world. There are still more than fifty different ethnic groups residing there; the Igbo, Hausa and Yoruba. Adebayo Adekeje specify: "In pre-colonial Nigeria, the indigenous nations making up modern-day Nigeria had their first engagement in foreign trade mainly through itinerant travelling merchants of the Mediterranean stock. These seasoned and weather-hardened traders piled the trans-Saharan trade route" (16). Aboriginal leaders are continuously giving challenges to colonizers. However, the white missionaries have been able to easily win over the selfish groups and internally oppressed people. Even in such a complicated situation, the local leadership is constantly going against the colonial rule and the oppression of the people.

Rationale of the Study

Many Western stories depicted African cultures as primitive and barbaric prior to Achebe's novel. The novel's presentation of cultural stereotypes is demonstrated by Achebe's more nuanced and respectful depiction of Igbo culture. The Igbo culture's internal complexity and conflict are starkly apparent in the novel, but colonialism has also brought about external pressure and barriers. This study shows how Igbo culture has been impacted by the colonial setting in the novel. Gender roles and women's status in Igbo society are also depicted in the novel. The research adds to the understanding of the long-lasting impacts of *Things Fall Apart* by Achebe on colonialism, representation, and cultural identity.

In this context, the current research work also aims at investigating:

- The past trend and modern trend of aboriginal people in *Things Fall Apart* novel.

- Different ways of opposition of the protagonist in the novel.

The Igbo warrior Okonkwo is the primary example of a native person in the book when it comes to individual representation. In terms of culture, the novel presents two main portrayals of indigenous people: the Igbo and the British colonists in one instance, and the traditional Igbo religion and Christianity in another. The focus of the research has been on these depictions of indigenous people and their culture.

The ethnic community which is at the top of the social structure should love and not hate the language and culture of another type. Now, the world community has realized the need to take special measures to protect the rights, specific culture and lifestyle of the indigenous people. Although there are significant cultural differences between different tribes, it has been believed that this study contributes to recognize and preserve the culture practiced among tribal peoples around the world. Due to the human nature and lack of interest in traditional values and culture, the language and culture of these ancient literary properties are becoming extinct. Due to the western language and civilization have started to have a mixed effect on the language and culture of the tribal people, and even in the educational field, the depth of the language of the tribal people is felt to be weak, so it seems that the study of the representation of the aboriginal people and their culture is relevance for research study. It is useful for all those who want to learn and study about the aboriginal people and their culture.

Statement of the Problem

The representation of aboriginal people and their culture in *Things Fall Apart* as basic reference to describe the influence of Western foreign culture on African local culture how they were influenced by this culture, why they fought and accepted this new one culture. This novel is not only moderate of war novel but also form of colonial culture for African writer Achebe, who wants to show his native people and

their cultural background, values and culture to the white people, that the aboriginal people, culture and values have a history but the Europeans destroyed such vibrant cultures. In Achebe's novel, the protagonist and other minor characters face several problems i.e. class struggle, racial and gender discrimination, diverse types of violence and many others. The drive of this study tries to observe the part of African novelist as main causes of writing of Africa, and the social understanding. The Igbo fighter Okonkwo settles in his mission to realize greatness in Umuofia village. Though, these contradictory powers are the center of this research.

Research Questions

The study has the following research questions:

- a. What customs and traditions did the aboriginal people have prior to the arrival of the European settlers as depicted in the novel?
- b. Why and how aboriginal people fight to keep their traditions alive in the novel?
- c. How did the aboriginal people's way of life and culture change following the arrival of the West in the novel?

Theoretical Framework

This qualitative study illustrates how African local culture was affected by, westernized, and lost its uniqueness and values as a result of western colonial culture. This is discussed in the novel and its demonstrated using the descriptive analytical approach. The library research technique was the method employed in this study. Textual analysis of significant events relating to aboriginal representation, its trend and effects, Black opposition, and other associated topics is the main method used in this research study. The post-colonialist literary theory employs the methodological tools to analyze all literary works. Today's culture is crucial to the conservation and continuation of contemporary society. Culture plays the vital role in modern life, it is evident that understanding cultural environment is necessary to have influence over

lives. The research has been conducted through the Analytical Approach using post-colonial theory.

Post-colonial theory examines the historical processes of colonialism and the development of influential empires. In addition, focus is also on colonial social policy in terms of sports, economy, society and culture. Through orientation, recognition, postcolonial theorists divide how to establish accepted and excluded distinctions between colonized and informal, civilized and wild, developed and underdeveloped, natives and the wider population and trends. They also study, analyze how elements are recognized and established power structures.

Objectives

The study has the following objectives:

- To recognize how the novel portrays the customs and traditions that aboriginal people had before European settlers arrived.
- To illustrate in the novel why and how aboriginal people struggle to preserve their customs.
- To see how the novel depicts the changes in culture and way of life after the arrival of the West.

Delimitation of the Study

The scope of the research study has been limited to Achebe's only first novel. Representation of aboriginal people and their culture has been shown analyzing novel by Chinua Achebe.

Organization of the Study

The research is limited to study the Representation of Aboriginal Culture in *Things Fall Apart* from the Post-colonial concept of Orientalism. It is structured into five chapters. Chapter One titled "Introduction" introduces the general plan of the research study and brings out the traditional Igbo society of Nigeria as

artistically depicted in the novel. Chapter Two titled "Literature Review" discusses about the scholars who have presented the descriptions of Igbo society in writing. Chapter Three titled "Post-colonial Approach to Literature" discusses post-colonial theoretical perspective grounded in Edward Said's Orientalism. Chapter Four titled "Textual Analysis" analyzes the text based on the three themes such as Aboriginal People's Social Structure, Aboriginal People's Traditions and culture, and Ruining the Aboriginal People's Social Structure, Traditions and Culture. Chapter Five titled "Conclusion" concludes the study with concrete findings.

Chapter II

Literature Review

A notable literary classic, *TFA* by Chinua Achebe provides a wealth of material for analysis when viewed from the lens of post-colonial theory. The impact of colonialism on indigenous culture and Igbo society is examined under post-colonial theory based on Orientalism by Edward Said. Using the following principles of this theory, here is a review of literature of how "Representation of aboriginal culture in *Things Fall Apart*" can be analyzed. One of the key ideas of the novel presents the depiction of aboriginal culture, which illustrates the depth, sophistication, and complexity of Igbo civilization. The difficulty of customs, rituals, and beliefs that cover the distinct culture of the Igbo people is expertly and thoroughly described. Achebe draws attention to certain fundamentalist traditions that Igbo people, fascinated in the sweet embrace of colonialism, believe may serve as the foundation for the current African government. I Diana Akers Rhoads states: "...to representing elements of common humanity, Achebe emphasizes certain basic political institutions which might form the foundations of a modern African state. Written at a time when Nigeria was about to achieve its independence from Britain, *Things Fall Apart* looks like the work of a founder of sorts." (62). The Igbo culture and the real condition of the black people seems to be the advance and socialite in the eye of aboriginal people but the colonizers hesitate to accept it.

The commitment of present-day Nigerian native people, to the contemporary Nigerian society, artistically promised. The colonizers easily said the sweet welfares but felt difficulties to complete possibilities. Abdalhadi Nimer A. Abu Jweid writes: "The novel's main character, Okonkwo, shares in a traditional Nigeria periphery the complicated encounters of whites and black people" (510). Rather break down, not bend saying shows closer here in the case of Okonkwo as Whites have captured the

black people slowly and steady in the context of Nigeria. Rashid, AKM. Aminur writes: "...an unembellished kind of battle with regard to the impacts of Christianity carried by the Whites that primarily deny the recognized principles of the people of Obi clan" (2). The Christianity spreading in Nigeria seems to be concerning issue about the native people. Moreover, James, Yeku writes: "Brittle Paper represents an iconic literary blogosphere in which individual readers and writers exchange roles and identities, discussing literary festivals, and reviewing some of the finest works from Africa" (262). The barbaric Whites have shown the clear picture of cruel which has mirrored. They focused on the religious institutions especially schools. Hereby, Esmat Babaii and Maliheh Rshed indicate: "Okonkwo, who's the main character, is a leader of an African Igbo community living in Umuofia and known for his warrior qualities as well as farming success" (155). The bravery of Okonkwo and his social actor role with huge respect in the society has approved the highly top rank. His devoted behavior motivates and encourages all.

The authorities of dominance show one thing externally and behave another internally. In this context, another critic Styliani Karkanavatou argues: "Defining post colonialism has been a challenging task for both theorists and literary critics for many years as agreeing on a proper term or even timeframe regarding post colonialism has proved almost impossible" (17). Colonialism and post colonialism harm the colonized which has been clearly shown above lines. However, representation of native people is not mentioned anywhere and there is a vast gap to show the native people. Moreover, the other critic has presented his views as the reservations about the ending of life commits suicide shows the pathetic condition of native people. Campu Adina writes: "The novel's ending views history from the perspective of the District Commissioner, an occasion for Achebe to use biting irony. For the first time Igbo culture is now presented not from the inside as vital and autonomous, but from the

outside as an object of anthropological curiosity" (44). The agony of Igbo society spoils with the charm and various attractions of Commissioner in the above mentioned lines. Thus, Achebe goes in his first novel to display the melody of crash of values and its harmful communal, psychological and catastrophic values on African people. Likewise, Bamisile Sunday Adetunji states: "The incidents which are selected are interpreted and recreated imaginatively, and many times they reflect the degree of the writer's awareness and commitment" (248). The presentation of Igbo culture by writers as publications show the clear picture of the aboriginal people and their culture.

Achebe highlights certain elementary politically aware foundations which might form the basis of current African state that Igbo community surrounded with the sweetness of colonialism web. Michael Shiner et al. state: "The files identified various issues relating to a number of over-lapping themes, which included family and interpersonal relationships, work and finance, physical and mental health, drugs and alcohol, intrapersonal distress and crime" (742). The provided support materials seem to be for the native people but the visionary role for coming days as overburden. Begging work for people presents the mental torture and results committing suicide. Male and female, the wheels of both side as a same cart, presents gender equality. In this context, Blessing U Ijem and Isaiah I Agbo write: "Gender is interpreted as a social construct, it has the capacity to influence the experiences of the people" (56). Actually, the gender biasness, gender imbalance, gender discrimination and gender inequality as a gender profile plays the pushing role for human society. The African rich cultures which perform in the Igbo community. Ewerton, Batista-Duarte mention: "Many African writers have linked these views of life and death, and their physical and metaphysical import in their productions" (145). The connection between life and death guides all person which is highly acceptable in the traditional

society. The world seems to be the rich and diverse in culture which picture is clearly shown in the *Things Fall Apart* novel. Faisal Nazir details:

It is the anti-humanist humanism and anti-universalism that are represented in postcolonial literature and criticism, is only an initial step towards a redefined and reconceived humanism and universalism. An analysis of Achebe's *Things Fall Apart* demonstrates this idea effectively. *Things Fall Apart* is generally regarded as an ethnographic novel, one that depicts the cultural life of African people with clarity and accuracy. The novel is rich in cultural life are given, particularly in the first and longest of the three parts of the novel. These descriptions show a culturally rich social life, with its rituals and festivals, and a very elaborate set of religious, political and economic principles and practices (9-10).

Real depiction of African cultural life has presented and demonstrated the perfume of richness in Nigeria. Nigerian people have faced so many risks to continue their cultures and traditions till the last stage.

The colonizers have shown a thing and done another in their community. There are given to allow the people to associate their own society with that of other people and can inspire them to become conscious of both the qualities and limits of their hereditary approaches and standards. Ali Assadi and Tahrir Hamdi elucidate: "Africa is both a multicultural multi-social content. It is famous for its different tribes and clans. Anthropologists found it difficult to get into the African societies, which are well-known for their cling lifestyles and beliefs" (14). The mine of culture have been fulfilled in the Igbo society which is the apple of eye for the Europeans. The work shows Achebe's mastermind at its greatest satirical, maximum interesting and furthestmost unmanageable. Adaoma Igwedibia and Greg Ekeh indicate: "The power play in *Arrow of God* is a portrayal of Foucault's view of power as a kind metaphor or

regime of truth that pervades the society, and steadily involves change and dialogue, and that each society has its own mechanism for distinguishing truth from falsehood, procedures for according values and means of placing sanctions" (186). Little research study focusing on how Achebe's novels portray native people, and no studies have been done focusing specifically on this area. The culture shows and decorates the society as the beautiful flower. Vincent Odhiambo Oduor specify:

If society is composed of social institutions and activities, then culture defines values and beliefs that underlie those institutions, activities and the form they take, whether they are the family , education, religion, or even what is acceptable to eat and the way it is eaten. The focus is on shared meanings. This way of looking at culture is sometimes described as the culturalism's view, where the stress is on interpreting the meanings of culture that is lived.

(80)

Popular art, primarily romance literature in his discussion, was admired as a cheap imitation of western bedroom fiction, and hence, as having low culture and bad morality.

Masculinity captures in the decisive manner. Tedjani and Samah express: "Historically, developing masculinity has been centered on physical ability, taking calculated risks, tolerating discomfort, and being a leader" (29). Hereby, the male dominated society of traditional culture presents the bitter reality and the tolerance power of female in the Igbo community. The rains stopped and the heat returned, farmers had seeds planted. They stayed awake all night, scanning the skies all day for clouds that may bring rain. Agriculturalists returned to his property in the morning. P PRASEEBA and SHEILA ROYAPPA convey: "People in the Igbo culture trusted heavily on agriculture to make a living. Besides these, there are more jobs that could be artisans and business people. Okonkwo, like all good and laborious farmers, had

sown as soon as the first rains fell" (3053). Hereby, the farming culture with different artist skills performs in the Igbo community.

The main hero at the clan, Okonkwo had surrounded the villagers with thick sisal leaf rings in an effort to shield them from the burning soil. However, the sisal rings were burned dry and gray by evening. Achebe Chinua speaks: "Okonkwo is well known for its nine villages, outside. His fame was based on solid personal achievements. When I was young the 18 years old brought honor to his village by throwing Amarinze the cat. Amarinze was a great wrestler who played with seven undefeated for years from Umuofia to Mbaino (3). The mentioned lines have cleared the fame of the main hero Okonkwo in the first novel by Achebe. However, his bottom to top and top to bottom rising and falling prestigious way shows the pitiable and considerable aspect in the novel. Rich culture of Igbo community carry out as J. Agustin states: "Emphasizing the principle that multicultural expressions of Igbo society exist Achebe's Things Fall Apart, certain parts of the novel reveal and correct these social explanations stereotypical traits and racism offered by impressionist views of some published literature works and culture" (48). These lines occupied the habitual aboriginals in the then community. To show the Igbo culture, its importance in the society, Ganga Ram Paudyal speaks: "The approach to characterize culture is as sets of presumptions about human nature that are created or constructed by a group of people to address their concerns and passed down through the generations as valid modes of perceptions being a trait of people" (104). Hereby, human nature is shown as cultural changeability in time and event. The knotted culture is obviously close as Praseeba and Royappa speak:

In Chinua Achebe's book, the plot is infused with Igbo culture. The narrative is written in the third person from an omniscient viewpoint. The narrator reveals every character's thinking in this way. Commentary is interwoven to

introduce any particular aspect of Igbo culture. Achebe writes using simple language though the storyteller tells a straightforward and unambiguous account without bias or condemnation. (3051)

The writing style of Igbo culture performs the purity. The relationship between two culture joints both community not only language. Omotayo Olalere details: “In this context, hybridity refers to the collaboration between the African writer’s native tongue and the colonial language in which they write” (38). At this juncture, hybrid culture is the result of collaboration between African and colonial writer.

The strong rule and regulation in the Igbo culture performs in the application field, not only formation. Okonkwo highly prefers his daughter Ezinma and draws his attention in every moments not like his son Nwoye. Ezinma is a favorite child of Okonkwo who sees most of the good qualities like son such as gift and willpower.

Batista-Duarte specify:

Things Fall Apart (1958) has certain incidents that highlight the intertwining lives of Okonkwo and Ezinma. Ezinma, Okownkwo’s ten-year old daughter, initially appears as an ogbanje but develops into a complex character as the story progresses. Her irrational state seems to make little difference to Okonkwo. Ezinma is actually the apple of his eye since, contrary to what is normal for women in our society, she can be bold and in charge at times. She displays a propensity to disregard several cultural norms and conventions, unlike other kids. (149)

In Igbo society, the relationship between a father and daughter is characterized by complete duty on the part of the parents, who are responsible for the upbringing and love of their children. Okonkwo shows the sympathy upon her due to male qualities like bravery, courageous, smartness. However, she is sickly in her youth for since long time.

The torture and unbearable condition of Igbo people has been presented in a research article about the battle between European and Igbo people internally and externally. However, Africans have no concept how tough and well-organized a force they will have to face when European arrive. At this time, the cultural performances has been shown in a research article. Ikechukwu Christian Nnji states: "Rituals are also a much larger part of human life in *God's Arrow*, and this is no exception when compared to modern societies and democracies. There are two types of ceremonies and traditional ceremonies" (184). Here, the societies have been compared with modern one. The traditional societies had some values which was destroyed bitterly. The religious assumption occupies the key role in the society. Nirupa Saikia details: "The society oriented framework of the novel has made Achebe's religious approach rather humanistic. He is mainly analyzing the individual and socio-political factors leading to the fall of Ulu, the eventual tragedy of the priest and the people's ultimate resort to Christianity deserting their traditional religion" (1057). The people of Igbo village is in the pathetic condition but the priest is following the traditional religion. The colonialism has been shown in the novel. Zephirin Bokotiabato Mokogna show: "The Ibo people and their territory are set in what is now called Eastern Nigeria, formerly called the Eastern province. This portion is crossed from side to side by the Niger river" (139). The traditional societies had some values which was bitterly destroyed and diplomatically captured the natural resources like land, forest and water. The true debate at the traditional society has been performed interestingly in the novel. The book highly supports the ancient Igbo cosmology, political group, and culture before to colonization.

The leadership depends on the individual's personal worth as well as his influence for the welfare of the tribe. The initial text I emphasis on, Chinua Achebe's *Things Fall Apart*, displays to the community what it means to be a black African in

the colonial and postcolonial domain. Assadi and Hamdi specify: "They lose their culture and their social bonds; their religion becomes weak, and they no longer pay attention to their religious beliefs. Their language is also weakened" (329). Hereby, the article has focused and showed the pathetic condition Nigerian people as a true picture of damaging native culture and chaotic social structure. Instead of address to an easy and complex way of spreading nationalism, Achebe at TFA makes a much more complex statement about culture, identity, self, and others. The dominant battles of the novel turn around the fight between continuousness and alteration between the old-style villagers. TFA is such a novel that performs highly cultured society of Igbo people.

Hereby, well designer and heroic character Okonkwo moves the clan tactfully. Stephen Nyeenenwa presents: "Things Fall Apart is an admixture of power play, prestige, and cultural dynamism in Umuofia, a serene community in the Igbo land of Eastern Nigeria, before the advent of British colonialists into Africa" (77). The novel presents its western framework with highly cultured Nigerian society. The golden mine of Igbo culture society has been shown where the main character Okonkwo rules long time with his hard work and brilliant mind. Ngendahayo says: "The village of Umuofia is the symbolic heart of Things Fall Apart, as well as the setting for much of the novel's action. Umuofia where the protagonist, Okonkwo, lives for most of the novel, serves to represent Nigerian village society, both before and after contact with the colonizing forces of the British Empire" (5). The colonizers come to the well cultured village very near to take the whole power slowly and indirectly.

The cultural dominance is interestingly presented in the novel. Baker Mohammad Jamil Bani-Khair et al. say: "Things Fall Apart (1958) is a rich example of the social and political corruption of the tribal system that is built on myths, tribal mentality and physical prowess" (10). The critical condition of Igbo culture has been

shown in the article. Colonialisers wait the internal conflict of colonized people and attack them actual diplomatically showing one thing and doing another in reality. Humyra Anjum Maliha states: "Postcolonialism is the historical period that represents the aftermath of Western colonialism. In addition, it deals with the effects of colonization on cultures and societies. In addition, the term has been widely used to signify the political, linguistic and cultural experience of societies that were former European colonies" (1292). The political is shown with culturally and religiously to attract the innocent native people. Okonkwo, a main protagonist of the novel, has made a lot of progress just as a person who eats ghee becomes a mushroom eater and a person who eats mushroom eater and a person who eats mushrooms also becomes a ghee eater. Adaninggar Septi Subekti et al. say: "C. Achebe's (1959) *Things Fall Apart* tells a story of Okonkwo, the protagonist, who had stepped up the ladder of success from zero, becoming a respected man in Umuofia community with Igbo culture, despite his late father being considered having a miserable life until the end of his life in the perspective of the Igbo culture" (53). The article shows the radical change and randomly progress in Okonkwo's life following dramatically up and down.

Rights are not given by anyone, they must be taken away like Okonkwo. Munachim Amah specifies: "*Things Fall Apart* portrays wrestling as an important sporting activity among the Igbo people" (85). The fact that the saying that like father is like son is not always applicable to everyone has also been shown by the ascension of the father's son, Okonkwo, gained by his immense hard work and cleverness. Land has an exact important place in human life for hay, shelter and cotton, and even during times of social prestige and crisis, land easily brings every ruler to a higher position. Victor Muyumba indicates: "The study of land cannot be divorced from the relationship between human beings and nature since land is a part of nature. Similarly,

any study of the interaction between people and their environment cannot avoid dealing to some extent with the factor of land" (43). Okonkwo has not only contributed to the country during the food crisis by acquiring land and cultivating enough yams according to the time and situation, but has also become an additional basis for economic progress in the society.

Okonkwo's fighting with hard working success in a demanding war like game has suddenly brought him to the pinnacle of fame and popularity. Achebe Chinua elucidates: "It was this man that Okonkwo threw in a fight which the old men agreed was one of the fiercest since the founder of their town engaged a spirit of the wild for seven days and seven nights" (3). This method of electing a third party is very similar to the practice adopted by republican countries. Religious leaders like oracles and priests led the society in a strange way. Sule Isleyen utters: "The oracles and the chief priests, who are responsible for interpreting religious doctrines, are members of the ruling class, so they have enormous power. Igbo community mainly depends on agriculture and survival is the biggest concern of the Igbo. As a result, it inherits two main challenges" (61). Religious leaders are considered to be incarnations of god, so their influence on society is actual high. Okonkwo has succeeded in taking a revolutionary leap by using his own strength and wisdom even in the difficult circumstances of his family life. Stephen Nyeenenwa utters: "This accounts for why Okonkwo's sudden growth and rise from poverty to greatness is believed to have gone into Okonkwo's head" (81). Being born of Okonkwo in a family full of poverty and failure is not his fault, but dying in poverty or richness and failure or success is his fault or virtue.

TFA novel has proved a cornerstone in African literature because in this novel, Achebe himself is a writer, and observer and also a consumer, and a real, balanced and analytical presentation has been artistically offered. Subekti et al. state: "As C.

Achebe's (1959) *Things Fall Apart* becomes one of the most prominent works in African literature, Okonkwo on which the novel gives the focus on also becomes one of the most talked-about characters. It becomes intriguing to analyse this character further" (53). The novel shows the African society and culture as an exemplary and observable culture in the modern world environment by breaking the illusion that the African society is only fearful, traditionalist and superstitious. In the first novel, a brutal attack on children's and women's rights was made by the society and the rulers of that time, although many good and creative policy rules were made, due to some small shortcomings, the readers were somewhat bored. Onyekachi Peter Onuoha utters: "Critical works on African literature have depicted Okonkwo in various shades: hero and oppressor of women and children without acknowledge that Okonkwo is a traumatic patient. Chinua Achebe is the first African written literature to imagine the abuse of child rights and the role of religion in the subjection of children in TFA" (154-155). The practice of polygamy and the religious killing of adopted sons like Ikemefuna will affect the mind, brain and body of the readers.

In addition to highlighting the importance of agriculture and the hard work of farmers, the novel has also given a sweet and poignant message about how fertile land should be utilized. Shah Nawaz Khan et al. state: "Before the harvest, the Ibo arranged the Feast of the New Yam to give thanks to the earth goddess and ancestral spirits, as they believed these powers brought fertility to the land" (1214). Only if timely agricultural work is done for the betterment of a person and community, the way for revolutionary change in the society is paved. The novel portrays a male dominated society and a culture where women are limited to housewives and only take care of children and help men. Suparna Roy describes: "Achebe's *Things Fall Apart* is a novel that presents women with a sense of lack, dilemma, product for polygamy, the child-bearer, wife and household maid for the husband, and the

children's educator. The construction of the image of women in Achebe's work is nothing more than their relation to men" (2). In the context of today's society where women are playing an important role, the enduring ability of women in Africa at that time, the overlooked talent and the deprivation in social roles is very study able and noteworthy.

In the novel, Achebe has shown the people of the society to maintain social harmony and unity by adopting daily behavior according to the guidance and wishes of their ancestors and religious priests. Adi Kioutse Biava Kodjo Tchilabalo clarifies: "In *Things Fall Apart*, the fear for the supernatural forces appears as a narrative technique used by Achebe to maintain some characters in harmony with their environment. As such, they behave and act only according to their gender and other social norms established by their ancestors whom we regard in this article..." (188). The cultures built by the tribal people at that time have become a very easy and fruitful campaign to mobilize the people in social transformation.

Okonkwo is obedient, loyal, hard-working, but somewhat weak in his ability to make dutiful, practical and timely decisions. Manfath Jabin Haque states: "Some characteristic weaknesses are also visible in Okonkwo. Okonkwo's extreme emotions and fear of being though weak motivate him to take actions that are often unnecessary and ultimately destructive. The killing of Ikemefuna proves Okonkwo's blind loyalty to his culture and his ignorance to alternative values and interpretations" (10).

Okonkwo, who has to develop the ability to combine passion and conscience, has worked tirelessly to keep his culture and clan moving forward.

In this novel, how the tribal people are robbed by the expansionists and the imperialists by presenting sweet speaking with melodious sound and doing bitter deeds with rough behavior is shown in this novel. Ali Assadi and Tahrir Hamdi detail: "Achebe claims that he wrote this novel for many reasons, and not only because he

wants to teach his readers about the important values and ethics of the African culture. He intended to show people how colonialism works and the way his culture and society fell apart. He wanted to transmit an honest picture" (327). It is explained here how the colonialists destroy the culture of the aboriginals in a mysterious manner and easily bring them into their net. Through its portrayal of Igbo society, Europeans portray Africans as savages into a whole new light and looks at the effects of European colonialism on Igbo society from an African perspective. Thus, Okonkwo performs a glimpse into Igbo society both before and after colonization. The truth cannot always be applied in all places because Okonkwo fought for the sake of his place and his people throughout his life, but the people did not support him in the end. Jean Damascene Ngendahayo utters: "Okonkwo was once considered the greatest warrior alive, but he cannot stop the European Christian white men who have come in to take control and change his village traditions. Okonkwo finally gives up hope and hangs himself, even though it is a disgrace to commit suicide in his tribe. His suicide is a horrifying act that strips him of all honor..." (5). Strangers are not allowed to interact with the ideals of the African community. Even though he knew that his tribesmen would not support him in the fight, his tribal nature forced him to fight alone throughout his life and worked to awaken communal culture. They say loss of life means loss of tribal identity. He also kills messengers against post-colonial aggression. Okonkwo's suicide shows that death is better than disgrace. Not knowing how to bow before enemy, Okonkwo chose self-death rather easily in the last situation, but did not give the enemies the chance to show bravery. Okonkwo, who never bows down to the enemy but is ready to sacrifice his life, has achieved heroism by presenting the spirit of patriotism in the true sense. Sandamali expresses: "At the final half of the story the hero hangs himself because he can't bear the dying of his culture and the tradition. The whole story shows very clearly how the relationship

between the death of the protagonist and the culture" (27). On the surface, Okonkwo's death looks like a coward's death, but on the inside, he sacrificed his life with self-respect, so the enemy could not even present a report of bravery.

It is not fair to say that all the old things are and useless, because the contribution for the ancestors can be appreciated by uplifting the tribal people and their culture and applying its good aspects to the modern society. Simon Gikandi speaks: "This destruction of tradition is a key manifestation of the problem of modernity in the novel. To clarify this point, I need to recall that the notion of tradition occupies a central place in the discourse of modernity" (9). It is possible to arrange for the tradition that the new generations like us take many old things from the elders and ancestors and transfer them safely. Yet, representation of native people is not point out anywhere and there is a huge gap to show the native people and their culture. That's why representation of aboriginal people and their culture seems to be highly unique research study in the literary field.

From the perspective of the aboriginal people and their culture in Achebe's first novel, the field is rich, but no one has examined and investigated this subject and area as a main focus until now. Just a small number of academics have examined the novel's theme, which I wish to explore, despite the fact that many researchers have studied this work. The brilliant minds that have attempted research on the topic representation of aboriginal culture in *Things Fall Apart* have only been able to approximate what I have attempted to research; they have not been able fully examine and comprehend reality. Some scholars have attempted to use caste and culture to represent this area, but their symbolic attempts have not been successful in providing a clear understanding of the local culture and do not appear to be finished yet. Consequently, the field of English literature, which is studied by applying the post-colonial theory of the Nigerian people and the Igbo culture, particularly Edward Said's

Orientalism, the birthplace of the aboriginal people and their culture, benefits greatly from this research. The tribespeople I studied were fiercely protective of their own traditions, hated being forced to work as slaves for outsiders, and valued individual identity and self-respect. In Achebe's novel, I found that the Igbo people, disgusted by colonialism, fought to the death to preserve their ancient customs, traditions, and beliefs. In the name of mercy and peace, the novel imagines a world in which Christian overlords imprisoned the Igbo people, destroyed their religion, and cruelly forced them to become Christians. The traditional Igbo culture and religion, which persisted for many generations, were destroyed by barbarism; this is not the focus of Christianity. These and related topics are covered in my research; it is incredibly novel, successful, and exemplary that the study's focus on the efforts of colonialism on Africans was abandoned in favor of post-colonialism.

Chapter III

Research Method and Theoretical Underpinning

Post-colonialism is a theoretically designed to explore the legacies of colonialism and the effects of former colonies on societies and cultures. Post-colonial theory offers one of the best lenses through which to analyze *Things Fall Apart's* portrayal of Igbo culture. The theory explains the consequences of colonialism on native societies and evaluates the ways in which colonial powers either represent or fail to represent colonized peoples. This study explores these histories by looking at how colonial powers, primarily European ones, dominated, exploited, and imposed the social, political, and cultural structures to their colonies often through force, slavery, and the imposition of foreign ideologies and systems. Vijay Mishra and Bob Hodge say: "...post colonialism in the past by approvingly quoting Ella Shohat's suggestion that post colonialism concerns itself with 'continuities and discontinuities... on the new modes and forms of the old colonialist practices' and not on a 'beyond'" (375). To put it briefly, post colonialism is the period that followed the official end of colonial rule and dealt with the colonial legacies that continued to exist after independence. It addresses topics like how pre-colonized peoples in societies restricted by economic inequality, cultural domination, and political oppression can react to or resist the ongoing power of their ancestors.

The portrayal of Igbo culture in *Things Fall Apart* is explained by certain literary theories under postcolonial theory, which also explains how Achebe depicts the intricacy of aboriginal African society in his novel. This study, which draws on Edward W Said's *Orientalism* and Stuart Hall's cultural representation, uses post-colonial theory to analyze how representations of aboriginal culture are presented in the novel. The West's image of the East as hated, humiliated, and inferior, as well as the intellectual and cultural structures that support the expansion of imperialism and

colonialism, are sharply criticized in Said's book *Orientalism*. Huon Wardle states, "Many of the larger churches operate their own radio stations and times and places of meeting are widely broadcast. Their services are informal with a minimum of traditional ritual" (206). Europeans feel a great deal of sorrow for African customs, cultures, and traditions and acknowledge that it is their duty to uplift, educate, and civilize them. In addition to burying twins in the Evil Forest, they hope to have a significant impact on the tribal people's decision to abandon their primitive practices of commitment and ritualistic behavior. Edward W Said explains in his book: "Orientalism is a style of thought based upon an ontological and epistemological distinction made between 'the Orient' and (most of the time) 'the Occident'" (2). Said likens orientalism to simultaneously opening a window with guns and displaying a message of peace. Said introduced the concept of Orientalism in his influential work *Orientalism* (1978). In it, he explained how Westerners perceived the Orient as the non-Western world and essential to Western civilization. Said claims that evidence demonstrates how the colonial powers fabricated a narrative to characterize the cultural diversity of the colonies as archaic and traditional in order to sustain the colonialist policy's long term power.

The orientalism under postcolonial theory focuses in particular on the three central themes of Achebe's book: resistance, power, and identity. The Igbo people have found comfort in Achebe's first novel, which addresses their misperception of reality by outsiders. It has soothed their psychological wounds. Alexander Lyon Macfie states: "Pascal, the noted philosopher, used the two concepts indiscriminately, as did Leonardo da Vinci, Thomas More and Erasmus; and a French writer, writing about the same time, remarked that in the period of the crusades, the West rose against the East, Europe against Asia" (18-19). Specifically, these dark spots are erased in Achebe's book, which was written as a direct response to Western scholars,

writers, and colonialists misinterpreting the profound and beautiful history of African cultures. Furthermore, the way in which the Igbos are portrayed in *Things Fall Apart* undermines the stereotypes of primitive or savage Africans that were prevalent in colonial literature. Rather, Igbo society is portrayed by Achebe as a values-driven, graceful, fearless, and visionary culture with customs. This study analyzes the novel's depiction of Igbo cultures' suppression due to British colonization. Under the pretense of restoration and reform, religious rituals and social structures weakened as a result of the arrival of missionaries and the ultimate establishment of British rule, which also destroyed the refined, stately, and civilized Igbo customs. Postcolonial theory explains why the novel focuses on the ways in which colonizers threaten, misinterpret, and destroy indigenous identities. MT. Gumbo states: "Ironically, Europeans generally referring to people from Africa and those of African descent as "Africans" is sufficient proof that there is an African philosophy" (127). Events and time have demonstrated how terribly self-centered and dishonest the British were in their efforts to aid the Igbo people.

Achebe has used the tragic tale of Okonkwo and the heartbreaking collapse of the Igbo community under British rule to satirize the violence of colonialism and the extinction of African cultures. Cultural studies has provided an analytical, precise, and critical approach to understanding how cultures construct meaning and how social power is reflected in cultural representations. Similar to Said's *Orientalism*, Hall's theory of cultural representation serves as a useful framework for delving into the way Igbo culture is portrayed in *Things Fall Apart*. It is especially relevant and suitable under post-colonial literary studies since it deals with the creation, representation, and consumption of culture in both local and global contexts. Stuart Hall mentions: "The concept of representation has come to occupy a new and important place in the study of culture. Representation connects meaning and language to culture" (1). The signs

and symbols that surface in language, culture, and the media are the subject of Hall's theory of cultural representation. Its application is crucial for the production, dissemination, and sharing of meaning. The way that Igbo culture is portrayed in the novel and how the colonists understand it can be examined using Hall's theory. The process of interpreting language and symbols through representation, in Hall's view, is, representation. This research illustrates how Achebe portrayed Igbo customs, social mores, and belief systems and how they are interpreted in relation to the Western, colonial structures that the Igbo people were forced to live under. Gladys Ifeoma Udechukwu expresses: "In Igbo culture, these symbolize life, unity, peace, prosperity, joy, sorrow, bad omen, festivals, rituals etc" (115). The novel uses traditional symbols to illustrate specific Igbo identity and values, such as yams, proverbs, and egugwu (mythical spirits). This study on the preservation of Igbo culture tells the tragic tale of the indigenous people during British colonization. In addition to depicting how Europeans degraded African societies, the colonial narrative offers an insight into how challenging it is for Africans to ascent to the peak of civilization.

Using Said's theory as a framework, this analysis looks at how British colonial discourse depicted Igbo culture as primitive and in need of European intervention. This research has presented how the colonists saw the Igbo as the other and how that idea justified their colonial endeavors, in accordance with Said's theory. The analysis has also covered how the novel's missionaries and British administrators portrayed themselves as strong, well educated, and part of the colonial mindset. David and Mpalive-Hangson Msiska Whittaker express: "Some of the British troops stationed in Africa also held radical views about their subjugation by the ruling classes, and of the basic immorality of imperialism, which they disseminated to an African audience eager to garner support for their own anti-colonial sentiments" (23-24). The impact of

British missionaries' arrival and their claims to be bringing civilization are discussed, along with how this stood in contrast to the intricate and varied social and spiritual structures that make up Igbo society. This analysis demonstrates how prominently Igbo culture is featured in the novel. Bifatife Olufemi and Harry Adeseye Olufunwa claim: "Food is analyzed from the perspective of extremes; superabundance and deficiency, both of which are representative of the poles of possibility within which Okonkwo and other characters move in traditional Igbo society" (137). This study includes depictions of the Umuofian clan, and the New Yam festival celebration, and traditions pertaining to social structure, religious beliefs, elder roles, and group activities. Western rationality and the order imposed by colonial rule present symbolic markers of Igbo wisdom and social order, such as the role of proverbs and oracles, differently.

Using Said's theory of Orientalism, this study shows how the colonial encounter is portrayed in the novel. An analysis is conducted between the portrayal of the primitive or superstitious Igbo society and the tendency of British colonialists and missionaries to see the Igbo as the other and their own cultured civilization.

Ewelukwa, Roseline Nonye and Kanayo Louis Nwadiakor convey: "While the troops employed force to dismantle the society, the missionaries mostly did so through the establishment of mission schools that started to alter the Igbo worldview" (31). The missionary Mr. Brown and the later Reverend Smith imposed Western values and religious beliefs on the Igbo people, and this study specifically examined how they did so. This study analyzes the colonial impulse that not only places Western culture in the lower class but also gives no weight to the Igbo culture.

Achebe recognizes and emphasizes the unique qualities of Igbo culture and dismantles the colonial representations about it. This research has applied Hall's theory to analyze the Igbo culture that is discussed in the novel. The Igbo society, with its

unique systems and procedure, is examined analytically with regards to governance, spirituality, and social norms. Through an exploitation of the significance and magnificence of Igbo culture, Achebe's novel, as a post-colonial work, debunks the myths of the primitive African. Since they stand for Igbo prosperity, masculinity, and social standing, yams are an important symbol in the novel analysis of Igbo cultural identity in a society that is largely dominated by men. Chima J Korie says: "Other crops were regarded as inferior to yams, and their cultivation subjected to the "rhythm of yam cultivation" (222). In light of Hall's theory and its application to Western symbols of civilization, this study examines how Achebe employs Igbo identities, such as yams, proverbs, and egwugwu, as cultural symbols.

This study explores Achebe's portrayal of indigenous Igbo religious practices, such as those involving the earth goddess and ancestral spirits, in opposition to missionaries bringing Western Christianity to the region. Abu Abdalhadhi Nimer A and Jweid state: "Both the colonial expansion and Okonkwo's suicide happened in the colonial circuits. Different colonial categories crop up within fictional European dominions" (531). This analysis explains how the novel's portrayal of religion reflects the larger themes of colonialism, with the colonialists portraying Igbo spirituality as backward but complex and rationally understood from the Igbo perspective.

The portrayal of women in agriculture and family life, as well as the necessity of men in all aspects of Igbo culture, are examined in this study. Blessing U Agbo and Isaiah I Ijem express: "In Nigeria, for instance, there is gender profiling which points at gender imbalance, gender inequality, gender bias and gender discrimination and they manifest in literature" (56). Additionally, how Achebe dispels Western misconceptions about African gender roles and how colonial gender norms have been thrust upon Igbo society are discussed.

This study includes an analysis of colonial discourse as well as the representations of African societies by British writers and historians, novel in relation to these portrayals. Mutshar Hussein Zaboon conveys: "Many authors have used literature as a means to examine and critique the impact of colonialism on both colonized and colonizing societies. These works often shed light on the power dynamics, cultural clashes, and social injustices that were inherent to the colonial experience" (72). This emphasizes how Achebe's narrative subverts the orient viewpoint of colonialism regarding Africa. This approach's main focus is on *Things Fall Apart*, which provides an analysis of the rich Igbo culture prior to the full impact of colonial intervention. Paula Sanchez Conejero speaks: "Accordingly, Achebe directly appealed to all the African writers on the continent for the purpose of contributing to a definition of themselves, writing their own stories in the global history" (14). This study has illustrated Igbo identity, traditions, and resistance to colonialism; it also examines the colonists' arrival and the eventual demise of Igbo society.

Said's orientalism and Hall's theory of cultural representation have been used to examine how Achebe depicts Igbo culture in *Things Fall Apart*. This study examines how Achebe challenges stereotypes and accurate portrayal of African society through an analysis of the novel's portrayal of Igbo culture. It is examined how this method aids in a deeper comprehension of the novel and its colonial setting. Achebe's work serves as a literary and cultural recovery. *Things Fall Apart* portrays Igbo culture as it is understood by various audiences, and Hall's representation theory's lens shed light on this study. Achebe's fiction has questioned colonial stereotypes, criticized the colonial power structure, and employed semiotics to consider cultural practices. He has embodied Igbo society in its purest form in this way. The novel is regarded a potent illustration of how representation can be used as a

weapon in the struggle to undermine and oppose imperialist authority and to affirm cultural identity. The main themes of Achebe's *Things Fall Apart* and post-colonial theory are thought to be the effects of British colonialism on Igbo culture, the end of traditional existence, and the violent consequences of cultural erasure. Achebe takes a strong stance against colonialism and Eurocentric narratives that denigrate African society in her novel. A peek into the complex realities of colonialism, identity, resistance, and the terrible demise of tribal communities is offered by the novel. Post-colonial theory is a very helpful tool for analyzing Achebe's work from this perspective.

Chapter IV

Textual Analysis

This chapter presents a critical analysis of *Things Fall Apart*, highlighting the representation of the aboriginal people's culture in novel. The diversity and significance of African culture and customs, as well as the ways in which colonial power and invasion shaped them, has been tried to show clearly. Different aboriginal people's cultures and communities have different social structures than others. Here, aboriginal people's social structure is presented as the first theme in the context of analysis. Similarly, aboriginal people's traditions and culture is shown as the second theme to analyze. Likewise, ruining the aboriginal people's structure, traditions and culture has been focused as the third theme. As a researcher, I looked into how the Igbo tribe's democratic and selfless behaviors led to the adoption of a new culture and how that affected cultural loss when facing a superior force and the dominant culture of white men.

Aboriginal People's Social Structure

Achebe's most powerful and first novel depicts aboriginal people's social structure. It shows all the wrestlers, the art of speech, harvest, marriage and death rituals. There are also some weaknesses in this society which have been shown as factors for the downfall of traditional social structures. However, since there is no king or queen society in this novel, many different types of social systems have been developed in the society as well. In the Igbo community, Unoka, father of Okonkwo, is considered very weak because he is so poor that his wife and children do not have enough food and partly because he is very loser, shy and fearful who "was never happy when it came to wars...and could not bear the sight of blood" (*Things* 6). Unoka is therefore not recognized by Igbo society, even if he is a gifted musician and fluent speaker. One of Unoka's fellow musicians is respected by the community not because

he is a musician but also because he has a large barn full of yams and polygamy. Thus, a person like him, who is a real talent as musician, but has no material achievements, has no position in the community. Similarly, Okonkwo is famous for a winning wrestler champion, man of achievement and titles, hero of the clan not like his father.

Nigeria's aboriginal population has a diverse and sophisticated social structure that reflects the rich cultural traditions and heritage of the many indigenous groups that make up the nation. The titled people of the Igbo community have their own glory, "Okoye was also a musician. He played on the ogene. He had a large barn full of yams and he had three wives. And now he was going to take the Idemili title, the third highest in the land" (*Things* 6). In traditional Nigerian societies, people are grouped according to age, gender, heritage, roles and responsibilities are assigned according to clans or kinship groups. Within aboriginal communities, elders have a great deal of power and are essential to governance and decision making. As leaders and knowledge keepers, and elders are essential in directing and instructing the next generation.

Maintaining social cohesion and passing down cultural traditions also heavily depends on community gatherings, ceremonies, and storytelling. Recognizing the diversity of aboriginal social structures and their deep ties to their unique cultures and histories is crucial. The titled people of Umuofia, such as Nwakibie, "who had three huge barns, nine wives and thirty children... and had taken the highest but one title which a man could take in the clan" (*Things* 18-19). In Nigeria, aboriginal communities' social structures are frequently based on relationship bonds, with a particular focus on extended families and ancestry systems. Ezeudu, the great and courageous fighter in Umuofia's who is given great esteem in all the clan: "It was a great funeral, such as befitted a noble warrior. As the evening drew near, the shouting

and the firing of guns, the beating of drums and the brandishing and clanging of matchets increased" (*Things* 122-123). Unoka's death and Ezeudu's death focus on the ritual actions performed by the community and the way the society valued them. The honor of the funeral fire of a high ranking person is many times more than the honor and fame of a poor person throughout his life. The gap between these two classes in the social structure is actual heart-breaking. While the people of different social status are firing norm balls, offering gun salutes, playing musical turns and beating drums to say goodbye with high respect, a poor artist of low status like him had died like a dog without even getting a grave. The bitter and pitiable condition is such as: "He died and rotted away above the earth, and was not given the first or the second burial. Such was Unoka's fate" (*Things* 18). The abandonment of long-lasting illness and forbidden for graveyard is highly pathetic condition that aboriginal leaders have to apply in their behavior. Mutual assistance, communal living, and a strong sense of community define the social lives of Nigeria's indigenous people.

Rituals, ceremonies, and customs are essential components of social life that support cultural identity and values. Many community leaders in Nigeria continue to maintain and conserve their cultural traditions and social organization, despite the fact that urbanization and modernization have altered the traditional aboriginal social structures. The distinctive identities and cultural traditions of Nigeria's indigenous people depend on efforts to preserve and revitalize aboriginal social structures and customs. As social structure, the senior and prestigious aboriginal leader easily and automatically receives interesting, salutary and honorable final farewell after his death in the churchyard. Regarding Ezeudu's passing, society has reacted very differently: "Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and canon were fired, and men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. It was a

warrior's funeral, and from morning till night warriors came and went in their age-groups" (*Things* 121). The towering, loyal, and courageous individuals hold great honor, inspiration, and respect as they lead society with virtuous example. Using well-respected procedures, the indigenous leaders effortlessly lead the ancient Igbo culture.

The inherent talented people who have not obtained any degree do not even get the environment to develop their ability and have to live in obscurity on the one hand. On the other hand, people with titles live rich lives and enjoy great honors. Achebe portrays the elites of the pre-colonial Igbo society as the social structure of aboriginal people. Another unique social statuses are mentioned as the elders. As Achebe writes: "Okonkwo had clearly washed his hands and so he ate with kings and elders. And that was how he came to look after the doomed lad who was sacrificed to the village of Umuofia by their neighbours to avoid war and bloodshed. The ill-fated lad was called Ikemefuna" (*Things* 8). This is probably because elder people are considered to be naturally more experienced than younger people. Umuofia selects a group of elders as social structure who are rich and brave with many titles to resolve the day to day affairs in the community and hold meetings. They help the oracles as the religious leader of social structure to enforce laws and regulations in the Igbo community. The elders of the clan are active members in terms of diplomacy. For example, after learning of Okonkwo's trip to Mbaino, the elders determine that the boy Ikemefuna, will live with Okonkwo's family, while the female, a war sacrifice, will travel to Ogbuefi Udo to replace his dead wife. This is the Igbo community's aristocratic, minor personalities' most fascinating, distinctive, and model social system.

Ancestral spirit or egwugwu is another social structure in the traditional Igbo people. They are the masked ancestors that supervise religious rites and serve as the clan's justice system. Elders and the titled personality may be as an egwugwu or

ancestral spirit in the society. Stated differently, an egwugwu may be both an elder and a titled man. This is demonstrated by Achebe in his account of Okonkwo portraying Egwugwu: "The egwugwu with the springy walk was one of the dead fathers of the clan. He looked terrible with the smoked raffia body, a huge wooden face painted white except for the round hollow eyes and the charred teeth that were as big as a man's fingers. On his head were two powerful horns" (*Things* 90). The oracles are in charge of egwugwu as well as elders and those with titles. They support the oracles in enforcing the social laws. Social and religious leaders consult oracles to solve problems in the community. Since the role of oracles is important in decisive situations, they are indirectly very powerful in the social structure. Aborigines select talented, courageous and capable people for the leadership of their community, for whom the character of father or grandpa is ignored. The Igbo community appears to be self-governing and free. It declares that a man is "judged according to his worth and not according to the worth of his father" (*Things* 8). Indeed, Okonkwo is one of the leader whom the Igbo community accepts and understands easily in the democratic social structure. He is undoubtedly assessed on his own merits and abilities rather than by those of his family or father Unoka. It would seem that everyone in the Igbo community has equal opportunity.

Okonkwo rises from the weak farmer family background. If someone puts in a lot of effort to create adequate yams for his family, he will be respected, given titles, and possibly raised to the position of clan lord. That being said, it is important to remember that not all Igbo community members enjoy these benefits. Women occupy the lowest position in this hierarchical society. The Igbo community has made many efforts to maintain balance between men and women, but in reality, women have to endure abuse and humiliation. Okonkwo beats his wife to death in the minor case, too. The secret of home affair is revealed in the peace week. Achebe writes: "Okonkwo's

neighbours heard his wife crying and sent their voices over the compound walls to ask what the matter was" (*Things* 29). Hereby male dominated society as social culture is portrayed clearly. However, male and female are the both wheels of the same cart that makes easy to drive the society. Male dominated society is the main key to decrease the aboriginal social structure. Sadia Zulfiqar, Chaudhry states: "The African woman writer has a special mission, given that the African social context is marked by glaring gender inequalities, exploitation, and ageless barbaric oppression of the so-called weaker sex" (19). If the social status of women is seen to be low, they are considered to be at the bottom, which is seen in the Igbo community. There are tears in the eyes of the disregarded groups who are socially hated. Osu is a group that has to be a foreigner even in its own country. No matter how hard they try to cultivate and no matter how much they store, they have no social status in the society. In a similar vein, there are the penniless and cowardly males known as efulefu. Their standing in society is comparable to that of women. They do, after all, have the chance to rise in their culture, unlike women. It's never made apparent by Achebe in the unique explanation for these osu's and efulefu's social disturbance.

Okonkwo's son Nwoye's behavior of family rebellion at such a young age also shows that there are plenty of tensions and internal contradictions within the social structure. Even if we look closely, it is clear that the social influence had an equally great influence on him. Known as a shy and emotional boy by nature, Nwoye is also defined as feminine qualities in Igbo society: "That was the kind of story that Nwoye loved. But he now knew that they were for foolish women and children, and he knew that his father wanted him to be a man" (*Things* 54). A wealthy man, Nwoye is the future leader of the aristocratic society with hope, trust and faith. Since he is a trustworthy character who has to take over the reins of the government of his family, the family has high expectations for him. Ikemefuna, who has been living in

Okonkwo's house for three years, is a victim of inter-ethnic war and the painful hurt of being made a victim touches the heart of the readers like us. Ikemefuna and Nwoye grow as intimate and best friends. Nwoye is actually two years younger, but this is also due to Ikemefuna "seemed to know everything. He could fashion or flutes from bamboo stems and even from the elephant grass. He knew the names of all the birds and could set clever traps for the little bush rodents. And he knew which trees made the strongest bows" (*Things* 28). The outer behavior is one thing and the inner is really another to behave in the context of Ikemefuna. He becomes the scapegoat in the family of Okonkwo and in the whole Igbo society culture.

The oracles choose to put the boy to death because he is so intelligent. It is possible to assess the extent of the possible impact Ikemefuna's passing had on Nwoye. Nwoye pays a heavy price to overcome the psychological harm caused by the loss of Ikemefuna. Despite his father's neglect, Okonkwo became famous in his clan, but he never achieved the position and prestige he wanted his son to achieve. Nwoye gave up his family and traditional customs in the same way that Gautam Buddha gave up his house and engaged in difficult penance. He gives up on the Igbo society where he could earn titles and even, with hard work, become a landowner. In actually, he has lost interest in these potential advantages of the wealthy class. Rather, he abandons himself to the embrace of Christianity. Despite being ignored and left behind by his community, Nwoye catches harmony. "He felt a relief within as the hymn poured into his parched soul. The words of the hymn were like the drops of frozen rain melting on the plate of the panting earth." (*Things* 139). He is still young, Nwoye fights hard and takes the initiative to break free from the constraints of social class. To put it briefly, Achebe provokes the reader's thinking with his realistic portrayal of the Igbo situation and the conflicts between different social classes.

The protagonist of the novel, Okonkwo, is presented in a complex way, much like the Igbo world in which he lives. Despite being a titled man, he does not appear to easily fit into that or any other social class. He actually floats between classes and is separated from his society. Okonkwo's dilemma is that all that matters to him is his social standing. Indeed, he bears the deepest imprint of social class. His main objective in life is to rise through the ranks and become the clan's lord. When he arrives at the objective, his concern turns to how to maintain his standing as an esteemed titled man in the Igbo society. To put it simply, Okonkwo is consumed with achieving and preserving a high social status.

Okonkwo's life has not started off well, in contrast to the majority of the titled men in the clan. His father, Unoka, is a complete failure, as was previously mentioned. As a result, Okonkwo does not inherit a barn or a title, or "even a young wife" (*Things* 18). As Achebe informs the reader, "Okonkwo's fear was greater than these. It was not external but lay deep within himself. It was the fear of himself, lest he should be found to resemble his father. Even as a little boy he had resented his father's failure and weakness and even now he still remembered how he had suffered when a playmate had told him that his father was agbala" (*Things* 13). In light of the fact that Unoka had taken no title, Okonkwo is terrified to follow in his father's footsteps because of the harsh reality that really gets to his head. Actually, Unoka's downfall makes Okonkwo aware of the ways in which members of various social structure can be handled differently. Therefore, Okonkwo wants to become a respected man in his community and transform his father's reputation.

Okonkwo appears to have most of the virtues that his society values, even though he does not inherit any property from his father. You could be astounded by his extraordinary diligence in planting seed yams for surviving a difficult year. Furthermore, it is impossible not to be moved by his bravery and masculinity. Achebe

presents his hero in this way: "As a young man of eighteen he had brought honour to his village by throwing Amalinze the Cat" (*Things* 3). Okonkwo unexpectedly escapes poverty and misfortune as a result of all these favorable qualities to be "one of the lords of the clan" (*Things* 131). He becomes a prosperous farmer, fills two barns with yams, "and had just married his third wife. To crown it all he had taken two titles and had shown incredible prowess in two inter-tribal wars" (*Things* 31). He is appointed an egwugwu, or ancestral spirit, at a comparatively young age and elected to the council of elders. In order to resolve tribal conflicts, the clan posts him to Mbaino as a superior messenger of war.

It's possible that Okonkwo led a comfortable life, taking advantage of all the freedoms, praise, and benefits that someone in his social standing should have. Indeed, based on his material accomplishments, he most definitely belongs in the aristocratic class: the title society. However, when it comes to spirituality, he is a completely different Okonkwo. He does not, on the inside, think and reason like a self-assured, titled man. The failure of his father appears to be too much for him to bear. His greatest worry is losing his hard-earned social standing and titles. Because of this, he tends to overdramatize in order to prove that he is a member of the Igbo society's advantaged social class. Observing on Okonkwo's individual flaws, Abu and A Abdalhadi Nimer, Jweid mark: "The death of Okonkwo may have been hastened "due to his individual character weakness" (530). As aboriginal people, Okonkwo is the really hero in his community and culture however he has lost his social status, prestige and physical world due to his minor weaknesses. Sometimes, the unimportant flaws are decisive mode in the situation of tower personality. This idea drives Okonkwo to beat his wife nearly to death during the Week of peace—a designated period of time during which one ought not even "say a harsh word to his neighbor" (*Things* 30), and nearly brought her to death on the Feast of the New Yam.

Okonkwo also believes that losing one's temper is a sign of manliness. Okonkwo gently refers to Osugo, one of his clansmen without titles, as a woman when he contradicts him at a gathering of tribe that "This meeting is for men" (*Things* 26). But, Okonkwo is ignorant that his people do not think the same as he does, for:

"Everybody at the kindred meeting took sides with Osugo when Okonkwo called him a woman. The oldest man present said sternly that those whose palm-kernels forget to be humble. Okonkwo said, and the meeting continued." (*Things* 26). Even the oldest man in attendance penalizes Okonkwo for being rude.

As a result of his unwavering and heedless devotion to the patriarchal ideals of his culture, Okonkwo has become stranger from his people. His involvement in Ikemefuna's murder further exposes his fear of falling out of favor. Okonkwo's cruelty has even caused him to lose the trust of his own son, Nwoye, who shares a close promise with the child who was killed. Considering the importance of Ikemefuna's murder, Kan Lipenga Jr writes: "Ikemefuna's death ruins any chance of improvement in the relationship between Okonkwo and Nwoye. The son only finds solace when he adopts Christianity, and adopts the name Issac symbolic of another famed father-son relationship" (33). The incident of Ikemefuna's murder is so emotional and disorienting that he turns away inwardly from his deep attachment to his father. From this, Okonkwo himself not only reacts positively but remains in a kind of mental stress for several days, this incident is the main link indirectly in the part of his life's particular downward journey.

The main mystery of the tale is why Okonkwo assists in the child's performance, particularly after Ezeudu, an elder and well-respected man in the clan, prohibits him from doing so: "Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it. They will take him outside Umuofia as is the custom, and kill him there. But I want you to have nothing to do with it. He calls you

his father" (*Things* 57). The character of the agreement that he kept as an adopted son in his house was a child named Ikemefuna who was the best friend of Okonkwo's son, Nwoye, who had a relationship like flesh and nail. Although it was declared that Ikemefuna should be killed according to the predictions and pronouncements of the local oracle, Okonkwo's involvement was not considered good. This matter was also suggested to Okonkwo by senior dignitaries in the community. Without accepting anyone's advice, he was directly involved in killing an innocent child.

Okonkwo appears to be completely possessed on wealth, power, and social standing. Following the death of Ikemefuna, he plays a significant role in another unintentional killing of a clansman, for which he is sentenced to seven years in prison by Igbo custom exile in the village of his mother. Time, however, does not alter his nature. Later his returning to Umuofia, he laments that he has "lost his place among the nine masked spirits who administered justice in the clan" (*Things* 171). Okonkwo concludes that he will: "Even in his first year in exile he had begun to plan for his return. The first thing he would do would be to rebuild his compound on a more magnificent scale. He would build a bigger barn than he had before and he would build huts for two new wives" (*Things* 171). It is also inevitable that Okonkwo ultimately kills the court messenger as a result of this extreme and native reasoning. Later, in desperation, he kills himself after realizing that his people do not support him. He expresses his total alienation in this way from both the Europeans and his people.

Okonkwo makes an effort to maintain his reputation as Umuofia's greatest champion throughout his life. He uses bravery, hard work, and the example of a man to try and erase the terrible reputation of his father. His aspiration is realized in the feeling that he genuinely rises to the position of clan lord. But his life is so brief, like a shining star that appears and vanishes in the space of a single eye blink. Thus,

Okonkwo's suicide implies the community's ongoing struggle of decolonization as they want to sacrifice themselves for rejecting the colonizers' culture. Strangely, after Okonkwo's death, Obierika requested The District Commissioner and he interested to know about the primitive custom. Such as: "Why can't you take him down yourselves?" he asked. 'It is against our custom,' said one of the men. 'It is an abomination for a man to take his own life. It is an offence against the Earth, and a man who commits it only strangers may touch it. That is why we ask your people to bring him down, because you are strangers' (*Things* 196). Paradoxically, Okonkwo is buried in the Evil Forest, alongside his father Unoka, social misfits, and twins, as is customary for Igbo clan members, when they pass away. Achebe describes the Igbo people's perspective on the Evil Forest.

In the same way, not every funeral site fell into the same group. Igbo family members who were believed guilty were given burial sites. Important individuals were buried in their compounds upon their passing, whilst others, such as those who chose not to marry or have children, were buried at different locations. An evil forest was, therefore, alive with sinister forces and powers of darkness. Ndu Life, Njoku et al similarly state: "All burial lands were not in the same category" (466). In the sinful forest were buried all those who died of the really evil diseases, like leprosy and small-pox. It was also the dumping ground for the potent fetishes of great medicine-men when they died. Etse, Awitor states: "Okonkwo's main motivation is his determination to succeed where his father, Unoka, has failed. Unoka is depicted as agbala-lazy, a woman or a man without titles" (55). Okonkwo finds his ultimate peacefulness in such a place. Both humorously and symbolically, Okonkwo practically loses all of his former freedoms and becomes social status less despite his best efforts to represent the original beliefs of the Igbo culture. By Achebe's own admission, Okonkwo is, in essence a product of his civilization. He is a blind victim

of the Igbo community, which harmonizes with conflicting moral standards. As Mariwan, Hassan et al convey: "Okonkwo is the protagonist of the novel who resembles most of the realities of Nigeria. He is an Igbo hero of Umuofia. He is nicknamed as Amalinze the cat because he is strong. Okonkwo is a leader of Umuofia which is one of the nine villages of Nigeria" (25). The social status of Okonkwo seems to be the representative of the aboriginal people that motivates to labor as a dutiful citizen. However, it is highly risk to land safely in the mix abilities people's community. Right person and right decision in the suitable time is the key success to successful leader in the society.

In summary, the social interaction between the ruling and the governed class as the aboriginal people's social structure portrayed in *Things Fall Apart* is mostly based on their disparate theological views. The clergy members who are too qualified to the ruling class interprets religious beliefs. Second, it is predicated on individual accomplishment, including material goods and one's own actions during the tribal conflicts. Those with the greatest material wealth and courage in battle will be granted titles and will be granted special membership in the title society. In addition, women, without titles men and social untouchables are found at the bottom of society. In actuality, males are the Igbo community's ruling class. The person from Europe is not a part of these social groups, but rather an alien power form outside. But as this force starts to govern and influence the society on both a moral and financial level, it progressively rises to the top of the Igbo community's concern.

Aboriginal People's Traditions and Culture

Nigeria's rich and varied aboriginal people's traditions and culture are a reflection of the wide variety of indigenous people that make up the nation. Aboriginal people's traditions and culture are portrayed in *Things Fall Apart* as an agricultural community with strong climatic conditions, a patriarchal social structure,

and belief. The Igbo community, male dominated and entirely based on agricultural occupations, was highly focused on innovation and traditional knowledge. Full of local art, culture and resources, the community unity, harmony and cooperation was very beneficial. S Syed Fagrutheen elucidates: "Achebe's novel shatters the stereotypical European portrays of native Africans. He is careful to portray the complex, advanced social institutions and artistic traditions of Igbo culture prior to its contact with Europeans" (24). Men were involved in tasks outside the home that had to be solved forcefully and diplomatically, while women were more responsible for the internal tasks inside the home as well as raising the children appropriately with loving behavior and sociability. Men set an example by solving many big problems, incidents and uncomfortable situations within the Igbo community with ease.

Achebe depicted the aboriginal people's everyday lives in the novel. The novel can also be taken as proof that when the land is in the hands of hardworking farmers, not only the life of the farmer is transformed. But the fame of the entire community is spreading all over and the level of the common community is also improving Okonkwo's reputation as a famous farmer in the Igbo community. Syed, Fagrutheen states: "In addition it focuses on his three wives, his children and the influences of British colonialism and Christian missionaries on his traditional Igbo community during the late nineteenth century" (200). The community leaders can be confirmed by the fact that in order to achieve success, they need to work round the clock and have high management skills as well as the quality of land, seeds and workers. On the other hand, yam easily stays safe under the ground from emergency situations outside the ground and helps people in crisis. In social leadership through yam, leadership skill and the ability to make the right decision at the right time are expected in times of crisis. The novel also introduces such unfavorable circumstances to highlight how cruel the aboriginal people can be: "The earth burned hot coals and roasted all the

yams that had been sown. Like all good farmers, Okonkwo had begun to sow with the first rains" (*Things* 23). The aboriginal people suffered greatly as a result of the unfavorable weather and climate, as a large portion of their yam crop was destroyed. The yams had just grown as a result of their laborious efforts, but a significant portion of them had been harmed. The primary crop of the aboriginal people, yams, was grown by them. Yams were a staple food that could be kept in storage for a time of scarcity. As a result, yams were valued assets by the aboriginal people, who traded, shared, and borrowed them all over the country. Consequently, the primary measure of a good life was the quantity of yams one could harvest each season.

Language and culture come with each other as attracting and dominating on the community. It is really a vital weapon to motivate or humiliate the respective people in their own society. Cristine G Makoni, Sinfree, Severo clarifies: "We consider that the modern and contemporary rhetoric of language revitalization, endangered languages, language salvation, and language rights must be taken with caution, since such terms are usually used to refer to linguistic practices of former colonies in America, Africa, and Asia" (154). Colonialism, as salvation mission theory, is so entered that they are succeeding in the strategy of divide and rule. The mutual dissension and disunity among the tribal people were so frustrated in this situation that some of them chose to end their lives: "That year the harvest was sad, like a funeral, and many farmers wept as they dug up miserable and rotting yams. One man tied his cloth to a tree branch and hanged himself" (*Things* 24). On the one hand, they have to fight against a big enemy, on the other hand, some of their own people have left the war and fled, and most of them have stood on the front of the opposition. In such a situation, it is certain that he will either have to surrender or to be killed directly by the enemy in a brutal manner. He chose his own death because all the

doors of possibility were closed as a last weapon rather than beating the rival with the show of bravery.

Yams require a suitable climate and soil to grow well. A balanced relationship between soil, water, sun, fertilizer, and seeds is essential. The biggest enemies of yams are excessive rain or extreme sunlight that hinders their growth and spread. The yams were killed by high temperatures during protracted droughts. In time of crisis, it is easy to sustain people's lives by eating grains like yams, on the contrary, the struggle that yams have to grow, let us say that the care taken by the farmers is very painful. Manure, seeds, wind, water, sun, soil, stones and external environment also play an equally important role. Yam has the ability to bear fruit for a long time and in sufficient quantity in the ease of these and similar suitable environments. Even in the absence of this type of environment, yam is more important because it lasts longer than other food crops. In fact, yam is the king of cultivated grains, this food is considered popular for keeping the world alive in times of crisis. From time to time, when it comes to different parts of the world and the country, yams prove to be a boon to the farmers who are affected by earthquakes, floods, and heavy rains, lack of rains, droughts and locust terror. Like the colonial strategy taking the help of various pillars to spread very long and far away and strengthening them by helping to tie those assistant pillars together, especially under the ground, the yams are very thick and spread out and are stuck together in one place: "Yam, the king of crops, was a very exacting king, for three or four moons it demanded hard work and constant attention from cockcrow till the chickens went back to roost. The young tendrils were protected from earth-heat with rings of sisal leaves. As the rains became heavier the women planted maize, melons and beans between the yam mounds" (*Things* 33). The yam's growth has been described in great detail in this book. The seeds were prepared by chopping yams, clearing the fields, creating straight lines of mounds with the help of

traditional tools like hoes and machetes. Then, the seeds were carried to the fields in baskets and planted on the prepared ground. Because yams required a lot of upkeep, planting them also required hard work afterwards. Aboriginal farmers had to surround their yam mounds with little sticks of tree branches to keep animals and rainwater away from the plants. In addition, they needed to be kept at a comfortable temperature and shielded from the sun with sisal leaves before they could hope to yield enough crops.

Okonkwo had a very grand, civilized and socially prestigious life among his tribesmen with good journey and hospitality. With devotion to God and the support of the tribal people, his tireless efforts and brave actions have reached the highpoint of the generation's life. The protagonist of the book, Okonkwo, was a successful, capable, and role model in the agricultural field. He was also highly regarded at an early age and a superb farming leader. In aboriginal society, a man's accomplishment was his expansive compound, which included numerous wives and children: "Each of his three wives had her own hut, which together formed a half moon behind the obi. The barn was built against one end of the red walls, and long stacks of yam stood out prosperously in it. At the opposite end of the compound was a shed for the goats, and each wife built a small attachment to her hut for the hens" (Things 14). It was intended for each family's descendants to be proud of and conscious of the work that men do as farmers since men should bear the majority of the responsibility in this field. They received instructions on how to assist their father in the field and learned hands-on activities related to yam planting.

Okonkwo, from the summit of power, pours out passion, potency, does not hesitate, does not lose courage, enters into struggle, tears the rocks of sorrow, shakes like lightning, thunders like thunder, and does not waver with fear and terror. It endures the falling of the sky, moves the mountains, moves the flood, plays with the

fire, fights with the storm, is bright like the sun, quick like fire. He also faces such terrible situations. There is a map of the nation on his face. The nation is on his shoulders. He is the real doer in the grand sacrifice of nation building. Therefore, the progress of the nation is based on its working skills. Similarly, he wants to move forward his children focusing his son Nwoye with his guiding and motivating way. By continuing the traditional culture, aboriginals were also able to simplify their lives and the lives of their kids by continuing the family's customs in the future: "...he thought that one could not begin too early. Yam stood for manliness, and he who could feed his family on yams from one harvest to another was a very great man indeed. Okonkwo wanted his son to be a great farmer and a great man. He would stamp out the disquieting signs of laziness which he thought he already saw in him (*Things* 33)." All professions are released from leaving that profession and changing professions, but there is no such exemption in agricultural professions. If the farmers give up their profession, no one can survive. Understanding this, Okonkwo wants to recognize his son Nwoye as a strong and capable farmer. Yams are labor-intensive plant that require a great deal of care and attention during the planting and growing seasons. Those who are responsible for this work must be mentally and physically prepared. Aboriginal men were the farmers who maintained the farming culture, and women were responsible for household chores. Yams were the primary cash crop grown by aboriginal men, and their production was their responsibility. Since their worth in the community depended on how many yams they could gather and store, they used to work carefully in the fields from dawn until dusk in the hopes of harvesting an plenty of yams. Those whose homes were loaded high with yams at the end of the harvest were considered prosperous.

The idea that men should be in charge of both farming and clan protection was becoming fixed in the culture. Achebe described a wrestling match between the

various tribes of Umuofia in the sixth chapter, with the chance for the village men to win the match. The winners were raised to the rank of successful clan warriors after demonstrating their manhood and maturity. Okonkwo thinks and behaves his son thinking just as gold and silver also come out of soil and stones, but not from every stone and soil of every place. In the scene following the competition, he sang his way back home, showcasing his brilliance as Umuofia's greatest and most creative waver: "The wrestlers were now almost still in each other's grip. The muscles on their arms and their thighs and on their backs stood out and twitched. It looked like their thighs and on their backs stood out and twitched. It looked like an equal match" (*Things* 50). Men were valued for their abilities as farmers and clan warriors, but they were also highly sought after for their outside work. Women were totally focused on taking care of the home. Their time was spent cooking, maintaining the compounds, tending to the kids, and cultivating plants for the family. These kinds of roles demonstrate how women were restricted to the home hearth.

Since yams can only be grown by those who work hard, the men's labor demonstrated their masculinity. They were constantly watchful and assisted their husbands in growing other kinds of plants: "She could not be expected to cook and eat while her husband starved. And so at a very early age when he was striving desperately to build a barn through share-cropping Okonkwo was also fending for his father's house" (*Things* 23). Females were occupied with caring for the family and doing housework. Aboriginal women, like Okonkwo's wives in the novel, were traditionally devoted to serving and caring for their families, particularly their husbands. In one scene, Okonkwo was fed by the daughters of his first and second wives after they had prepared the meal: "Okonkwo was sitting on a goatskin already eating his first wife's meal. Obiageli, who had brought it from her mother's hut, sat on the floor waiting for him to finish. Ezinma placed her mother's dish before him and sat

with Obiageli" (*Things* 44). The idea that men are superior to women is supported by this portrayal. As men's roles in aboriginal society were so natural, the prosperity and harmony of the clan were guaranteed by their leadership.

Aboriginal society was heavily influenced by the social and patriarchal belief that males are superior, which ultimately played a major role in the culture's demise. In a hierarchy, individuals are arranged according to their social status. Individuals with brilliant skills in agriculture and wrestling were considered for high social roles. At the top of society were the most senior men with the greatest number of titles, followed by men with few titles and men with few or no titles. In terms of conflict, the older men would fellow masquerade masks, or egwugwu, and sit as judges. No one dared to oppose the group of elders' mandatory power and influence, not even Okonkwo, a proud and dignified man with two titles, as Achebe illustrated in chapter seven. Even though he loved the boy and did not want him to die, he allowed the clansmen to kill his adopted son after the elders conferred and informed him that the oracle of the Hills and Cave wanted the boy killed. The aboriginal believed in supernatural powers, which were revered and feared for the clan's survival, in addition to their subordination to the elders. They developed a set of beliefs involving gods and ancestral spirits that could protect them and provide an explanation for why they had to deal with nature's malevolence because their lives depended on it, which was unpredictable.

The aboriginal people accept gods who were closely linked to natural incidences, they had the power to bring the clan both prosperity and suffering. The gods' will determined a munificent harvest and rich land. Numerous accounts of offering sacrifices to gods in order to request wealth and protection can be found throughout the book. Before planting, even Unoka's father-the infamous lazy man-made a sacrifice to the earth goddess Ani: "Every year", he said sadly, 'before I put

any crop in the earth, I sacrifice a cock to Ani, the owner of all land. It is the law of our fathers. I also kill a cock at the shrine of Ifejioku, the god of yams. I clear the bush and set fire to it when it is dirty. I sow the yams when the first rain has fallen, and stake them when the young tendrils appear" (*Things* 17). Tribal ceremonies also reflected the aboriginal people's strong belief in the divine power. The Feast of the New Yam was organized by the aboriginal people to honor the earth goddess and ancestral spirits, who they felt were responsible for the land's fertility, prior to harvest time. New Yams were respectfully offered to the powers first, after which the clan could consume them: "The feast of the New Yams was held every year before the harvest began, honor the earth goddess and the ancestral spirits of the clan. New yams could not be eaten until some had first been offered to these powers" (*Things* 36). The aboriginal people believed that, in addition to gods, ancestral spirits had the ability to offer moral and ethical guidance. The good aboriginal men who had followed their ancestral path in a previous life were the ancestral path in a previous life were the ancestral spirits. When they were still alive, they had been hardworking and diligent in the field. They had attained titles, developed into respectable elders, and were later friendly in death.

Since they sincerely believed in the power of both gods and ancestor spirits, no one challenged them or questioned their abilities. Regardless of their tribe, they possessed control over both common tribesmen and aboriginal people. If a man dared to dispute the powers, he would be met with punishment and harm from the tribesmen. In chapter four, Achebe portrayed the gods as being superior to everyone and demanding obedience. Okonkwo beat his wife during the week of peace, which enraged the other clansmen there. Food is a necessity for every person on the planet. Any career can fail if the farmers quit their current one, regardless of the one they choose. Any group or society can only prosper if its food is fresh, balanced, and both.

The agricultural laborers are highly esteemed in the Igbo culture, driven, and deserving of recognition in pointless and discussions.

It is believed that even if a person is dead during time of cultivation, if he is covered for some days in the house, he can work on the farm first. No matter how angry and rejecting the heart may be, no one is allowed to quarrel and behave unpleasantly with family and neighbors during the week of peace. They felt that the earth goddess would not bless the clan if they did it as a sign of disrespect: "You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbor. We live in peace with our fellow to honor our great goddess of the earth without whose blessing our crops will not grow" (*Things* 30). The traditional systems as well as application of locality is highly priority in the Igbo culture. The following day, Okonkwo was required to present an offering and make a sacrifice at the earth goddess priest's memorial. Equality between the clans has been maintained in aboriginal society. Nobody was required to have authority. The group of elders who represented the ancestral spirits were thought to be the most powerful group of people, but they weren't there by choice rather, the clan promoted them all as a result of their achievements. Furthermore, even though the elders appeared to have unrestricted authority, they were required to confer with one another before reaching a decision in order to preserve the clan's advantages and tranquility. Elder consultation revealed that everyone had a right to share power in justice and that no one person could mandate judgement.

Apart from their equality, the aboriginal people also exhibit a certain degree of dependency in their democratic nature. They lived as a community to support one another in their farming while they battled the harsh natural conditions. They had to share basic farming resources like crops and other plant species, as well as some

agricultural land, in order to survive. After being banished from his motherland for seven years, Okonkwo was given a plot of land in chapter fourteen to cultivate yams until he could return home. Furthermore, his friend Obierika had assisted him in farming by selling yams to Okonkwo and sharing some of his seed yams with sharecroppers. In addition to equality, a state of dependency can also be seen in the aboriginal's democratic character. As they struggled with the severe conditions of nature, they lived. He did this until Okonkwo returned to his homeland: "When they had eaten, Obierika pointed at the two heavy bags. "That is the money from your yams," he said. 'I sold the big ones as soon as you left. Later on I sold some of the seed yams and gave out others to sharecroppers" (*Things* 142). Aboriginal tribesmen adhered carefully to tribal rules. This is the democratic essence of obedience. In chapter thirteen, Okonkwo was a highly esteemed farmer and farmer, but he was also eager to follow the traditions and morals of the aboriginal people. He submitted to the authority of the gods and ancestral spirits, whom all clansmen revered, and he strictly obeyed those of higher status, such as the senior men: "...Okonkwo kept the wooden symbols of his personal god and of his ancestral spirits. He worshiped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his wives and eight children" (*Things* 14). He quickly accepted his punishment for the unintentional killing of a village elder named Ezeudu's son. Since his murder was considered a transgression against the earth goddess, the clan decided that he should be rejected for seven years in order to maintain harmony: "The only course open to Okonkwo was to flee from the clan. It was a crime against the earth goddess to kill a clansman, and a man who committed it must flee from the land. The crime was of two kinds, male and female. Okonkwo had committed the female, because it had been inadvertent. He could return to the clan after seven years" (*Things* 110). The aboriginals were eager to negotiate rather than fight because they had a

strong sense for democracy in which everyone was equal and dependent on one another.

According to the legend, the aboriginal would always offer the other party the chance to settle a dispute peacefully before engaging in combat. Before a war was declared, Okonkwo asked the Mbaino villagers to offer him a virgin girl and a boy as sacrifice after someone from the village had killed a woman in the Umuofia tribe, if they didn't they would go to war. After the parties came to an agreement, Okonkwo went home with a boy and a virgin girl: "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" (*Things* 12). Furthermore, there was discussion prior to punishment in a trial held before the case was decided. A man who had beaten his wife was pardoned in chapter ten, and her brothers' brought her back to their house. Both sides had an equal opportunity to present their justifications before the elders made their decision. Ultimately, the elders reached a compromise decision, asking the man to ask his wife to return home and promising not to bear her ever again: "Go to your in-laws with a pot of wine and beg your wife to return to you. It is not bravery when a man fights with a woman" (*Things* 82). In fact, the aboriginal people's strong sense of kinship can be attributed to two main factors: their patriarchal social structure and their belief in the supernatural.

It was clear from the narrative that Okonkwo represented a new generation capable of upholding tribal norms and values. He decided at a young age to follow the path his Igbo ancestors had chosen, becoming a respected elder in the Igbo community and, eventually, a good ancestral spirit upon his passing. He attempted to establish himself as both the most accomplished warrior and prosperous farmer in the clan in order to pursue that course. As a young boy, he became one of the few Igbos to win two titles through farming and wrestling: "To crown it all he had taken two

titles and had shown incredible prowess in two inter-tribal wars. And so although Okonkwo was still young, he was already one of the greatest man of his time" (*Things* 5). As a clan hero, Okonkwo cherished his clan's customs and culture and hoped that the following generation would inherit them. He was a great role model for men in particular. A man must be a great warrior and a prosperous farmer like him. Okonkwo was a brave, courageous and a true warrior who was able to work tirelessly in the field. Instead of waiting for the environment to be unfavorable to him, he would always succeed in his work by making the environment favorable to him.

Being a symbol of a weak and extremely sad family, Okonkwo desired for his father to become a leader and attractor rather than someone as sensitive, shy, ignorant, penniless, and depressed as he was. His own son Nwoye, who stands for the next generation, was someone he wanted to emulate: "He wanted Nwoye to grow into a tough young man capable of ruling his father's household when he was dead and gone to join the ancestors. He wanted him to be a prosperous man, having enough in his barn to feed the ancestors with regular sacrifices" (*Things* 53). It should be possible for the leadership to endure for hundreds of years, even in the event that the Salla tree dries up and dies. Such leadership work allows the leadership to be remembered for a lifetime, even after the leader passes away. Okonkwo wished for his son to grow up to be a bright leader. The Westerners were attempting to win over the tribesmen through diplomatic means, while the tribesmen themselves were exerting every effort to train their children for leadership roles as well. By simulating external assistance, they were cultivating an atmosphere in which they would receive assistance specifically for themselves.

Ruining the Aboriginal People's Social Structure, Traditions and Culture

After the white men's arrival, the seven year exile of Okonkwo had a significant impact on the Igbo tribe's loss of culture and tradition. Since the Igbo were raised as submissive and respectful of higher ranking individuals and supernatural forces, there was never a fight in the village when outsiders arrived. The Igbo people lost their culture because of their ingrained democracy and humanity. The assimilation of a new culture, their welcome upon the arrival of white men, and ultimately their complete surrender to it are the three stages of the ruining of their culture. When the white men first appeared, the Igbo people were excited and curious. All aboriginal people ultimately submitted to the overwhelming might of the white men. Igbo people accepted the new culture after continuing orientation and following by the westerners. However, African culture is seen as having a strong moral standing. Every person must follow to its system of diverse beliefs and customs in order to live a decent life and prevent curses from being placed on them or others. The act of a suspected criminal person opposing a charge brought against him and taking an oath to prove his innocence is a powerful restrictive to illegal immoral activity. Regarding the African culture, Aden Kebede, Olira, Husien shows: "In Africa, we can understand morality simply as synthesis of social values, norms, mores, and their authenticity in community form which they arise. African ethics is the conceptualization, appropriation, contextualization and analysis of African values within the African cultural experience" (49). Colonialism is essentially the direct and total sovereignty of one nation. Political dominance is the primary goal of colonialism; a foreign power's secondary goal was to take advantage of opportunities to exploit the resources of the countries it had colonize.

Nearly every African, including the Igbo, has cultural customs and beliefs that are deeply ingrained in their religious lives. It is equivalent to destroying the other to

attack or destroy the one. The arrival of Christian missionaries from the West and their colonial supporters in Igboland actually resulted in serious attacks on the people's religious and cultural practices. This piece emphasizes some of the nostalgic beliefs held by the Igbo people before their cultural confrontation with Westernization and demonstrates how cultural spreading the Christian faith could have prevented the crisis. OCP and OA Enweonwu, Ezeanya detail: "The western world had the privilege of spreading this religion to many countries of the earth through evangelization and colonialism, such that along the line it is difficult to decipher the limits of evangelization of Christianity and spreading of colonial cultural imperialism in the name of Christianity" (13). In Africa, when the Igbo were more involved in internal conflict, the West seems to have benefited more. The tribals started to take the things inside their houses outside, they easily fell under the charm of the Christian missionaries, believed and started to consider themselves as strangers. Most of the aboriginals have become blind devotees of the westerners due to lack, pressure and influence. One of the features of the history of Christianity in Africa is that, among all the groups or cultures that have faced Christianity, Africa has unfortunately held a unique position. Benson O, Igboin notes: "Contrary to the onomous idea of values is the influence of colonial philosophy in Africa in which humanist philosophers argue that values are completely independent of religion" (96). At the time of Christianity, African culture was not at its peak. The aboriginal people should identify their own capacity and learn to behave with new comers. The colonists are tough in sight, hideous, in association, they are the people who get the scent of musk. Edward W Said states: "Culture, of course, is to be found operating within civil society, where the influence of ideas, of institutions, and of other persons works not through domination but by what Gramsci calls consent" (13). Men are only taught to compete, so the winners receive administration, respect, and affection from everyone. The

virtuous qualities of a person were being trained by various organs of the state such as family, church, army, good books, movies etc. By taking these and many such diplomatic tricks, the westerners easily attracted the simple and straightforward tribals and made them adopt their new culture.

In the context of indirect rule, as Daron Chaves, Isaias N Osafo-Kwaako, Philip Robinson, James A, Acemoglu express: "Indirect rule does seem to have made the state weak in other well-defined ways as well, which we mentioned in the introduction. As emphasized by Mamdani, traditional rulers were and still are relatively unaccountable" (359). Applying colonial theory encompasses a wide range of academic disciplines, including critical theory, sociology, anthropology, history, and postcolonial studies. As salvation theory, T, Brents states a plan: "If the doctrine be true, the whole theory of sin, accountability, rewards, and punishments, in harmony with justice and mercy, is to us utterly incomprehensible" (13). At first, the arrival of the outsider was welcomed because the aboriginal people were democratic, used to negotiating rather than fighting, and never killed a man until an attempt at negotiation was made. The best example of this is in chapter one, right before a tribal conflict, when it is made very clear that aboriginal people were peaceful people who never started conflicts and instead tried to resolve them politely: "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. And in fairness to Umuofia it should be recorded that it never went to war unless its case was clear ..." (*Things* 12). This is the reason Uchendu, the village elder, had voiced his displeasure after some aboriginal men from the indigenous village of Abame chose to murder a white man. This exposed the true nature of the aboriginal people, who made an effort to resolve disputes good-naturedly in order to preserve the unity of their clan. The

killing of the white man was a foolish decision because the Igbo were taught to always try to reach a settlement before engaging in combat.

The arrival of the white men simply aroused curiosity and excitement in the aboriginal people, who, true to their deeply democratic nature, did not kill outsiders so long as they did not stand a threat to the clan. In the Igbo community, guests are thought to be the life of god, with the highest honor. The white men had come because they were a group; and the aboriginal people wanted to know who they were: "Every man and woman came out to see the white man; Stories about these strange men had grown since one of them had been killed in Abame and his iron horse tied to the sacred silk-cotton tree" (*Things* 144). The aboriginals were interested by the white men's arrival in addition to being curious about him and his forbidding weapons. White men and iron horse are really curious subjects for the aboriginal. They suspect cycle and their own beliefs, the guns in Abame village had supernatural power and were magical, capable of killing people in a short amount of time: "The three white men and a very large number of other men surrounded the market. They must have used a powerful medicine to make themselves invisible until the market was full. And they began to shoot" (*Things* 139). In addition to their tendency to avoid conflict and engage in negotiation, the aboriginal people's submissive nature allowed the white men to remain in the village.

The Igbo people were convinced that the clan would be safeguarded by the might of the gods, and they also felt that their own gods, and they also felt that their own gods and elders possessed sufficient strength to defend them against and unfamiliar group of people. They gave the white men an area of evil forest in the hopes that the spirits living there would kill them when they asked for a piece of land to build a Christian church: "Let us give them a portion of the Evil Forest. They boast about victory over death. Let us give them a real battlefield in which to show their

victory" (*Things* 149). The aboriginal's structure changed as a result of their gradual assimilation into the social norms and values of the new Christian society following their successful settlement. Following their acceptance as residents of the village, the white men made an effort to circulate both their personal Christian beliefs and their own ideas of civilization.

Soon, it was thought that new religion of Christianity had a magical ability to protect white men from unidentified forces. In sharp contrast to their belief that the spirits would murder anyone residing in that area, the aboriginal were surprised to see that the white men who had built a Christian church in the evil forest did not die: "The first day passed and the second and third and fourth, and none of them died. Everyone was puzzled. And then it became known that the white man's fetish had unbelievable power. It was said that he wore glasses on his eyes so that he could see and talk to evil spirits. Not long after, he won his first three converts" (*Things* 149). The belief's magical abilities were constantly used. They disproved the notion that people who had their hair cut or shaved would die by demonstrating that misfits were still alive having it done. Furthermore, in accordance with the Igbo belief that twins were necessary to maintain the clan from harm, they survived the ordeal of careful the newborn twins from death.

The new belief in Christianity replaced the belief in gods, which was a significant component: "The Christian had grown in number and were now a small community of men, women and children, self-assured and confident. Mr. Brown, the white missionary, paid regular visits to them. "When I think that it is only eighteen months since the Seed was first sown among you," he said, "I marvel at what the Lord hath wrought" (*Things* 159). Christian pastors began to continue and intensify the motivational programs to get a taste of newness, educational awakening and newness. Naturally innocent children, women and afflicted people were easily attracted to the

new religion. The tribals who were affected by the traditional culture also started running to the church. On the one hand, spiritual antagonism increased and on the other hand, the traditions of the tribal people were destroyed because the whites also presented their skills well at this time. Here, Achebe purposefully utilized the word "seemed", suggesting that while Enoch's commitment to Christianity is debatable, his loathing of the group is undeniable. Enoch kills a python, which is thought to be a release of the god of water in Igbo theology, even with Mr. Brown's "restraining hand" over him: "No punishment was prescribed for a man who killed the python knowingly. Nobody thought that such a thing could ever happen" (*Things* 157).

The new belief that the aboriginal incorporated into their way of life was successful in the European attempts to subjugate the clan. The white men also made an effort to show that they desired to defend the clan against other tribes. Regarding the salvation mission theory as Alexander, Kocar itemizes: "To be clear: by a higher level of salvation, I do not always mean a higher space in heaven. There are myriad ways of describing equal and unequal salvation. Consider an example of each from the Gospels of Matthew and John, respectively" (3). The Whites tried to convert some aboriginals slowly and slowly as the name of salvation for them. One group moved on fiercely and another group is on the pace of politeness for convincing aboriginals. So, Achebe described Mr. Brown's plot to persuade the clan that they were under his protection in chapter twenty-one: "He said that the leaders of the land in the future would be men and women who learned to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them" (*Things* 181). By coming Mr. Brown had put them in a situation that he had caused for himself. The aboriginal people easily see new institutions like schools, hospitals, churches to motivate, educate and support for them.

The aboriginal leaders could not keep their all people to follow the traditional culture. The dissatisfied group was attracted to the new culture and started to update themselves for gaining new knowledge. The aboriginal people's adoption of new social norms and values led to the appearance of their social structure: "Mr. Brown's mission grew from strength to strength, and because of its link with the new administration it earned a new social prestige. But Mr. Brown himself was breaking down in health. At first he ignored the warning signs. But in the end he had to leave his flock, sad and broken" (*Things* 182). In the Igbo society, colonialists establish their administration and highly dominated them. As the post-colonial theory it is found that the condition of colonized Igbo people was really tyrannical and pathetic. The lower classes aboriginal people felt their weakness and took benefit of chance realizing their past. To gain new culture, the converted aboriginals at various ages attended school rather than working in the fields all day as they had in the past: "More people came to learn in his school, and he encouraged them with gifts of singlets and towels... And it was not long before the people began to say that the white man's medicine was quick in working" (*Things* 181). European Whites increased their group in numbers and tried to cover their religion and culture in the aboriginal people's community. Most of the people came to embrace the new culture due to continuing instructions and pressure of colonialists. Post-colonial theory has studied that the colonial period is really problematic for aboriginal people. Besides, the aboriginal adopted new notions of advancement and entered the new social ranks rather than laboring to obtain titles by following the path of their ancestors.

The European white people used the strategy upon the Igbo people as capturing the crab by showing earthworm before holding the crab. For this, they converted Africans easily through Christian education by establishing schools and churches for active, backwards and clever tribe men under the pretext of making them

able to compete in the world through new and modern education. Some went on to become teachers, court messengers, or clerks after finishing their education: "Mr. Brown's school produced quick results. A few months in it were enough to make one a court messenger or even a court clerk" (*Things* 181). In the end, most of the aboriginals were completely conquered by the white men's tough force. The elders and warriors of the clan were beaten by their powerful force. The internal conflict of Igbo people and domination of Westerner' tricky way captured their social structures. As Lawrence Nwaoga, Chinyere T Uroko, Favour, Okwuosa express: "An estimated three million Igbo people died. About 40% of those killed were Igbo children, either by gunshot or through starvation" (2). The dreadful condition of the Igbo war sirens the readers like us bitterly. The internal war and external war destroy the aboriginal culture and stablish the Christianity. Most of the aboriginal people could not identify the importance and purity their own culture and religion.

The group of elders saw that the new culture would totally destroy their own culture and traditions, even though nearly all aboriginal were unwittingly sold into slavery by the new materials and belief, the elders realized that they would need to fight when they learned that some clansmen were challenging the gods they had respected: "...on one occasion the missionaries had tried to overstep the bounds. Three converts had gone into the village and boasted openly that all the gods were dead and important and that they were prepared to defy them by burning all their shrines" (*Things* 154). Europeans easily entered Africa, were welcomed with respect and socialized easily with the community. They attracted the attention of the Igbo community by making various pretending activities to civilize them. They persuaded most of the tribal for the transformation of the society that can adjust to the times and circumstances.

The lower classes like *osu*, *efulu*, and women, who are the downtrodden class, use Christianity as a weapon against the ruling class. *Osu* and *efulefu*, as was previously mentioned, are viewed as dirt of the clan and are completely disapproved of by their own culture. They now accept Christianity, as would be expected, and some women join them in becoming the strongest supporters of the new faith. Abdallah Abormealeh states: "In Things Fall Apart, Christianity is the first colonial step which mentally colonizes rather than civilizing Africans" (27). The oppressed groups inevitably started to question the dominance and strength of the clan in which they are not accepted. Although it is superficially a conflict between the Igbo community and the Christian church, it is also a class conflict between the community and those whom the community rejects. Thus, due to the internal contradictions within the Igbo community, it was possible to change the traditional culture during the main period of struggle between different social classes. The white missionaries and the Europeans took this awful situation of the Igbo community as an opportunity. In other words, the hidden conflict between the ruling class and the oppressed class of the Igbo community has also helped to destroy the traditional culture. It is also seen that *osu*, *ifulefu* and women took advantage of Christianity to fight the ruling class. New generations easily fascinated to the Christianity as current instructions on one side and the bias of traditional leaders on the other side. So much so that even Okonkwo's own son, Nwoye, joined the group of the whites. The colonizers had showed the influences and attracted the tribals by giving them various posts and false encouragements. Title less men break their boundaries and perform their courage to follow the new culture. But as Okonkwo's friend informs him, it was too late for them because the clan had already submitted to the new social ranks: "It is already too late", said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government" (*Things* 176).

The only people who keep their own culture and traditions alive and fought against the white men's invasion were the group of elders and the clan's warriors. After the powerful group to whom they had long been obedient was defeated, the white men became the most powerful group of people. This was made possible by the white men's superior forcefulness over the elders and the warriors to the clan: "A man's place was not always there, waiting for him. As soon as he left, someone else rose and filled it. The clan was like a lizard; if it lost its tail it soon grew another" (*Things* 171). As soon as the white people got a little opportunity, they started treating the tribals under their control. Gradually, they started to remain in the center of power, while the aboriginal people were sidelined.

Colonists started breaking the traditional opinions and beliefs of the aboriginals. Although the new culture is gradually gaining influence, it seems that the traditional culture is gradually uprooting. More significantly, Achebe goes to great lengths to fully develop Okonkwo, the book's tragic protagonist. In fact, as Ikechukwu Okoro Charles comments: "To gain further insight into the cultural crisis generated by the colonial protect, we should look at the hero of the novel, Okonkwo" (163). The main protagonist, Okonkwo, is the symbol as an objection of colonialism in the perspective of facing problems to continue Igbo culture. The effort of Okonkwo to preserve own culture and religion in the Igbo society is high but his supporters and followers have missed in the climax of crisis. Internally rather than externally appears to have escaped the notice of the Igbo community's leaders, or they have chosen to ignore it instead. Regarding the latter crisis, which is primarily Enoch's fault, the clan exacts retribution, drastically by demolishing Mr. Brown's church in addition to Enoch's compound. This latter deed causes Okonkwo to kill one of the court messengers before killing himself, and it also results in the six clan elders being imprisoned and humiliated. Without a doubt, things have broken down for the clan's

leaders, elders, and titled men, who have benefited greatly from the community. But for women, *osu* and *efulefu*, things haven't broken down; instead, they are able to leave behind a society where their social standing is essentially nonexistent thanks to European intervention and adopt a new faith where they feel totally accepted and acknowledged. The entire book explores the impacts of European colonization from an African perspective while presenting Igbo society with particularity and empathy. Sugandika Sandamali states: "At the final half of the story the hero hangs himself because he can't bear the dying of his culture and the tradition. The whole story shows very clearly how the relationship between the death of the protagonist and culture" (27). Okonkwo took a bold decision of the resistance as a new form giving his tribes in the last stage. He was really nation lover and dedicated to motherland.

Gradually, the mission of European to educate and civilize through new language and culture while displacing the old culture was gradually succeeding. It appears that the European assessment, which ignored the actual circumstances in many nations, including Africa, is not grounded in reality. In the context of civilizing mission, Joel DS Wolfe, Judith Zachhuber, Johannes, Rasmussen express: "The intellectual milieu of the English and Scottish Enlightenments were of particular salience for the burgeoning missionary movement. Most nineteenth-century European thinkers, whether utilitarian, socialists, or evangelicals, subscribed to a dualistic logic that divided the world's population into two categories: the civilized and the non-civilized" (287). The view of the so-called developed countries on the so-called underdeveloped countries is presented here. Furthermore, it is evident that the effort to civilize Africans is purely symbolic. It is a very sad and bad sign that the tribal people's traditional lifestyle, ancient heritage, and natural environment are being destroyed. The main character, Okonkwo, was passionately caught in the culture and traditions of the clan, in contrast to the others. He was commended for being able to

preserve and defend the tribal customs and principles. Among the very few men who would oppose the new invasion was him. Okonkwo's absence during the aboriginal's seven year exile was equivalent to the tribe's loss of pride and dignity. The new set of norms and values introduced the clan's traditions because, in the absence of Okonkwo, no one could defend them when faced with difficulty.

Okonkwo failed to preserve his religion and culture because he did not understand the knot of social complexities properly. He has contributed by risking his life for his community, but he was not ready to leave the battlefield alone even though the support and support of his relatives and community people was gradually disappearing. A reference from Ramayana also matches here. Ravan before dying said to Ram that I am older than you in age. I am also ahead of you in knowledge and strength. Even in caste, you are Kshetri and I am Brahaman. Your golden house is my golden country. I have more penance and ability. My country is bigger is also bigger than yours. Although, I was ahead of you in everything, I lost. The reason is that your brother is with you but my brother is with the enemy. This makes it quite evident that fighting an outside for alone can never result in victory. If our brothers and neighbors go forward together, if they fight, the borders will be erased, the nation will be sold, and if it is all over, the world will be conquered. Okonkwo, who now lived in a village distant from his motherland, was still able to lead the clan in combat as he once did. When the custom he had been holding on to fell apart, he was shocked. According to Achebe's first novel in chapter seventeen, Okonkwo was upset by this loss and saw that his son Nwoye, in particular, had adopted the new social status of white men: "Suppose when he died all his male children decided to follow Nwoye's steps and abandon their ancestors? Okonkwo felt a cold shudder run through him at the terrible prospects, like the prospect of annihilation" (*Things* 153). Like climbing up to the peak of Mt. Everest from the bottom, the miraculous progress in life in a short time of

Okonkwo is very fast. He did not let his life, which was like a fallen leaf, disturb his mind while he was in exile. His son Nwoye with his generation was converted to new culture is intolerable condition. By this time, the colonial rule had captured many places in the Igbo community.

The tribal people had been converted to Christianity by outwardly showing the strategy of making them educated and civilized. Okonkwo fought hard against the English missionaries even in such difficult and harsh condition. In an attempt to bring the clan together as a good aboriginal man, Okonkwo attempted to restore the pride and dignity he had lost during his banishment after returning to the village: "He had lost the chance to lead his warlike clan against the new religion, which, he was told, had gained ground. He had lost the years in which he might have taken the highest titles in the clan. But some of those losses were not irreparable. He was determined that his return should be marked by his people" (*Things* 171). Thus, his next task was to physically energy the foreigners out of aboriginal territory, as was customary. But when he was arrested, he discovered that the clan had all submitted to the new culture. He made the decision to end his life. In addition to feeling personally defeated, he was deeply disappointed in the clan for having lost its spirituality and traditions, which led him to decide to end his life. He knew that the customs he had been trying to preserve and was deeply fixed in were now completely destroyed and that he could not rely on them. The new society was not a fit for him. He had no sense of self and would never be accepted as the hero of the clan that he had imagined himself to be. The fear that the educated tribesmen would rebel or speak out against their old masters solidified after the nationalists were apprehended and executed under a variety of false pretenses. Nicholas Harrison indicates: "Not only in Algeria but all over the French empire, important anti-colonial leaders emerged from French education. In this sense perhaps the colons grasped more readily than some of their masters in Paris the

constitutive contradictions of the mission civilisatrice, with its muddled blend of assumed superiority and projected assimilation" (49). As the civilizing mission theory, the post colonists studied that the colonizers converted the aboriginals as the name of civilization for accepting the new culture. The Westerners only understood the culture of the locals and instead of protecting that culture, they were trained them about the new culture.

In Christian Church, traditional deities and the tribal oracles are rejected. The tribe members are hindered in agony, suffering, and profound hopelessness despite the belief that they have been granted salvation. The democratic and generous nature of the aboriginal people led to the removal of their culture and customs. Their democratic nature made it possible for white people to colonize aboriginal land and gave them the opportunity to impose new social norms and values. The aboriginals were psychologically and physically obedient to the new group of people because of their selfless nature; the white men were seen as a more difficult group who could benefit the clans and defend them like their own deities. The converted local people felt and misunderstood the intervention of their own aboriginal leaders and accepted colonists. The colonists who had their eyes departed in the water, land and forest of local community and prepared themselves accordingly and were ready to face the enemy. In such a situation, some local people who did not understand their true reality and were tempted by the opposition started to change spontaneously and protested against the transformation, which is important in this context to ruin aboriginal traditional culture.

Chapter V

Conclusion

Achebe, in his first novel *Things Fall Apart*, explores aboriginal people's social structure, the traditional culture and how it was destroyed. He shows this in a really fascinating and original way. One of the important themes in Achebe's creative works is Igbo's social structure. First, a general overview of African society is presented, with a focus on its negative aspects as brilliantly seen through lens of the social structure.

The oppressed class in the novel suffers greatly because they lack social standing. In the novel, Okonkwo stands for a number of positive Igbo cultural qualities, including hard work and maleness. However, Okonkwo is also an unknown because he lacks a thorough understanding of his own society. The father of his life is troubled by failure. In an effort to maintain his high social rank in the Igbo social structure, Okonkwo accordingly ruins his life. He murders Ikemefuna, a boy who addresses him as father, to show that he is in agreement with the ruling class's choices. He acts foolishly against the colonialists out of concern for his standing in the Igbo society. Considering the actual situations facing the Igbo people both before and during European colonization, Okonkwo is honorable because he makes the decision to live a life that his feeling is truly his own, even if it means sacrificing his own life. After Okonkwo's second wife cut off a few leaves to wrap some food, he gave her a violent beating and left her and her daughter in tears. He also had an old, rusty gun that had been made by a cunning metal worker who had moved to Umuofia in the past. After being beaten, the wife murmured something about gums that never shot. When Okonkwo saw it, he broke to his room to get the loaded gum. When he pulled the trigger, his wives and kids let out a loud cry and there was a loud report. From the market place, Okonkwo jumped to his feet and went straight to the White man's court.

Trembling with hate, he was unable to say anything to the head Messenger. Quickly, Okonkwo pulled out his machete, and the messenger stooped to move the blow. Okonkwo's machete fell twice, and the man's head was lying next to his conscious body.

One of the important next themes in Achebe's creative works is aboriginal people's traditional culture such as marriage, farming systems, funeral fire. The primary marriage custom among the Igbo social organization previous to colonization was that a man should marry more than one woman in order to be respected. Nonetheless, since women are not seen as highly valued symbols, Igbo should have only one wife after the British arrived. In society, they both possess equal rights. The pre-colonial Igbo religious customs make up another aspect of their cultures. The Igbo people visit the cave regularly in order to consult with a person who is thought to improve their circle in life. Next, in order to honor their gods, they constantly offer a large number of fruits or animals as sacrifices. They think they can present if they can. Ritual rites were the final component of pre-colonial religious practices. One of the findings indicates that the Igbo people annually celebrate their major holidays, such as the week of peace. Additionally, they maintain their strange culture by celebrating other ancestors' values annually. Igbo, however, changed their culture after British colonization. Igbo people should adopt the new culture's chants, and polygamy is no longer practiced because the British avoid it. In order to get the best advice, Igbo people would always consult someone in the caves former to colonization. The British have modified the rule so that the Igbo people are no longer required to consult the caves. Community customs are the final unusual culture. Being a victim of colonialism at the time, Nwoye can serve as an example of why he no longer visits the cave to reflect on his life. He regularly visits the residence of white men after colonialism. Igbo society cannot escape the constant change in their culture,

which they even embrace as a new way of life. There are accordingly effects that Igbo must experience. Igbo person Okonkwo is particularly affected; he finds it intolerable that his culture has been transformed and that the majority of his people now follow to the new customs. Coming to Mbanta mother, however, was like starting over without the energy and excitement of youth, such as learning to become left handed in old age, where work no longer brought him the same joy that it once did and when there was nothing to do. He sat silently. His desire to become a clan lord drove him to rule with great passion. However, everything had been destroyed. Similar to a fish on a beach with no sand, he had been expelled from his clan. This inner lives of Achebe's characters are deep and complicated. The difficulty and richness of African culture effectively expresses the idea that African people are worthy of respect. Okonkwo's behavior mostly reflects internal conflict as he responds to his father's laziness. The Africans' resistance to the new institutions that the White man established is a sign of conflict between the two groups. Conflict establishes itself as the failure of African culture and the white man's supremacy on African soil.

One of the important last themes in Achebe's creative works is aboriginal people's traditional culture. In the Igbo society, it's customary to treat men who marry multiple women with great respect. The Igbo were forced to have just one wife after the British arrived because society could not be said to have fully developed without the high regard that women are accorded. In society, they are also accorded equal rights. The pre-colonial Igbo religious customs another aspect of Igbo culture. Igbo people regularly visit the cave to seek advice from a person they believe can improve their circle in life. Then, in order to please their gods, they constantly offer a large of fruits or animals as sacrifices. They think that the gods will give them more than the Igbo have given if they can give their best to them. The final aspect of religious practice prior to colonization was ritual rites. One piece of information that can be

discovered is that the Igbo people commemorate their significant day, also known as the Week of Peace, annually. In addition, additional ancestral celebrations are arranged annually to maintain the distinct culture. However, the Igbo modified their culture following British colonization. Since the British disregard polygamy, it has been abandoned, and the Igbo are forced to adapt to the new cultural norms. The Igbo sought wise counsel from someone in the caves prior to colonization. Additionally, the British are changing it so that the Igbo people should no longer consult the caves. Since colonization, the Igbo have adopted a new religious custom: instead of always performing to express their happiness, they now sing songs. Between them, there is a significant difference. In addition, the Igbo were compelled by the British to conduct the ceremony just once a year on the seventh day. Lastly, communal customs represent a distinct culture. He can become an example of Nwoye, who does not need to go to the cave and consult his life, because he was a victim of colonialism at the time. He consistently travels to the location of white men after colonization. The Igbo society's culture is ever-evolving and no one can stop it from doing so. Due to circumstances, nearly every tribe member has embraced a new culture that Okonkwo find difficult to understand and dislike. As a result, there are implications for the Igbo to achieve. Especially this individual Igbo, Okonkwo felt that his culture had changed and he could no longer see most of his people following the new culture. Finally, Okonkwo hangs himself. In addition, the influence was not only achieved by Okonkwo but also in Igbo society. The Igbo who do not follow the new culture and are against it, will be cast out as a tribe because most of the rules are made by the whites. Like it or not, the Igbo must stand by it. The arrival and actions of the British have caused great harm to the Igbos, a people renowned for their rich cultural heritage. The interventionist policies of Black people and internal conflicts among the locals are two major factors contributing to the decline of this culture, which is the

center of attraction for everyone. Both the increasing internal discord and the external impact of white people have contributed to the downfall of Igbo society. At the end of the day, culture determines how to interact with and regard the people of other cultures. *Things Fall Apart* shows how the British and African characters eventually learned to get along and communicate with one another despite their initial lack of understanding of one another's cultures.

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