

Native Peoples' Response to Colonial Domination in Orwell's *Burmese Days* and
Achebe's Things Fall Apart

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Letter of Approval

This dissertation, entitled “Native Peoples’ Response to Colonial Domination in Orwell’s *Burmese Days* and Achebe’s *Things Fall Apart*”, submitted to the Central Department of English, Tribhuvan University by Ram Chandra Adhikari, has been approved by the undersigned members of the Research Committee.

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Abstract

This dissertation explores how George Orwell's *Burmese Days* and Chinua Achebe's *Things Fall Apart* respond to colonial oppression through the lens of Antonio Gramsci's notion of hegemony. The Britishers treat the Burmese as uncivilized, savage, and backward, thereby dehumanizing them. However, this raises an important question: why do the Burmese people regard the British as superior, intelligent, and civilized and why do they not resist them? As Gramsci argues, power is not maintained solely through force but also through the consent of those who are subjugated; this notion provides a critical framework for understanding the dynamics of empire in both novels. In *Burmese Days*, characters such as U Po Kyin demonstrate how indigenous elites reproduce colonial ideology for personal advancement, while Dr. Veraswami's loyalty to British rule reveals internalized subordination. In *Things Fall Apart*, Achebe illustrates how native authority is undermined from within by depicting the deterioration of Igbo customs as a result of the simultaneous pressures of Christian missionaries and colonial administration. Okonkwo's tragic resistance highlights the futility of opposing a system that demands both physical force and intellectual obedience, while Nwoye's conversion represents the production of colonial consent. This dissertation reveals that colonial hegemony functioned by disintegrating traditional social relationships, co-opting local intermediaries, and normalizing foreign values. Finally, the dissertation examines the fragmentation of indigenous resistance, the failure of communities to resist colonial domination effectively, indigenous complicity, and the destructive impact of colonial rule on native cultures. It provides a comparative study of the two novels and demonstrates how colonial systems relied on local collaboration.

Keywords: colonial oppression, counter-hegemony, indigenous response

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Chapter I

Introduction: Counter Hegemonic Consciousness in *Burmese Days* and *Things Fall Apart*

This research explores how native people respond to colonial hegemony with reference to George Orwell's *Burmese Days* and Chinua Achebe's *Things Fall Apart*. George Orwell's *Burmese Days* and Chinua Achebe's *Things Fall Apart* deliver compelling literary critiques of British colonialism by demonstrating its influence on indigenous cultures and subjectivities. While Orwell uncovers the racial arrogance, moral degeneration, and institutional corruption of imperial control in Burma, Achebe reconstructs the cultural coherence of Igbo society before charting its dissolution under colonial interference in Nigeria. Together, the novels demonstrate how colonial powers produce different native peoples' reactions ranging from resistance and retreat to accommodation and cooperation. Both works are set amid the height of British imperial expansion in the late nineteenth and early twentieth centuries. *Things Fall Apart* represents the early era of colonial engagement in southern Nigeria, defined by missionary infiltration and governmental authority. *Burmese Days*, set under the British Raj in Burma, shows a later era of colonial consolidation typified by bureaucratic rule and racial isolation. British people behave towards Burmese people as savages, uncivilised, traditional, and British people dehumanize Burmese people. However, why do Burmese people respect British people as superior, civilized, clever, and why do Burmese people not go against the British people? Studying these writings comparatively allows for an examination of colonial hegemony across various historical times and cultural areas within the same empire.

Achebe focuses on resistance and cultural conflict, and Orwell highlights the internalized complicity and moral decay within British imperial agents. Achebe

depicts the British infiltrating Igbo society through the dissemination of Christianity, the establishment of missionary schools, and the imposition of colonial courts. In *Burmese Days*, British control is maintained through racial hierarchies, administrative privilege, and the colonial club, which symbolises imperial exclusivity. Both novels provide powerful critiques of colonialism. *Things Fall Apart* shows the destruction of indigenous culture and the tragic resistance of those who cannot adapt, and *Burmese Days* reveals the low esteem and hypocrisy of the colonial system, even among those who are critical of it. The knowledge and resistance that confronts colonial hegemony is referred to as counter-hegemonic consciousness. This particular awareness and resistance are often expressed via culture, identity, and opposition to imposed institutions. A counter-discourse against imperial control is developed by colonised nations, and both works dramatically depict this process. *Burmese Days* sheds light on the corrupt practices, racist attitudes, and arrogance of the British colonial elites. The novel demonstrates how individuals from Burma and some sympathetic Europeans, such as Flory, grow disillusioned with colonial ideology. It also demonstrates the beginnings of a counter-hegemonic criticism directed against imperial rule. Likewise, the next novel, *Things Fall Apart*, explores the complex cultural, religious, and political institutions that existed within the Igbo community before the arrival of colonial powers. Missionaries and the administration of the colonial government both contribute to the destabilisation of these systems. The Igbo people's resistance, despite its fragmentation, demonstrates a counter-hegemonic awareness by affirming their traditions, rituals, and authority in opposition to the imposition of colonial governance.

British colonizers have colonized Burma, and Nigeria, through a colonial perspective, and the response of native people also been exposed differently. So, this

dissertation explores how colonizers make affection for poor or weaken country towards them and why the same level of people show their reaction to others differently in their own country. This research dissertation has followed Gramsci's concept of hegemony. Hegemony is the process by which a ruling class maintains power not only via the use of violence, but also by winning the agreement of the governed through the use of cultural, intellectual, and institutional methods. Achebe presents a vivid picture of the change that took place in Igbo society as a result of the influence of British colonisation. The policy of colonialism is not only military in nature, but also highly cultural and intellectual. Gramsci defines hegemony as:

Hegemony is sometimes used as an opposite of "corporate" or "economic corporate" to designate a historical phase in which a given group moves beyond a position of corporate existence and defense of its economic position and aspires to a position of leadership in the political and social arena. Non-hegemonic groups or classes are also called by Gramsci "subordinate", "subaltern" or sometimes instrumental. (20)

In the above lines, hegemony is often used as an antonym for corporate or economic corporate to refer to a historical period in which a certain group pushes beyond its position of corporate existence and defence of its economic status and seeks to occupy a position of leadership in the political and social arenas. There are a few examples of soft weapons of hegemony, including the entry of Christian missionaries, the founding of missionary schools, and the installation of colonial legal systems. Achebe depicts the indigenous response to this cultural invasion. Okonkwo, the main character, is a representation of the ancient warrior culture, and his response is one of resistance and confrontation. His death is a sad picture of resistance that is unrecognised and unsupported by his own people, demonstrating that solitary revolt is

pointless and ultimately futile. The way in which colonial hegemony operates by exploiting social fractures and producing ideological fragmentation is seen in the manner in which the Igbo people organise themselves internally. In this way, Achebe criticises colonialism not just for its dominance over the physical world, but also for its ability to undermine indigenous identity from the inside out.

In *Burmese Days*, Orwell examines the colonial experience through his personal observations as a police officer. It focuses on the experiences of British imperial agents and the local aristocracy. He observes the racial and ideological hierarchy that maintains the British Empire in the novels. The colonial club ends up being the symbolic centre of hegemonic rule since it is a venue that is exclusive to white Europeans and is designated for them. Orwell writes: “The European Club is the spiritual citadel, the real seat of British power, the Nirvana for which native officials and millionaires pine in vain. It was doubly so in this case, for it was the proud boast of Kyauktada Club that, almost alone of Clubs in Burma, it had never admitted an Oriental to membership” (12). It is not just through the use of force that the system is kept in place. It is also through the internalisation of imperial ideology by both the colonizers and the colonized. The major characters, i.e. John Flory and U Po Kyin, attempt to be Britishers to obtain admission into this imperial system. These characters believe that the Britishers are on a mission to promote a civilised society. Both his imitation of British culture and his yearning to be acknowledged by white colonisers are examples of how hegemony is exercised via the processes of consent and aspiration at the same time. Orwell does not provide a convincing example of indigenous resistance. In its place, he sheds light on how colonialism fosters collaboration, opportunism, and corruption.

The exposition of colonizers' corrupt actions gives the impression that colonialism not only imposes external control but also is responsible for the moral deterioration that occurs inside a society. As a result of the lack of resistance in Orwell's story, it might be inferred that hegemony is so firmly rooted that it weakens any collective indigenous dissent. Both novels provide light on the mechanisms of colonial rule, but they do so from quite different points of view. The fragmentation of indigenous resistance and the loss of cultural coherence as a result of imperial influence are the primary issues. By exposing the moral degeneration that the British colonial goal generates in both the colonisers and the colonised, Orwell offers a criticism of the British colonial project. The novels, when taken as a whole, provide evidence that colonial hegemony includes not just power but also ideology, identity, and internalised dominance as well. Therefore, the indigenous reaction is moulded not just by acts of violence or passivity, but also by the intricate process of negotiating, rejecting, or accepting the hegemonic system.

Things Fall Apart is a seminal work of postcolonial literature that reimagines African identity in opposition to the portrayal of Africans by colonial powers. It is Okonkwo, a strong Igbo man from Umuofia, who is the protagonist of this tale. His sad demise corresponds with the entrance of European colonisation and Christianity in Nigeria. In stark opposition to colonial narratives that portrayed Africans as being savage and uncivilised, Achebe depicts Igbo society as being intricate, well-structured, and abundant in traditions. Erdag makes clear about African culture as:

Things Fall Apart not only reveals the history of African culture, but also provides a general overview of the Igbo society; their customs, traditions, lifestyle, fears, laws, etc. We cannot deny the effect of the novel, that is, after

approximately 50 years; the novels still touch on contemporary issues.

Therefore, its importance survived and will survive in the modern times. (11)

The fact that Okonkwo was able to ascend from poverty to prominence is a perfect example of personal drive; nonetheless, his preoccupation with power and masculinity renders him rigid when confronted with other cultural norms. The unity of Umuofia is shattered when the British impose new rules, impose a religion that is not indigenous to the region, and take advantage of internal conflicts. The act of suicide that Okonkwo committed as his last act is a reflection of both his own personal loss and the larger breakdown of Igbo sovereignty as a result of colonial encroachment. Not only does Achebe criticise colonialism for its violent nature, but he also criticises it for the subtle cultural dominance it maintains via religion, law, and speech. However, the novels do not take a solitary stance; Achebe also draws attention to the shortcomings that exist within Igbo culture, such as gender discrimination and inflexible customs, which rendered it susceptible to the impact of colonial powers. Providing a critical indictment of British imperialism in Burma, Orwell's *Burmese Days* is a collection of his writings.

The protagonist of the novel, John Flory, a disillusioned English lumber trader, is caught between his distaste for colonial racism and his helplessness to fight against it. In the European Club, where the subject of whether or not to accept an Indian member is met with vehement opposition from the racist colonials, the European Club becomes a symbol of the conflict between colonial prejudice and racism. Flory states his dissatisfaction against U Po Kyin as:

My friend, in these matters, prestige is everything. It is not that U Po Kyin will attack me openly; he would never dare; it is that he will libel me and backbite me. And whether he is believed or not depends entirely upon my standing with

the Europeans. It is so that things happen in India. If our prestige is good, we rise; if bad, we fall. (38)

Orwell reveals imperialism to be a system that is dependent on racism, exploitation, and deceit for its continued existence. In situations like this, prestige is the most important thing. U Po Kyin never dares to insult, and he says things behind his back that damage his reputation. In spite of the fact that the novel criticises the empire as damaging, it does not completely provide agency to Burmese voices, and colonial topics stay mostly in the background during the story. Flory is unable to take decisive action, despite the fact that he is sympathetic to the Burmese and sceptical of the empire. His action suggests Orwell's greater indictment of imperialism as being morally corrosive not only for the oppressed but also for the oppressor. The presentation of the writer is further complicated by the presence of the Burmese figure U Po Kyin, who is a corrupt judge. He demonstrates how colonial power encourages indigenous cooperation and opportunism.

The essence of Gramsci's theory of hegemony may be found in this situation. Dominance and intellectual leadership were both essential to the functioning of colonialism. In Burma and Nigeria, Britain dominated not only with troops but also with missionaries, schools, and courts, altering civil society in order to legitimise foreign authority. This was done to demonstrate that they were legitimate. It is necessary to take into consideration the interests and inclinations of the groups that are to be ruled by hegemony to ensure that hegemony is practiced effectively. He assured the process of ruling as:

When the pressure of coercion is exercised over the whole complex of society (and this has taken place in particular since the fall of slavery

and the coming of Christianity) puritan ideologies develop which give an external form of persuasion and consent to the intrinsic use of force. But once the result has been achieved, if only to a degree, the pressure is fragmented.

(592)

As Gramsci emphasises, as shown in the above passage, dominance is not maintained just via the use of force, but rather by the deliberate negotiation of permission. Ruling classes must absorb, at least partly, the interests of subordinate groups to give these groups the impression that their requirements are being taken into consideration.

When it comes to comprehending colonial dominance and indigenous responses in *Burmese Days* and *Things Fall Apart*, this is of the utmost importance: the colonisers legitimise their control by providing selected advantages while disguising structural exploitation. Both novels are based on the concept of colonial dominance, which is founded in the imposition of foreign authority via speech, religion, and administrative control.

Things Fall Apart dramatises this concept, namely when the District Commissioner boasts of bringing a peaceful administration of justice to Umuofia, therefore concealing violence with the language of order. Similarly, Orwell's in *The Burmese Days* displays dominance via the European Club, which is a location that symbolises racial exclusivity and where no Oriental could be a member. Both provide light on the way colonial power operates by demonstrating how it institutionalises inequality while portraying it as a mission to civilise the people. The history of subaltern social groupings would inevitably be fractured and episodic with their events. There is no question that the activities of these organisations are exhibiting a propensity towards unity, even if it is on a transitory basis.

According to Gramsci, subaltern classes, which include workers, peasants, and those who have been colonised, often do not have a cohesive voice because of systemic oppression. It is possible to see shards of their resistance in the form of periodic revolts, cultural statements, or indirect opposition. He focuses to this issue as: “The subaltern classes, by definition, are not unified and cannot unite until they can become a ‘State’: their history, therefore, is intertwined with that of civil society, and thereby with the history of States and groups of States” (52). Gramsci’s notion of hegemony, which he defines as the covert and systematic exercise of power via the agreement of cultural and ideological groups, provides a more profound framework for comprehending imperial dominance.

Specifically, this dissertation focuses on how colonial hegemony sustains itself not only through brute coercion but through the strategic manipulation of native consent. This results in a broad spectrum of reactions that range from resistance to participation, which eventually splits and weakens traditional authority and cultural coherence. For the most part, this study is based on Gramsci’s theory of hegemony, which is characterised by the combination of agreement and force. He believes that the colonisers maintained their power not just via the use of violence, but also by the ideological infiltration of schools, churches, administrative institutions, and social hierarchies. Achebe’s *Things Fall Apart* demonstrates how the Igbo civilisation was once kept together by the inheritance of rules and rituals from the ancestors. When Obierika visited Okonkwo, who was living in exile almost two years later, the conditions were not as cheerful as they had been before. Missionaries had arrived in Umuofia at this point. They had constructed their church there, had already gained a few converts, and were already dispatching missionaries to the little towns and villages that were located in the surrounding area. Obierika replies to Okonkwo as:

That was a source of great sorrow to the leaders of the clan, but many of them believed that the strange faith and the white man's god would not last. None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called efulefu, worthless, empty men. (135)

These lines expose the cause of immense grief for the clan's leaders, but many of them thought that the unusual belief system and the deity of the white man would not last. His followers did not include any men who were considered reliable sources of information by the general population. Missionaries first gained ideological footing by appealing to marginalised people, which ultimately led to the disintegration of societal cohesiveness. This was the beginning of the disruption caused by colonialism. The sad demise of Okonkwo is a metaphor of the final defeat of armed resistance, which occurs when civic unity is brought to an end.

Orwell emphasises the internalised character of colonial authority in *Burmese Days*. This is a situation in which leaders such as U Po Kyin use the colonial system for their own personal gain. Gramsci's hegemonic authority is seen as most successful when subalterns themselves reproduce the ideology of dominance, which is reflected in his acts, which serve as a representation of submission disguised as ambition. In each of these novels, the emergence of compulsion occurs when intellectual seduction is unsuccessful. Gramsci's observation that sustained dominance is dependent on perceived legitimacy and internalised authority is confirmed by the fact that the state only resorts to violence as a last option. These two characters, Flory and Okonkwo, are symbolic of the spiritual and emotional disintegration that occurs under colonial rule.

Literary representations of colonialism in Achebe's *Things Fall Apart* and Orwell's *Burmese Days* indicate how the colonial effort succeeded by modifying local consciousness and co-opting indigenous systems. In *Things Fall Apart*, the Igbo community is first shown as being coherent, with a council of elders, ancestral laws, and rituals serving as the organization's governing mechanisms. Hegemonic disturbance begins with the entrance of British missionaries and administrative agents. Achebe writes, "Missionaries built their church in the Evil Forest. The villagers were so certain about the doom that awaited these men that one or two converts thought it wise to suspend their allegiance to the new faith" (142). This event marks the beginning of the disruption. An intentional plan to seek agreement from those who are marginalised is shown by the missionaries' appeal to the mothers of the ostracised twins. It was not the irrational logic. It was the conversion of Nwoye, Okonkwo's son, that exemplifies the generational and intellectual divide. But he was unable to comprehend it. Coercion makes its appearance when ideological persuasion is met with resistance. The enforcement arm of colonial power was responsible for the demolition of the hallowed Egwugwu shrine by colonial converts, as well as the following imprisonment and public humiliation of Igbo elders.

From the very centre of the colonial system, Orwell's *Burmese Days* provides a critical viewpoint on international affairs. Colonial domination is maintained in this region not only via overt acts of violence, but also through the practice of racial discrimination, the manipulation of bureaucratic processes, and the exclusion of social groups. It is symptomatic of a racialised civil society that is geared to sustain the image of European supremacy that the European Club, which limits native membership, places restrictions on membership. The adoption of colonial systems by indigenous elites such as U Po Kyin to suit their own interests is an example of how

colonial hegemony is dependent on the collaboration of native people. He engages in an act of internal sabotage inside the colonial order by spreading rumours and forging letters to cause Dr. Veraswami's reputation to be destroyed. Orwell's tale presents a colonised society in which resistance is almost nonexistent, in contrast to the open revolt that occurs in Achebe's universe. Despite the fact that he has been humiliated, Dr. Veraswami continues to promote the principles of the British Empire, stating that the British are the most extraordinary people on the planet. Gramsci would refer to this phenomenon as the internalisation of hegemonic ideology, which occurs when those who are colonised join forces with their oppressors without even realising it. The moral decline of the coloniser is shown by Flory's internal turmoil, which is characterised by his love for Burmese culture and his remorse over the racism of the British. Orwell writes Flory's internal as:

Something turned over in Flory's heart. It was one of those moments when one becomes conscious of a change and deterioration in one's life. For he had realized, suddenly, that in his heart he was glad to be coming back. This country which he hated was now his native country, his home. He had lived here ten years, and every particle of his body was compounded of Burmese soil. (59)

The above quoted lines show Flory's feelings about something. He had suddenly realised that the thought of returning made him happy deep down in his heart. He loathed this nation, which had now become his homeland and the place he called home. In the same way, Okonkwo's death represents the spiritual tiredness of individuals who are unable to reconcile their goals with the realities of imperial rule; his suicide does as well. In each of these works, it is shown that colonial domination is not only imposed but also fostered, starting with intellectual seduction

and concluding in structural control. The British first get permission through the use of Christianity in Nigeria. The commissioner changed immediately. He asked about primitive customs as “Why can't you take him down yourselves?” (196). After listening this question, one of the primitive student replied as:

Why can't you take him down yourselves? he asked. It is against our custom. 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 will not be buried by his clansmen. His body is evil, and only strangers may touch it. That is why we ask your people to bring him down, because you are strangers. (196)

These lines focus on the value of their custom. They are seen as more influenced by religion and value systems, guaranteeing the maintenance of imperial power. It is consequently the case that hegemony becomes the unseen mechanism that is responsible for the ongoing legacy of colonialism. Although they came from different sides of the colonial experience, Achebe and Orwell successfully reveal the underlying workings of empire via their work. Both writers, via the tales that they have written, contradict the notion that colonial control was benevolent and illustrate how dominance takes root in minds before it presents itself in laws. A sophisticated reading of these writings is made possible by Gramsci's theory, which posits that coercion may be used to enforce, but consent is what maintains imperial authority. As a result, literature helps not only to archive the past of colonialism but also to philosophically fight it by providing alternative perspectives on identity, morality, and power.

In Achebe's *Things Fall Apart*, Okonkwo's opposition to authority is strongly entrenched in his dread of change and his commitment to protect Igbo traditions. In particular, he fights against colonial power, the propagation of Christianity, and the

deterioration of traditional values. His opposition presents itself in a variety of different ways. In the beginning, Okonkwo is a man who exemplifies strength, discipline, and a commitment to conventional masculinity. He is also a man who rejects everything that he considers to be a sign of weakness. When the protagonist in *Things Fall Apart*, Okonkwo, returns from exile, he discovers that his people have grown more amenable to the colonial administration. This incident is considered to be one of the most important acts of resistance that Okonkwo has experienced.

When the clan does not rise in an armed revolt, he is furious because he believes that they have grown susceptible to being defeated. Despite this, he realises that his fight is fruitless when they do not. To avoid being subjected to colonial control, he chooses to end his own life, which is a behaviour that is seen as shameful in Igbo culture. His terrible demise is a symbol of the triumph of colonial authority and the destruction of the traditional ways of doing things. It is through his tale that the inherent tension that exists between tradition and change is brought to light, as well as the tragic repercussions that result from opposing an inevitable power shift. U Po Kyin recalls the day in his boyhood when British forces marched into Mandalay at the time. Therefore, the desire to serve the British is a reflection of an inwardly dominating influence that was brought about by the colonising power. While he was involved, he writes, “He had taken to his heels after watching them for a few minutes. In his childish way, he had grasped that his own people were no match for this race of giants” (1). This line presents how a child watched the invasion of colonisers and got an idea at that instant that his life’s aim was to side with colonial powers for personal gain. The psychological influence of colonial control is shown by this statement, which describes how local elites often worked along with oppressors in order to ensure their own survival and gain power. This oppression of the Burmese highlights

the internalised obedience that imperialism fosters as well as the parasitic connection that it allows to exist. Similarly, Flory expresses his dissatisfaction with the impact that British modernisation has had on Burmese society. The impact of the British is criticised by Flory, who contends that colonialism, rather than fostering the development of Burmese society, corrodes and destroys the country's cultural identity.

The observation made by Flory is a reflection of Orwell's criticism of colonialism as a destructive force. The eradication of indigenous identity and customs in favour of predatory foreign ideology is blatantly brought to light under the pretence of modernisation. A better understanding of colonialism and economic exploitation is provided by these novels. During a conversation on the British Empire, many people talk about how the British methodically destroyed industry in countries that they colonised. Orwell presents Burmese peoples' response as:

In the eighteenth century the Indians cast guns that were at any rate up to the European standard. Now, after we've been in India a hundred and fifty years, you can't make so much as a brass cartridge-case in the whole continent. The only Eastern races that have developed at all quickly are the independent ones. I won't instance Japan, but take the case of Siam. (33)

The British depleted the indigenous industries, which resulted in the countries that were previously self-sufficient becoming economically dependent colonies that were unable to produce even the most basic of products. The economic exploitation that is inherent in colonialism is analysed and critiqued by this observation. It sheds light on the manner in which the British had methodically demolished indigenous businesses in order to guarantee reliance on imported commodities, with the intention of exercising control and putting a stop to the rise of domestic organisations. The

aspirations of the people of Burma are looked down upon by racist European authorities in that location. They assert, “no Anglo-Indian will ever deny that India is going to the dogs. The insolence of the natives” (23), which is a statement claiming they control over the Burmese people. There is a sense of dissatisfaction among the Anglo-Indians at the loss of native subordination; any claim to equality is seen as insolence. From a colonialist point of view, this demonstrates hubris as well as an addictive preoccupation with superiority.

In Achebe’s *Things Fall Apart*, Obierika praises the British are clever than the hurting Igbo community. He often expresses: “white people are far more smart than us” (194). Obierika further says that British rule has broken up the Igbo people and their way of life. Through the use of the metaphor of a knife slicing through ties, the breakdown of Igbo culture that occurred under colonial control is shown. Achebe offers a criticism of the dividing techniques of imperialism, which undermine the cohesiveness of nations and hence contribute to their instability. Without respect to the indigenous practices, the District Commissioner is responsible for enforcing British law in Igbo. The District Commissioner told the six men: “We shall not do you any harm. If only you would agree to work with us. We have brought a peaceful administration to you and your people so that you may be happy. If any man ill-treats you, we shall come to your rescue. But we will not allow you to ill-treat others” (195). Under the cover of diplomacy, the District Commissioner employs British legislation in order to coerce Igbo elders into submission to his authority. The elimination of indigenous systems of justice and the imposition of foreign government would be the basis for the criticism that would be made by this. Traditional values and contemporary values are at odds with one another in this novel. As Nwoye becomes more and more estranged from Igbo customs, he eventually converts to Christianity.

He claims, “Nwoye’s callow mind was greatly puzzled, and it was not long before he was captivated” (147). The fact that Christianity provides solutions to the issues and tensions that Nwoye encountered within Igbo traditions is one of the reasons why he finds Christianity intriguing. This statement highlights the psychological consequences of colonialism since Nwoye’s conversion is a mirror of the alienation and identity crisis that the people who were colonised often experienced when their traditional values and new ideals came into conflict with one another. The hopelessness with which Okonkwo views the prospect of his tribe surrendering to the colonial ruler ultimately leads to his downfall. Okonkwo is aware of the fact that his tribe has already surrendered to the colonisers, and as a result, he is aware that his resistance would be fruitless. As a result, his misery reaches its peak as he is about to die. The dissolution of culture and the tragedy of the unsuccessful fight against imperialism are both represented by this symbolic object. Okonkwo is seen as a metaphor for the disintegration of Igbo society, which is a criticism of the loss of individual and collective agency that occurred as a result of colonial persecution. Achebe argues about Okonkwo as:

There was a small bush behind Okonkwo’s compound. The only opening into this bush from the compound was a little round hole in the red-earth wall through which fowls went in and out in their endless search for food. The hole would not let a man through. It was to this bush that Obierika led the Commissioner and his men. (195)

These lines expose Okonkwo's activities. In Achebe’s *Things Fall Apart*, Okonkwo exemplifies the idea of a power-resistant man who aggressively rejects colonial expansion. He sees this as a danger to his cultural heritage and traditional values. It is through his rejection of European domination and his last act of rebellion against the

colonial powers that he is able to demonstrate his degree of resistance. George Orwell's *Burmese Days* portrays U Po Kyin as a manifestation of power submission. He is a local figure who works in conjunction with the colonial forces for the purpose of advancing his own self-interest. He manipulates both the colonizers and the indigenous to enhance his standing.

Even though their responses to colonial control could not be more different from one another, the two characters discover the psychological and societal repercussions that imperialism leaves behind for indigenous civilisations. In this article, an effort is made to discuss the myriad of reactions that people have to colonial control, as well as the pressures that lead them to either resist or submit as a solution to the situation.

This comparative study exposes imperial techniques that are shared by both groups as well as indigenous reactions that are distinct from one another. This is something that cannot be completely grasped via just one novel. The flexibility of colonial authority and the cultural distinctiveness of resistance are both brought to light by this method. It provides a comparable study of two novels, and it shows how colonial systems rely on local complicity and cultural division. Gramsci's notion of hegemony is used throughout the course of the research project, which is only focused on *Burmese Days* and *Things Fall Apart*. This dissertation is divided into four different chapters. The first chapter introduces the introduction of novels, problems, scope of study, and delimitation. The second chapter is methodology, including a survey of the relevant literature and a theoretical framework. Chapter three examines the indigenous people's reaction to the circumstances in *Burmese Days* and *Things Fall Apart*. Chapter four provides a conclusion that compares and contrasts.

Chapter II

Methodology, Review of Literature, and Theoretical Perspective

This study is a qualitative study based on the analysis and interpretation of the selected novels. Additionally, this study also follows comparison and contrast so as to glean the important ways of perceiving the life status of the colonized in both novels. In terms of research paradigm, this study primarily follows constructivism as it seeks to reconstruct the knowledge about the colonized people through the analysis of the novels. Moreover, it draws from critical theory as this study seeks to critique the hegemony that forces the people to follow colonisers' expectations. Two novels have been selected eclectically. In same issue, Burmese people submit their power toward colonizer. However, Nigerian resist it in their country. Meanwhile, the selected novels and the texts from which theoretical insights will be derived will be major sources of data collection. Visiting the library and surfing the internet for the required materials will be major methods of data collection. This study primarily uses Antonio Gramsci's theory of hegemony.

Review of Literature

As the proposed dissertation seeks to examine the and Native Peoples' Response to Colonial Domination in George Orwell's *Burmese Days* and Chinua Achebe's *Things Fall Apart*. It looks logical to start with how Burmese and Nigerian people are represented by other types of discourses. Burma and Nigeria, like other colonized countries, tend to be represented by the discourse of the Western school of thought. On one hand, citing Afiah, Nur, et al, they argue "The main conflict between the two indigenous is caused by the new regulation announcing that they will accept one indigenous to be a member of the European Club" (157). This line suggests colonized subjects strive aggressively for limited colonial recognition, particularly for

symbolic prestige such as membership in the European Club, illustrating how colonial mechanisms create internal conflict and treachery within the local people. Ridha, Zahraa Haider Mohammed has talked “The very word ‘white’ had come to mean the acme of civilization” (21). It means British colonial rule enforces racial hierarchy through segregated institutions, dehumanizing language, and the myth of white civilization superiority. Another scholar, Urmila Seshagiri, explains an anti-imperial stance, *Burmese Days* reproduces patriarchal and misogynistic views, particularly in its portrayal of women as disposable or manipulative. Fatma Kalpakli critiques that colonized subjects internalize imperial values, aspiring to assimilate into the colonizer’s world, a form of psychological colonization. She also notes that U Po Kyin and Ma Hla May try to exploit the colonizer but are the exploited ones who deceive themselves (1217).

Likewise, Isam M Shihada has evoked the issue of British colonialism not as a benevolent civilizing force but as a system rooted in racial superiority, exploitation, and hypocrisy. Saunders notes Orwell’s firsthand disillusionment. He focused, “It has been an eye-opening experience for Orwell concerning the real nature of the British Empire and its tools of racism and oppression” (6). This line exposes British colonialism of Burma, which fostered racism, racial boundaries, and ethnic divisions. It tries to show how racism was used as a tool by British colonialists to keep their identity. Moosavinia, S. R., et al., entitled “Edward Said’s *Orientalism* and the Study of the Self and the Other in Orwell’s *Burmese Days*, clear on the Burmese are systematically “othered” through dehumanizing language, stereotypes, and binary oppositions. Moosavinia et al. apply Said’s *Orientalism*: “The colonizers consider themselves as the embodiment of ‘proper self’ while labeling the colonized as ‘savages’” (105). Similarly, Robert A Lee has studied *Symbol and Structure* in

Burmese Days: A Revaluation. Lee argues: “The theme of *Burmese Days* is not anti-colonialism but the failure of the community of two persons and of society” (835). In about Flory Ana Moya, explains John Flory, though critical of empire, remains complicit in its structures, unable to transcend his racial and gendered privileges. Moya states Flory is consistently unable to break with the class that he attacks, revealing his internal contradiction. In the same way, Laxmi Prasad Regmi focuses on the fact that behind every distortion, there lurks the motivation of colonisation and dominance in the Orient. The colonisers have been able to centralise themselves and inferiorize others via the use of colonial discourses, which have served as a means of projecting Westerners’ prejudices of other people.

In Achebe’s novel *Things Fall Apart*, some scholars have studied from different perspectives, i.e., Biodun Jeyifo argues that colonialism “separated a small but structurally significant group of middle-class women from their subaltern, disenfranchised ‘sisters,’” creating class fractures among women (851). While Igbo culture maintains patriarchal norms, colonialism intensifies gender oppression by marginalizing indigenous women’s spiritual and social roles. P. Kulothungan pointed out that European colonialism fractures Igbo society by imposing foreign religion, governance, and economic structures that destabilize traditional authority and communal life. This article describes Okonkwo as “a tragic hero who cannot adapt to the changing world,” and whose suicide “is an abomination in Igbo culture,” symbolizing the ultimate rupture between tradition and imposed modernity (112).

Wise Christopher's work on colonialism fractures indigenous identity, producing a split or alienated postcolonial self caught between tradition and imposed Western modernity. The “Postcolonial Subjectivity” article argues that Okonkwo embodies a “subject in crisis,” torn between Igbo communal values and the

individualistic, rigid masculinity demanded by both precolonial expectations and colonial disruption (4). In this novel, another scholar, Christopher Anyokwu, entitled “Reimagining Gender in Chinua Achebe’s *Things Fall Apart* highlights that Okonkwo’s “fear of weakness” equates femininity with failure: “being called agbala (woman) is the gravest insult,” revealing internalized misogyny (33). While critiquing colonialism, the novel also reflects and interrogates patriarchal norms within Igbo society, especially through its symbolic erasure of female voices. In addition, Patrick C. Nnoromele says, Okonkwo is not a classical Western hero but a tragic figure whose downfall stems from inflexibility in a world demanding adaptation. Diana Akers Rhoads explains that Achebe rejects both colonial absolutism and uncritical cultural nostalgia, advocating for a dialogic understanding of cultural difference. Rhoads argues that Achebe presents Igbo culture on its own terms,” using proverbs, rituals, and kinship logic to demonstrate its internal coherence and moral complexity. Christopher Anyokwu notes that motherhood in Igbo cosmology is sacred. Ani, the earth goddess, is female and Okonkwo’s exile to his mother’s land signifies return to nurturing, life-giving principles.

Sangeetha MG has talked on *Dissecting Cultural Transition as A Deep Dive* in this novel. In her dissertation, she has attempted to investigate the many narrative layers that exist in Chinua Achebe’s *Things Fall Apart*. To illuminate the complex relationships that existed in Igbo culture before and after colonisation. By carefully examining the lively environment of Umuofia, the investigation reveals the area’s diverse cultural background. In her words, “a nuanced understanding of African history, urging readers to acknowledge the complex interplay of traditions and values that define the African heritage, thus challenging single narratives and reshaping public perception of a historically vibrant and multifaceted continent” (50–52). These

words help to understand African history in a more complex way by getting them to see how different traditions and values shape African heritage. By doing this, it questions single stories and tries to change how people think about a continent with a long and varied history.

Instead of just focusing on the loss of culture, Nigerian people could also look at how Igbo culture has survived and changed in response to colonial influences, showing that it is strong and not completely falling apart. Abigail K. Guthrie has also looked at language and identity in postcolonial African literature. He has explored the relationship between the Igbo and the British worlds as displayed through the linguistic structures of Chinua Achebe's *Things Fall Apart*. He states this issue of relationship between the Igbo and the British as:

The nuances of the world's languages capture the adaptability of man and prove that language is essentially an intricate form of expression that is in a constant state of metamorphosis. Like Kafka's character, Gregor Samsa, who turns into a bug, language finds itself constantly restructuring itself, adapting to changes, facing rebirth in a new land, or suffering the extinction of a lost tongue. (6)

It demonstrates that language is dynamic and is always evolving into other forms of expression. Language itself is continually evolving, reforming itself, adjusting to new cultural and geographical settings, experiencing revival and extinction, and remaking itself in the same way that Gregor Samsa, the protagonist of *Kafka's Metamorphosis*, transformed into a bug in a single night. The fluidity of human communication is shown by the fact that language is always being reinvented, whether it be as a result of migration, technological innovation, or even significant societal change.

As opposed to highlighting the linguistic conflict that exists between the Igbo culture and the British culture, Achebe's use of English that is blended with Igbo idioms may be seen as a means of reclaiming colonial language as a weapon of resistance and cultural preservation. In addition, Rajendra Prasad Chapagae has presented his arguments from a post-colonial point of view. According to him, the most important thing is to shed light on Igbo society and the deterioration of its cultural identity. According to him, this is the consequence of British colonialism and the hegemony that was enforced via institutions of the legal system, medical system, educational system, and church missionary system. He claims:

The British have used Christianity as a means of subjugating other religions. Christianity has created a clash between first and second generations of Igbo cultural society. Anticolonial resistance commences from the very preliminary plot of colonizers who have sent a white man riding on a horse. The villagers get together and decide to kill him due to a potential British imperial attack.

(137-146)

The second generation began to embrace Christianity, but the first generation continued to adhere to the indigenous traditions that had been passed down through the generations. The beginning of anticolonial resistance may be traced back to the very first moment of incursion, which was the arrival of a white man on a horse.

To prevent colonialism from taking place, the villagers concluded that murdering him would be the most effective course of action. This act of disobedience served as the beginning of their struggle against the colonial control of foreign powers. However, it is also possible to understand the novel as Achebe bringing attention to the inherent differences that existed in Igbo society, such as class and gender disparities. Orwell's concept of othering is not just a colonialist tool, but it is

also a method to grasp the power dynamics in British and Burmese society that exist within internal divisions that go beyond the plain connection between colonisers and colonised. This is an alternative perspective that might be used.

Though several studies have been carried out on the issues of cultural discourses, gender, symbols, politics, psychology, and inequality, very few studies have been conducted on the issues surrounding colonial domination with reference to these novels. In this way, this study seeks to contribute to the discourses on colonial domination and indigenous response. This dissertation has focused on i.e. how the indigenous communities in *Burmese Days* and *Things Fall Apart* respond to colonial domination, and how colonial hegemony operates through cultural, ideological, and administrative control in both novels. Involving in this research is to analyze the operation of colonial hegemony and explore how indigenous characters respond through resistance, negotiation, or submission. How does colonial hegemony operate through cultural, ideological, and administrative control in both novels, and what leads to resistance, submission, or complicity among indigenous characters? Colonial domination in both novels operates through a combination of coercion, ideology, and institutional control, rather than through military force alone. The British maintain dominance by presenting their culture, religion, and governance as superior and civilized, thereby gaining the consent of the colonized.

Cultural theorist Gramsci explains how a ruling class maintains control not just through force but more subtly through cultural and ideological domination. Cultural hegemony refers to the dominance of one class's worldview becoming the accepted cultural norm. The oppressed groups accept this domination as common sense, even though it works against their interests. In his novels, he states: "The normal exercise of hegemony on the now classical terrain of the parliamentary regime

is characterized by the combination of force and consent, which balance each other in varying degrees, without force predominating excessively over consent” (80).

Gramsci argues in this excerpt that the normal exercise of hegemony in a contemporary democratic society, such as a parliamentary system, is accomplished by a careful balance of power and consent. He gives this explanation in the context of a parliamentary regime. Instead of depending exclusively on force or physical repression, the ruling class maintains its domination by ensuring that the majority of the populace voluntarily accepts its leadership and principles. This provides the ruling class with the ability to sustain its position of power. This consent is nurtured via cultural institutions, education, religion, and the media, all of which affect the way people think and behave in a manner that is congruent with the interests of the ruling class. However, this intellectual control is maintained by the latent presence of coercive laws, police, and military that may be triggered when consent starts to waver. This is particularly true in situations when the military is present.

Gramsci contends that the most important characteristic of stable hegemony is that the use of force does not exceed consent to an excessive degree. If this is the case, the legitimacy of the ruling order is put in jeopardy, and the system runs the danger of experiencing instability or opposition. Therefore, genuine hegemony does not include overt dominance but rather the covert and long-term replication of power via the consent of the people, whether they are active or passive participants. In this situation, he further focuses about hegemony as:

The State which ensued from such views. If political science means science of the State, and the State is the entire complex of practical and theoretical activities with which the ruling class not only justifies and maintains its dominance, but manages to win the active consent of those over whom it rules,

then it is obvious that all the essential questions of sociology are nothing other than the questions of political science. (504)

This means that the State is not just about laws and force; rather, it includes the cultural, ideological, and institutional efforts that convince people to accept and support the existing social order willingly, making dominance appear natural and legitimate rather than being imposed solely through coercion. Gramsci defines the State as the entire set of practical and theoretical activities through which the ruling class not only enforces and preserves its power but also works to secure the active consent of the people it governs. Additionally, Gramsci defines the State as the totality of these activities. He argues, “Between consent and force stands corruption” (80). By comparing agreement and coercion in the maintenance of power, this remark brings attention to the fact that corruption or fraud plays a significant role. When the ruling class is having trouble gaining the true agreement of the people, maybe because their leadership is losing legitimacy or because people are sceptical, and at the same time, when the use of direct force is either too hazardous or might trigger violent opposition, they may turn to corrupt practices or fraudulent schemes. In circumstances like this, authority is maintained not by publicly obtaining the consent of the people or by overtly repressing them, but rather by dishonest techniques that generate uncertainty, undermine dissent, and enable the ruling class to keep its position without the danger of open confrontation.

Hegemony is the process by which a ruling class obtains the agreement of the governed, as opposed to depending merely on force. The ability to do this is essential for preserving power in a capitalist society. Hegemony, according to Gramsci, is a strategic combination of coercion and consent: “Force and consent, authority and hegemony, violence and civilisation” (80). Since both are required to maintain

hegemonic power, Gramsci's expanded conception of the State encompasses both domains. Gramsci describes how power is exercised through domination (coercion) and leadership (consent). Hegemony requires not only controlling institutions, but also leading ideologically and morally.

This famous equation, "The state = political society + civil society, in other words, hegemony protected by the armour of coercion" (263), highlights Gramsci's dual conception of the state. He says, "The supremacy of a social group manifests itself in two ways, as domination and as intellectual and moral leadership" (57). Gramsci explains how leadership and dominance are used to exercise power. Consent is developed by civil society and, when required, coerced by political society. In the case of the ruling class, "the coercive element can be used, but only in the last instance; and even then, it must always be concealed, maintained as a threat" (80). Gramsci emphasises that consent must be actively created and maintained, and that coercion is not the main tool; rather, it operates in the background. In his words, "A social group can, and indeed must, already exercise leadership before winning governmental power" (57). This line demonstrates Gramsci's observation that before hegemony can become politically dominant, it must be established from below through civil society. Gramsci writes, "The assertion that the State is the instrument of coercion of one class over the others...does not exclude the fact that it is also the educator, it is also the organizer" (245). This highlights that the state organises consent through ideological means in addition to coercive ones, particularly in contemporary democracies. He quotes: hegemony presupposes that account be taken of the interests and tendencies of the group over which hegemony is to be exercised (161). The meaning of this statement is that for hegemony to be effective, the group

that is in power must take into consideration the concerns, desires, and interests of the subordinate groups that it intends to control.

Orwell's *Burmese Days* and Achebe's *Things Fall Apart* illustrate that imperialism imposes a dual burden. It devastates the identities of the colonized while also morally corrupting and alienating the colonizers. Edward Said's *Orientalism*, where the author argues that imperialism relies on constructing the "Other" to justify domination, resulting in mutual estrangement. In *Things Fall Apart*, this estrangement is seen in the Igbo community's loss of cultural cohesion, while in *Burmese Days*, it manifests as the colonizers' identity isolation within their own constructed hierarchies. Said presents duality in cultural representations as:

The distinction I am making is really between an almost unconscious (and certainly untouchable) positivity, which I shall call latent *Orientalism*, and the various stated views about Oriental society, languages, literatures, history, sociology, and so forth, which I shall call manifest *Orientalism*. Whatever change occurs in knowledge of the Orient is found almost exclusively in manifest *Orientalism*; the unanimity, stability, and durability of latent *Orientalism* are more or less constant. (206)

This paragraph attempts to distinguish between an unconscious, continuous structure of thought about the Orient, of which he said latent *Orientalism*, and the manifest, expressed views about the Orient developed by writers in the Orient, which he called manifest *Orientalism*. There are changes to the perception in the Orient's case, essentially taking place above all in the manifest *Orientalism*, while the latent *Orientalism* remains stable and unchanging.

Chapter III

Colonial Hegemony and Indigenous Response

A. Indigenous Response in Orwell's *Burmese Days*

Orwell's *Burmese Days* is an account of the Burmese people's confrontation with colonial institutions by being silent, engaging in gossip, and avoiding them. The British government's power is undermined by this indirect resistance, which does not involve public confrontation. The central character of the novel, U Po Kyin, although being corrupt, can secure power by manipulating both colonial and indigenous processes. This serves as a representation of how natives adopted colonial procedures to fulfil their own purposes. The protagonist of the novel, Flory criticises colonial arrogance and his affinity for Burmese culture reflects a fragmented colonial consciousness that is in line with counter-hegemonic philosophy. Flory is not indigenous, yet his criticism of colonial arrogance is notable. It depicts resistance in a fragmented manner. The difficulties of forming unity are shown by the fact that Burmese elites often struggle with one another for colonial recognition rather than uniting against the empire. The fact that this occurred demonstrates how colonial dominance was not only fought against but also negotiated, challenged, and even compromised at times. British colonial clubs and officials took the position of traditional Burmese elites as the cultural administrators. The introduction of colonial institutions causes the authority of indigenous people to be shattered. The capture of Mandalay by the British is a recollection that U Po Kyin had from his boyhood, which Orwell explains as follows:

He remembered the terror he had felt of those columns of great beef-fed men, red-faced and redcoated; and the long rifles over their shoulders, and the heavy, rhythmic tramp of their boots. He had taken to his heels after watching

them for a few minutes. In his childish way, he had grasped that his own people were no match for this race of giants. To fight on the side of the British, to become a parasite upon them, had been his ruling ambition, even as a child. (1)

This illustrates how indigenous elites such as U Po Kyin reacted by working with the colonial rulers rather than opposing them, seeing survival and power in collaboration. He takes pride in his plan to instigate and then suppress a fraudulent insurrection. U Po Kyin and BaSein emerge as extensions of the colonial state. They take advantage of their positions by imposing the will of the British while also amassing personal power. They are led not by the permission of the people but rather by the selection and cooperation of the colonial government. Not only does the breakdown of old hegemonies under the weight of colonial rule result in a loss of power, but it also results in a loss of cultural meaning, identity, and moral leadership. At the same time as Orwell illustrates the bureaucratisation and moral emptiness of colonial rule. Orwell depicts a similar collapse in Burma, where local elites use colonial systems for personal power, destroying traditional forms of authority so that they might achieve their own personal dominance. The classical intellectuals presented themselves as autonomous and independent of the social group that is considered to be the dominant societal group. U Po Kyin boasts of his scheme to incite and then crush a fake rebellion: “I said that I had started the rebellion, not that I was taking part in it. It is these fools of villagers who are going to risk their skins, not I. No one dreams that I have anything to do with it, or ever will, except BaSein and one or two others” (120). This brings to light a cynical reaction by indigenous peoples in which local elites weaponise colonial brutality for their own personal advantage, hence exacerbating tensions among their own people. U Po Kyin rejects the news of villagers getting

ready with bullet-proof jackets surfaces, U Po Kyin dismisses them saying: “They are only a pack of superstitious peasants... I despise such ignorance... this is, so to speak, my own rebellion. I arranged it myself” (119). The peasants’ simple effort to put up a fight is twisted by U Po Kyin, demonstrating both grassroots rebellion and treachery by the elite. U Po Kyin rose to power not by the agreement of the community but rather through the intentional exploitation of British institutions. Burmese society, which was under colonial rule, was already bureaucratically split from the beginning. U Po Kyin was practically invulnerable, because he was too fine a judge of men ever to choose a wrong instrument. As an example of how indigenous authority may become corrupted, U Po Kyin’s success demonstrates that this corruption occurs not as a result of traditional merit but rather as a result of congruence with colonial expectations. A significant identity crisis is the result of this, particularly for people who are stuck between two different systems. The possibility of being charged with treason is something that concerns Dr. Veraswami. He expresses fear of being accused of disloyalty as:

Ah, I have a few friends left. But now do you see, my friend, what ruin he is preparing for me? Already he has calumniated me right and left. When this absurd rebellion breaks out, he will do everything in his power to connect my name with it. And I tell you that the slightest suspicion of my loyalty could be ruin for me, ruin! If it were ever breathed that I were even a sympathizer with this rebellion, there is an end of me. (129)

Veraswami is an example of another kind of indigenous response: complete and utter fidelity to the colonial administration as the only protection for both his position and his existence, even in the cases when this allegiance renders him susceptible to local intrigue. Despite the fact that he has been humiliated, Orwell demonstrates that the

doctor maintains his appreciation for the British. Orwell shows the doctor's admiration for the British despite humiliation:

Dr. Veraswami had a passionate admiration for the English, which a thousand snubs from Englishmen had not shaken. He would maintain with positive eagerness that he, as an Indian, belonged to an inferior and degenerate race. His faith in British justice was so great that even when, in jail, he had to superintend a flogging or a hanging. (32)

He believes that colonialism is a civilising mission, even if it means acknowledging racial inferiority, and his answer is to show unwavering commitment. The editor of the *Burmese Patriot* has been incarcerated, and his bail has been denied. He is now being prosecuted for the crimes of sedition and libel. His arrest sparked a brief riot in the city of Rangoon, which was put down by the police with the deaths of just two of the rioters (95). This provides an example of a native reaction to the nationalist press and protest that was rapidly crushed by the use of colonial law and force. U Po Kyin devises a plan to incriminate Veraswami by organising a rebellion:

I am agent provocateur. First I persuade these fools at Thongwa to rebel, and then I arrest them as rebels. At the very moment when it is due to start, I shall pounce on the ringleaders and clap every one of them in jail. After that, I dare say there may possibly be some fighting. A few men may be killed and a few more sent to the Andamans. But, meanwhile, I shall be first in the field. (120)

Rather than putting up a fight against colonialism, elites take advantage of it to further their own careers, so abandoning the people they represent. European officers complain about schoolboys: "Almost every day, when Westfield or Mr Macgregor or even Maxwell went down the street, the High School boys... sneered at them as they went past, sometimes hooted" (27). Even in the absence of open insurrection, young

people in Burma demonstrate disdain, indicating a psychological and cultural type of indigenous resistance.

Furthermore, Flory, although being a colonial agent, is likewise misplaced and caught between the concept of imperialism and his own personal emotions of guilt. His admiration for Burmese culture and friendship with Dr. Veraswami isolate him from the white community, while his own weakness renders him ineffective: “When he came to your house... it was a glorious holiday from... my beloved fellow Empirebuilders” (29). It is a reflection of how colonialism causes psychological breakdown not just in the colonised but also in the morally informed coloniser who is entangled in the paradoxes of hegemonic power that Flory’s ambivalence and final collapse are a reflection of.

In order to maintain colonial dominance, it was necessary to strike a balance between encouraging indigenous consent via selected privileges and resorting to repression when opposition arose. As an instance, Igbo elites were co-opted into colonial tribunals, while others who dissented were subjected to prosecution and incarceration. In the same vein, corruption and favouritism are manifestations of this middle ground of colonial administration in *Burmese Days*. It is said that corruption and fraud are between consent and force. The middle zone that exists between gaining hearts and outright repression is something that Gramsci highlights in his work. Bribery, favouritism, and the co-optation of indigenous elites are all examples of this phenomenon that occur in colonial situations. Achebe demonstrates that the colonial administration can win over the leaders of the villages by gaining posts in the colonial court. This is accomplished by a combination of deception and selective inclusion.

The colonial enterprise itself is portrayed as a system that is predicated on fundamental lies and exploitation, which ultimately results in the moral degradation of

the colonizers. Flory, the main character, is an Englishman who is aware of the injustice and corruption that the British Empire is responsible for, but he is unable to genuinely reject it because he is too weak and conflicted. Not only does he battle with his personal culpability, but he also feels estranged from his fellow Europeans. The fragmentation is seen in the tense relationships that exist between the British authorities and the Burmese people, as well as among the British themselves, who are joined together by a false friendliness that is the result of their shared domination and hatred for the natives. Flory's buddy and an Indian physician named Dr. Veraswami is a perfect example of the tragedy that is submitting. Despite his intelligence and loyalty, he is constantly reminded of his inferior status in the colonial hierarchy. Ba Sein says: "If the Europeans go to Veraswami, it is only because there is no other doctor in Kyauktada. No European has any faith in a man with a black face. No, with anonymous letters, it is only a question of sending enough. I shall soon see to it that he has no friends left" (7). The innate bias that makes every non-European liable to arbitrary ruin, regardless of merit or allegiance, is brought to light by this phrase, which was stated by the corrupt Burmese judge U Po Kyin. Although he is Burmese, U Po Kyin is a subservient agent who uses the colonial system for his personal benefit. He is a representative of his people's subordination. Through his acts, he demonstrates how the system not only corrupts those who colonize, but also those who are colonized and want authority within it. Flory's ultimately tragic death is a terrible capitulation to the excruciating strains of his moral compromises and the futility of his position. Flory's efforts to bridge the divide between the colonizers and the colonised are fruitless, and his final suicide is a tragic submission to the pressures (252). The oppressive atmosphere of colonial Burma, as well as the expectations that have been put upon him by both his own people and the Burmese, does not allow him

to escape those circumstances. His death, which he perpetrated upon himself, is illustrative of the personal breakdown that arises as a result of an unfair and unreasonable society.

The Burmese point of view is purposefully disregarded by him since he believes that he is the one who is profiting from the system. Orwell examines the colonial environment of Burma, which was dominated by the British authority. Survival instincts, opportunism, and internalised colonial principles all play a role in shaping the actions of indigenous people described in the story. U Po Kyin, a corrupt Burmese magistrate, uses colonial hierarchy to his advantage by undermining Dr. Veraswami, a local who is also a member of the Burmese community. The technique that he employs is illustrative of how colonialism generates discord among the colonised, which in turn leads certain individuals to weaponise the system against their own people. Dr. Veraswami is a representation of the colonial loyalist who seeks legitimacy by identifying themselves with the principles of the Commonwealth. His respect for the Empire and his ambition to become a member of the elite European Club are both indications of a more profound form of mimicry. Burmese people are dissatisfied but remain mostly quiet. They demonstrate kinds of resistance by not cooperating passively, mocking others, and maintaining cultural distance. As a result of these responses, it may be deduced that Orwell's indigenous characters either bow to or strategically accommodate colonial power rather than overtly resisting it. Homi K. Bhabha writes: "Mimicry represents an ironic compromise. ... Colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite" (126). This line shows the paradoxical nature of colonial discourse, where the colonized are encouraged to imitate the colonizers while remaining distinct. This concept is central to Bhabha's postcolonial theory, which

explores how colonial power is both enforced and destabilized through cultural imitation. Bhabha writes: “What they all share is a discursive process by which the excess or slippage produced by the ambivalence of mimicry (almost the same, but not quite) does not merely ‘rupture’ the discourse, but becomes transformed into an uncertainty which fixes the colonial subject as a ‘partial’ presence” (127). Bhabha argues that colonial subjects engage in mimicry, a process of imitation that is never complete, described as almost the same, but not quite. This very incompleteness produces an excess in the representation of the colonized. Rather than simply rupturing the established colonial discourse, this excess exposes a crack within it. The mimicry that the colonized display is never perfect, and the differences that remain become a critical site where colonial assumptions are both restated and challenged. However, Frantz Fanon’s novel *The Wretched of the Earth* highlights the colonized people’s challenge to the colonizer. There, the great figures of the colonized people are always those who led the national resistance to invasion. They resist through Sabotage:

The native’s laziness is the conscious sabotage of the colonial machine; on the biological plane it is a remarkable system of auto-protection; and in any case, it is a sure brake upon the seizure of the whole country by the occupying power. Forests and swamps present to foreign penetration is the natural ally of the native. (295)

Fanon reinterprets what colonizers label as laziness among natives as a deliberate act of resistance against colonial exploitation. Under colonial rule, labour is not just a means of survival but a system of forced servitude that benefits the occupying power. This quote offers a profound critique of colonial narratives and a re-interpretation of indigenous resistance, and challenges the racist colonial discourse that portrays

natives as inherently indolent, instead arguing that their so-called "laziness" is an act of conscious or subconscious resistance against the colonial system.

This novel demonstrates how colonialism results in a variety of reactions from indigenous people. Nevertheless, the narrative emphasis and authorial posture of each novel are quite different. When writing from the point of view of the coloniser, George Orwell places an emphasis on the moral degradation and corruption that are generated by the Empire. Achebe portrays resistance as both heroic and tragic, while also understanding the interior fissures that colonialism exploits. There is hardly a single, unified reaction from indigenous people in any of these works. To a certain extent, these answers are consistent with Antonio Gramsci's theory of hegemony, which proposes that the process of colonial domination involves the intertwining of consent and force.

In Orwell's *Burmese Days*, U Po Kyin is a remarkable illustration of local collaboration. Though Burmese, he manipulates the colonial system for personal gain and status. U Po Kyin gains power by imitating the structure and logic of British imperial authority, using both bribes and strategic accusations to sabotage fellow Burmese, particularly Dr. Veraswami. He even anticipates British suspicion by suggesting:

'No European cares about anything but proofs. When a man has a black face, suspicion *is* proof. A few anonymous letters will work wonders. It is only a question of persisting; accuse, accuse, go on accusing — that is the way with Europeans. One anonymous letter after another, to every European in turn And then, when their suspicions are thoroughly aroused' U Po Kyin brought one short arm from behind his back and clicked his thumb and finger.(7)

This quote illustrates how U Po Kyin manipulates the racialized logic of the empire, leveraging it to elevate his own position, thus reinforcing colonial hegemony through consent, not resistance. Characters like U Po Kyin and Mr. Brown strengthen the imperial project by spreading its values under the guise of order, merit, or salvation. Meanwhile, responses to domination like Okonkwo's defiance or Obierika's insight, show the complex spectrum of indigenous reactions, from open revolt to critical accommodation. This presents a challenge to the notion that resistance must be either physical or militant; rather, it promotes cultural identity via the use of faith and patience. Within the realm of social and political dynamics, the notions of power, dominance, and resistance have a fundamental position. Antonio Gramsci presents the idea of hegemony, which explains how a ruling group maintains its control not only via the use of force, but also, and more importantly, by intellectual and moral leadership, as well as the agreement of those who are ruled. Gramsci suggests, "The supremacy of a social group manifests itself in two ways, as 'domination' and as 'intellectual and moral leadership'" (191). This line opens the ruling process of leadership in society and how they maintain their power of domination over the other people. Gramsci presents as:

The 'normal' exercise of hegemony on the now classical terrain of the parliamentary regime is characterized by the combination of force and consent, which balance each other reciprocally, without force predominating excessively over consent. Indeed, the attempt is always made to ensure that force will appear to be based on the consent of the majority. (246)

This quote demonstrates how ideological control and the internalisation of prevailing beliefs are both factors that contribute to the equilibrium of a society. Gramsci places

additional emphasis on the role that intellectuals play in either preserving or challenging this hegemony. He observes to various social group and says:

Every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields. (134-135)

Because of this, hegemony is a connection that is not of dominance by means of force, but of consent by means of political and ideological leadership. Gramsci's work sheds light on the intricate relationships between coercion and persuasion that are necessary for the maintenance of power, particularly in situations where "the old is dying and the new cannot be born" (276). This highlights the fact that a popular conviction is that ideas and opinions have no power in history, while in reality, the state is the concrete form of collective will.

Burmese Days examines the breakdown of moral and institutional integrity among colonised people as well as colonisers as a result of the weight of imperial control (213). By imitating colonial bureaucracy and manipulating it for their own personal advantage, characters such as U Po Kyin are not only eroding the traditional values and leadership of the Burmese people, but they are also gravely corrupting them. The way in which hegemony functions via consent, manipulation, and internalised racism is shown in the fact that indigenous people were complicit in the maintenance of colonial authority. A tight racial hierarchy that delegitimises local authority and culture is shown by the behaviours of the British that are seen to be exclusionary. The most notable of these activities is the reluctance to accept non-Europeans into the colonial Club. Flory, the disillusioned colonial, is a rare voice of

internal criticism, yet his sad suicide is a result of his failure to reconcile personal guilt with structural tyranny (248). This is a destiny that is similar to that of Okonkwo. In this way, both works illustrate how colonial pressure may result in the collapse of conventional hegemonies, either via direct conflict or through the covert subversion of ideologies.

U Po Kyin exemplifies the indigenous people's willingness to cooperate and help one another. U Po Kyin is a corrupt Burmese magistrate who openly collaborates with the British. He takes advantage of the colonial system for his own personal benefit and to attain social supremacy within the framework of the colonial system. His ambition and unscrupulous methods demonstrate how indigenous agents can perpetuate colonial oppression: "U Po Kyin, Sub-divisional Magistrate of Kyauktada, in Upper Burma, was sitting in his veranda. It was only half past eight, but the month was April, and there was a closeness in the air, a threat of the long, stifling midday hours" (1). His position as a key local authority within the British system is shown by the fact that he is immediately put inside the administrative framework of the colonial administration as a result of this introduction. It is clear from his subsequent actions throughout the story that he is intentionally exploiting this position via the behaviours that he is exhibiting. Orwell's *Burmese Days* is a scathing condemnation of the psychological and cultural toll that colonialism exacts not only on the people who are colonised but also on the people who carried out the colonisation.

The novel largely demonstrates collapse, fragmentation, and the tragedy of submission through the protagonist Flory and various other personalities, including U Po Kyin and Dr. Veraswami. Furthermore, the narrative also depicts the tragedy of submission. The emotional, social, and moral breakdown that occurred as a result of British imperialism is shown via the intertwining of these themes. Flory represents the

internal collapse of the colonial subject's conscience. He is torn between complicity in the colonial system and his sympathy toward the oppressed Burmese people. His inability to act decisively leads to his tragic downfall. Flory's inability to revolt against the imperialist system is shown in this moment, which demonstrates that he is aware of the immorality of the colonial endeavour; nonetheless, he continues to stay passive. The final manifestation of this inward breakdown and capitulation is the fact that he has ultimately taken his own life. Communities and people are pitted against one another as a result of the colonial system in *Burmese Days*, which breeds division and mistrust. U Po Kyin's rise through corruption and betrayal exemplifies how the native society is fragmented from within. Dr. Veraswami, a devoted civil surgeon and Anglophile, makes an effort to associate himself with the British by conforming to their beliefs. However, this self-erasure ultimately results in his betrayal and social downfall. In this situation, Ba Sein argues: "Clearly, then, it must be disloyalty - Nationalism, seditious propaganda. We must persuade the Europeans that the doctor holds disloyal, anti-British opinions. That is far worse than bribery; they expect a native official to take bribes. But let them suspect his loyalty even for a moment, and he is ruined" (7). The tragedy that Dr. Veraswami faces is his naive confidence in the justice and meritocracy of the British government, which Orwell demonstrates to be a delusion. The failure of his efforts highlights the point that submission is pointless, particularly when it is predicated on the expectation of imperial recognition. Orwell's novels focus on people, but it also offers a criticism of the larger breakdown of the colonial endeavour. This effort purports to be a mission of civilising the world, but it is shown to be founded on racism, greed, and delusion during the course of the novel. Orwell's belief that the colonial system is morally unsustainable is reinforced

by the fact that the club, which serves as a microcosm of the British Empire, is portrayed as a place of petty bigotry and exclusion.

John Flory is a British timber trader who lives in colonial Burma. He is torn between his allegiance to the Empire and his compassion for the Burmese people, who are being mistreated. His personal breakdown is a consequence of his inaction in the face of the injustices occurring around him. As Flory reflects on the duplicity and moral emptiness of British colonization, this situation vividly illustrates the emotional pain he experiences. Even though he is repulsed by the crass views and bigotry of his fellow Europeans, he does not have the bravery to challenge them openly. The spiritual and psychological breakdown that he experiences is a direct result of his incapacity to resist or to completely comply. The fact that he acknowledges the collective guilt of the group and prays, “God have mercy on us” (26), which highlights the unavoidable culpability that preys upon him. Orwell writes about Flory:

Flory did not say any of this, and he was at some pains not to show it in his face. He was standing by his chair, a little sidelong to the others, with the half-smile of a man who is never sure of his popularity. “I’m afraid I shall have to be off,” he said. “I’ve got some things to see to before breakfast, unfortunately.” (26)

In these lines, Flory did not say any of this, and he was at some pains not to show it in his face. He was standing by his chair, a little sidelong to the others, with the half-smile of a man who is never sure of his popularity. He is afraid, and he has got some things to see to before breakfast, unfortunately. However, it is not out of fear that U Po Kyin, a corrupt Burmese judge, bows to colonial power; rather, it is as a tactic for his own personal advantage. He fragments native solidarity by attacking fellow Burmese like Dr. Veraswami. In his words, “To fight on the side of the British, to

become a parasite upon them, had been his ruling ambition, even as a child” (1). In this line, Orwell presents U Po Kyin as a metaphor for the subjection of planned effort. His whole existence has been founded on the exploitation of colonial structures in order to climb the social and political ladder from the bottom. As opposed to fighting against tyranny, he chooses to play the role of a collaborator, which leads to the fracturing of the local elite. Not only does this demonstrate how colonialism prevails politically, but it also corrodes moral integrity and undermines confidence in the community. Dr. Veraswami is an Indian physician who is committed to his religion and is revered by many British officials. U Po Kyin devises a plan to kill Dr. Veraswami. When it comes to racial prejudice, U Po Kyin is well aware of how vulnerable that position is. At this moment, Flory pulled his chair back and got up, saying no, it is not possible, it is not even possible, and it just should not continue any longer (26). It is imperative that he leaves this room as fast as possible, before something occurs in his mind that causes him to start destroying the furniture and throwing bottles at the frames of the photos. It would be conceivable for them to continue doing this week after week, year after year, repeating word for word the same evil-minded rubbish, as if they were making a parody of a tale that was considered to be poor in Blackwood’s. Flory questions to one of the major character Mr Macgregor:

Was it possible that they could go on week after week, year after year, repeating word for word the same evil-minded drivel, like a parody of a fifth-rate story in Blackwood's? Would none of them ever think of anything new to say? Oh, what a place, what people! What a civilization is this of ours, this godless civilization founded on whisky, *Blackwood's* and the ‘Bonzo’ pictures! God have mercy on us, for all of us are part of it. (27)

It is clear that Flory was deeply repulsed by the insincerity and bigotry of his fellow British colonisers, and this quotation embodies that repulsiveness. The fact that he is ethically connected to the brutality and deterioration of the colonial system is something that he is aware of, even if it is just via passive association. This realisation, in conjunction with his incapacity to take action, ultimately results in his mental collapse and leads to his death.

The role of indigenous complicity is emphasised throughout both of these works. Achebe's protagonists, such as Nwoye, convert to Christianity, which paves the way for the colonial powers to further their influence: He was happy to leave his father... and he was converted (144). U Po Kyin is a perfect example of cooperation since it takes advantage of the British for the sake of gaining status: "To fight on the side of the English was to fight on the winning side" (34). Gramsci's theory that hegemony is dependent on the active involvement of certain subjugated groups is exemplified by personalities like these.

It is possible for a social group to demonstrate its superiority in two distinct ways via the concept of dominance, and through the concept of intellectual and moral leadership. The state not only exercises its authority via the use of coercive force, but it also exercises its authority through the leadership of civil society. Dominance was expanded by colonial powers via the use of military and administrative methods, while their intellectual leadership was infiltrated through the mechanisms of education, law, and even religion. The clubs, churches, and courts that serve as venues of ideological control in *Burmese Days* are responsible for the transformation of civil society.

The British retain control over *Burmese Days* by means of a hierarchical social structure that gives Europeans more advantages, as well as a network of bureaucrats

and police authorities. A location where colonial ideology is maintained and Burmese people are systematically excluded or assigned to submissive tasks, the European Club serves as a symbol of this exclusive authority. It is also a place where colonial ideology is fostered. by and cooperation are terms that are used to describe the intricate roles that some indigenous peoples played in the processes of colonisation (124). These responsibilities were often carried out under situations of intense duress, coercion, or strategic manoeuvring. Certain indigenous groups entered into alliances with colonial powers, whether through diplomacy, military collaboration, or involvement in colonial institutions, as a means of survival, protection, or autonomy. While many indigenous communities fought against the intrusion of colonial forces, others found ways to preserve their autonomy. These acts, despite being sometimes contentious, were often motivated by the need to navigate overwhelming change and protect the community's interests. When these interactions are understood, simple narratives of indigenous people portraying them exclusively as victims or resisters are challenged. Instead, indigenous people's agency and the variety of ways in which they responded to colonial demands are highlighted.

B. Native People's Response to Achebe's *Things Fall Apart*

Chinua Achebe's *Things Fall Apart* provides a direct and internal description of the native people's reaction to the colonial incursion in pre-colonial Nigeria. Through the tragic symbol of Okonkwo, Achebe portrays the profound cultural rupture that was brought about by colonisation as well as the attempts that indigenous people made to overcome it. Okonkwo is an example of a traditionalist reaction. He is a brave Igbo warrior who opposes the Christian missionaries, refuses to compromise the authority of his tribe, and finally commits himself after coming to the realisation that active resistance is no longer viable (138). As a result of the weight of colonial penetration, his death is a symbol of the breakdown of the old order. Nevertheless, not every reaction is as rebellious as others. Nwoye makes the decision to become a Christian, which is symbolic of generational transitions and the attractiveness of alternative institutions for persons who are seen to be marginalised (141). Outcasts, such as the Osu, are given a new identity by the church, which is an example of how colonial institutions rearrange the social structures of indigenous communities. The fact that other members of the society attempt to bargain with or adjust to the new rulers demonstrates how the reactions of Indigenous people vary depending on social positions, age differences, and individual characteristics. Achebe, in contrast to Orwell, places Indigenous voices, traditions, and cosmologies at the forefront of his writing, with the intention of providing a more nuanced and dignified representation of the intricacies of cultural resistance and adaptation. In Achebe's *Things Fall Apart*, Okonkwo represents a direct, confrontational reaction to colonial hegemony. His decision to kill the colonial messenger and later take his own life reveals his inability to adapt in a world that no longer shares his values. His suicide, a taboo act, marks the collapse of the old order and the futility of resistance without collective support. In

contrast, Obierika embodies a Gramscian organic intellectual, someone who questions both the colonial system and his own culture's rigidity.

Obierika had been gazing steadily at his friend's dangling body, turned suddenly to the District Commissioner and said ferociously: "That man was one of the greatest men in Umuofia. You drove him to kill himself, and now he will be buried like a dog..." "He could not say any more. His voice trembled and choked his words. "Shut up!" shouted one of the messengers, quite unnecessarily" (197). His critique is directed at the District Commissioner, but also at his own people's inability to unite or evolve. Obierika adapts but does not surrender his judgment, showing that resistance can also be intellectual and cultural, not only martial. *Things Fall Apart* analyzes how colonial dominance survives not only by imposing power, but by recruiting native support, either willingly or strategically. According to Achebe, the white men had established a government in addition to the church. They had constructed a courtroom where the District Commissioner adjudicated on cases without knowledge of the facts. He had court messengers who brought men before him so that he might try them. A large number of these messengers hailed from Umuru, a city situated on the bank of the Great River. This location is where the white men originally arrived many years ago, and it is where they established the centre of their religion, commerce, and governance.

These court messengers were widely detested in Umuofia due to the fact that they were outsiders as well as arrogant and domineering. The Kotma were known by the extra appellation of Ashy Buttocks because of the ash-colored shorts that they wore. The jail, which was filled with individuals who had committed offences against the law of white people, was guarded by them. Some of these convicts had abandoned their twins, while others had committed acts of sexual abuse against Christians. Every

morning, they were forced to labour in the jail by the kotma, cleaning the government complex and gathering wood for the white commissioner and the court messengers. There were a number of these convicts who were men of high social standing and ought to be beyond the threshold of such a lowly employment. They were overcome with grief because of the indignity that they had suffered and wept for the lands that they had abandoned. Kotma of the ashy buttocks, he's just the right size for slavery, the younger men chanted in unison with the rhythm of their machetes as they mowed the grass in the morning. Okonkwo said almost to himself, "What is it that has happened to our people? Why have they lost the power to fight? Have you not heard how the white man wiped out Abame" (165)? Asked Obierika, and Okonkwo replied:

I have heard, but I have also heard that Abame people were weak and foolish. Why did they not fight back? Had they no guns and machetes? We would be cowards to compare ourselves with the men of Abame. Their fathers had never dared to stand before our ancestors. We must fight these men and drive them from the land. (165)

In these lines, Okonkwo makes it clear that he maintains an unyielding attitude against those who are invading the country. His answer illustrates the ancient warrior culture of the Igbo people, demonstrating that they are resistant to foreign rule. However, he has also heard that the inhabitants of Abame were both weak and ignorant. As soon as the sun rose, a big group of men from Ezeudu's district charged into Okonkwo's compound, clothed in battle attire. They murdered his livestock, burned his dwellings to the ground, wrecked his crimson walls, and annihilated his barn. Mbaino argues:

They set fire to his houses, demolished his red walls, killed his animals, and destroyed his barn. It was the justice of the earth goddess, and they were

merely her messengers. They had no hatred in their hearts against Okonkwo. His greatest friend, Obierika, was among them. They were merely cleansing the land which Okonkwo had polluted with the blood of a clansman. (117)

The destruction of the Christian church by the members of the clan, which had desecrated their holy traditions, is an act that symbolises indigenous resistance via collective action. The earliest efforts of the Igbo people to protect their cultural and religious values against colonial invasion are shown by this event. This gathering of people together is a reflection of the practice among the Igbo people of making decisions together. It is a reaction against colonial tyranny that is indigenous and democratic, which is in contrast to the imposed authority of the colonial administration. The Nigerian people's reluctance and lack of cohesiveness diminish their ability to resist. The missionaries made their first appearance in the town of Mbanta. They were received with amusement and laughter. When the missionaries arrive in Mbanta, they mention:

the people initially treat them with humor and curiosity rather than hostility.

This shows an indigenous response of cautious tolerance, which later allows the missionaries to establish roots in the community. It reflects the Igbo belief in hospitality but also reveals their underestimation of colonial influence. It is the duty of a man to accept his fate when trouble comes upon him. (132)

Instead of fighting against colonial interference in a futile manner, Uchendu tells Okonkwo to learn to suffer and adapt. His statement reflects the wisdom of an elder, highlighting resilience and survival as being more important than conflict. This indigenous answer is in stark contrast to Okonkwo's confrontational approach, demonstrating that there are generational changes in how people deal with the hardships of colonialism. Nwoye did not possess a complete understanding of the

situation. However, he was pleased to leave his father behind. He would come back at a later time to convert his siblings and sisters and his mother to the new religion (144). Nwoye's conversion is likewise an example of an indigenous reaction. Rather than standing up to his father's strictness and conventional expectations, he chooses to embrace Christianity, which provides him with emotional solace.

Nwoye's selection demonstrates that colonialism acquired popularity in part because it addressed the personal problems of the members of Igbo society. "Missionaries want a piece of land to build their shrine," said Uchendu to his peers when they consulted among themselves. Then, the Igbo people replied: "We shall give them a piece of land. He paused, and there was a murmur of surprise and disagreement. Let us give them a portion of the Evil Forest. They boast about victory over death. Let us give them a real battlefield in which to show their victory. The people of Mbanta give the missionaries land in the Evil Forest, expecting them to perish within a few days, as a response to their arrival. This is a deliberate reaction by indigenous people whose spiritual heritage as a weapon to challenge and perhaps demolish the encroaching religion.

The survival of the missionaries challenges the beliefs of the Igbo people, hence diminishing the power of traditional authority. Three converts had entered the community and brazenly proclaimed that all the gods had perished and that they were impotent, and that they were willing to disobey the gods by setting fire to all of their temples. The locals react with violence when converts show irreverence for the Igbo gods. This demonstrates the clan's efforts to protect its cultural and religious legacy. It demonstrates that conflicts are rising between indigenous customs and colonial religion, despite the fact that it is successful in the near term. They had constructed a courtroom where the District Commissioner adjudicated on cases without knowledge

of the facts. He had court messengers who brought men before him so that he might try them. A large number of these messengers hailed from Umuru, a city situated on the bank of the Great River. This location is where the white men originally arrived many years ago, and it is where they established the centre of their religion, commerce, and governance. These court messengers were widely detested in Umuofia due to the fact that they were outsiders as well as arrogant and domineering. Kotma was the moniker that they were given, and because of their shorts that were coloured like ash, they were given the extra label of Ashy Buttocks. The jail, which was filled with individuals who had committed offences against the law of white people, was guarded by them. Some of these convicts had abandoned their twins, while others had committed acts of sexual abuse against Christians. They were beaten in the prison by the kotma and made to work every morning clearing the government compound and fetching wood for the white Commissioner and the court messengers. The commissioner discussed the Igbo people as:

Some of these prisoners were men of title who should be above such mean occupation. They were grieved by the indignity and mourned for their neglected farms. As they cut grass in the morning the younger men sang in time with the strokes of their machetes: “Kotma of the ashy buttocks, He is fit to be a slave. The white man has no sense; He is fit to be a slave.” (164)

There were a number of these convicts who were men of high social standing and ought to be beyond the threshold of such a lowly employment. They were overcome with grief because of the indignity that they had suffered and wept for the lands that they had abandoned. The white man is delighted that you have come to him with your grievances, like friends, Okeke said to the spirits and leaders of Umuofia. He translated this into a message that they would understand. If you leave the matter in

his hands, he will be pleased. But they ignored and replied as: “We cannot leave the matter in his hands because he does not understand our customs, just as we do not understand his. We say he is foolish because he does not know our ways, and perhaps he says we are foolish because we do not know his. Let him go away”. (180)

We are unable to leave the subject in his hands due to the fact that he is unfamiliar with our traditions, just as we are unfamiliar with his. Because he is unfamiliar with our customs, we think that he is dumb. Perhaps he says that we are silly because we are unfamiliar with his customs. Tell him to go somewhere. 180 is the angle formed by a straight line. Mr. Smith maintained his position and did not back down. His place of worship, however, could not be saved by him. After the egwugwu had left, the red-earth chapel that Mr. Brown had constructed was reduced to little more than a heap of ashes and dirt. And for the time being, the spirit of the clan was appeased.

The Egwugwu demolish the church that practices Christianity as a kind of punishment for the act of sacrilege. The clan is could momentarily recapture a feeling of dignity and solidarity within itself as a result of this act of resistance, which is performed in a spectacular fashion. The death of the colonial messenger by Okonkwo represents the culmination of the violent resistance. It is a last act of desperation and defiance, but the clan's inability to follow him betrays discord, sealing the doom of indigenous resistance. Messenger talks with Okonkwo about resistance as:

Even when the men were left alone, they found no words to speak to one another. It was only on the third day, when they could no longer bear the hunger and the insults, that they began to talk about giving in. “We should have killed the white man if you had listened to me,” Okonkwo snarled. We could have been in Umuru now waiting to be hanged. (185)

The psychological breakdown of the leaders of Umuofia as a result of colonial tyranny is shown. The limitations of resistance when confronted with institutional cruelty are shown by their silence and their ultimate consideration of capitulation. Even when the guys found themselves unaccompanied, they discovered that they had nothing to say to each other. Achebe's novel is a forceful challenge to colonial myths that deny the culture of indigenous Africans (10). The work not only draws attention to the violent disturbances that were brought about by colonialism, but it also demonstrates the resiliency of local customs and the assertion of Igbo identity in the face of cultural imperialism. Using great care, the writer paints a picture of the Igbo society as one that is intricate, well-organised, and philosophically abundant. Before colonial interference, Umuofia had its own governmental institutions, judicial procedures, and religious practices that allowed it to operate effectively. This deliberate representation resists the colonial assumption that Africans were primitive and uncivilized. Okonkwo's uncle, Uchendu, mentions about the Africans primitive daily life as:

We do not ask for wealth because he that has health and children will also have wealth. We do not pray to have more money but to have more kinsmen. We are better than animals because we have kinsmen. An animal rubs its itching flank against a tree, and a man asks his kinsman to scratch him. He prayed especially for Okonkwo and his family. He then broke the kola nut and threw one of the lobes on the ground for the ancestors. (156)

By highlighting a separate but equally acceptable system of meaning, this quotation exemplifies a collectivist cultural ideal that is in direct opposition to individualism, prevalent in Western culture. Okonkwo becomes the symbolic figure of resistance, representing the traditional virtues of manhood, strength, and community honour. He

is the embodiment of the resistance struggle. His unwavering commitment to Igbo customs, which he perceives as being in danger as a result of European intrusion and the presence of Christian missionaries, is the root cause of his unwillingness to conform to the colonial system. He knew that Umuofia would not go to war. He knew because they had let the other messengers escape. They had broken into tumult instead of action.

The internal breakdown of cultural cohesiveness and identity is shown in Okonkwo's despondency at Umuofia's disinterested reaction in this instance. As a last, however terrible, gesture of resistance to the loss of sovereignty, his suicide becomes a kind of resistance. Achebe also illustrates how Christianity is appealing to the marginalised segments of Igbo culture, such as the outcasts, the mothers of the twins, and those who are persecuted by traditional rituals (176). In addition to demonstrating how colonialism used the differences that existed within Igbo culture to weaken indigenous identity, this demonstrates the underlying inconsistencies that exist within Igbo culture. Achebe's use of English interwoven with Igbo proverbs, folktales, and idioms is itself an act of resistance. It affirms the vitality of African oral tradition within a language imposed by colonialism. Having spoken plainly so far, Okoye said the next half a dozen sentences in proverbs as: "Among the Ibo, the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten. Okoye was a great talker, and he spoke for a long time, skirting round the subject and then hitting it finally" (7). This line shows the challenge to the notion that African thinking must be validated via Western forms, which is presented by this stylistic choice, which honours African modalities of knowing and expressing.

Achebe serves as a sort of cultural affirmation, reclaiming the narrative voice that was previously held by colonial writers who depicted Africa in an inaccurate

manner. Every act of *Things Fall Apart* is a kind of resistance, reiterating the dignity, complexity, and humanity that are inherent in African existence. *Things Fall Apart* is a novel that not only celebrates the power of indigenous traditions but also provides a multifaceted criticism of the influence that colonialism has had on how cultural identity is formed. Achebe fights against the erasure of culture and upholds a strong African identity via the struggle of Okonkwo, the community structure of Umuofia, and the very language of the novel themselves.

Before the arrival of colonial forces, Achebe illustrates how Igbo people live within a deeply philosophical and interconnected communal life. Igbo people don't inquire for wealth because they have health and children, and they have wealth too. This resistance presents the collectivist ethos of the Igbo culture, valuing social bonds over material gain. It affirms a non-Western worldview where prosperity is measured in community and kinship, not commodities. This value system directly resists the individualist, capitalist ideals of the colonizers. Achebe uses this to validate African identity and disrupt stereotypes of African societies as economically backward or spiritually shallow. After the Christian missionaries arrive, the Igbo society experiences internal fracture as traditional bonds weaken. Achebe mentions African societies and after arrival of missionaries as:

How do you think we can fight when our own brothers have turned against us?

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart. (166)

As Obierika talks about his friend, the above statement reflects the realization of cultural disintegration. Achebe illustrates here how resistance becomes fragmented

when internal solidarity collapses. This is not just a political defeat, but a cultural and spiritual rupture. After returning from exile, Okonkwo finds his people unwilling to defend their traditions. He splits his disillusion as: “He knew that Umuofia would not go to war. He knew because they had let the other messengers escape. They had broken into tumult instead of action. He discerned fright in that tumult. He heard voices asking: ‘Why did he do it?’” (194). This line reflects Okonkwo’s desperation at the inability of his tribe to fight the might of the colonial government. The tumult is a metaphor for mind-numbing bewilderment and paralysis. The act of suicide that Okonkwo committed as his last act is not just a personal failing, but it is also a symbolic portrayal of the collapse of a societal ideal. His life and death are symbolic of defiance against the culture that was forced on him and the sad consequence of losing one’s individuality.

From the very beginning, Achebe embeds Igbo oral traditions into the narrative. Among the Ibo, the art of conversation is regarded very highly, and proverbs are the palm oil with which words are eaten. It is via this metaphor that the worth of indigenous knowledge systems is affirmed. In addition to being a kind of language ornamentation, proverbs are also a representation of knowledge, ethics, and social values. Through the use of language resistance, Achebe supports cultural identity by presenting this subject matter in English while preserving the Igbo narrative framework. The colonial language is disrupted from inside by him, demonstrating that African thinking may flourish even when it is expressed in a language that is not one’s own tongue. In the event that the missionaries make an effort to construct their church on property that is cursed, the members of the clan anticipate spiritual ramifications. Igbo cosmology is characterised by a sense of restraint that is considered to be respectable. As far as they are concerned, the gods

are defending themselves. There is a peaceful and spiritual resistance taking on here, with the belief that violations will be corrected by divine order.

In spite of the ubiquitous nature of colonial authority, there were substantial acts of resistance, both overt and covert, that were aimed at maintaining indigenous culture and asserting identity. Okonkwo, the protagonist of *Things Fall Apart*, is the epitome of resistance against the destruction of cultural traditions. Even though his community is beginning to show signs of weakness, he vehemently protects Igbo customs. His acts, even though they were eventually ineffective against the greater colonial army, illustrate a desperate attempt on his part to reassert his identity and the ideals that he holds dear: “He was a man of action, a man of war. Unlike his father, he was not afraid of blood. He was a great wrestler, and he had won many titles. He was a wealthy farmer and had two barns full of yams, and he had three wives. And he was a great man” (10). Okonkwo’s strong loyalty to traditional Igbo ideas of manhood and accomplishment is shown by these lines. He is attempting to preserve these standards in opposition to the changes that have been brought about by his interactions with white males.

Additionally, the Igbo community exhibits instances of collective resistance, such as when they demolish the Christian church in reaction to sacrilegious acts or when the *egwugwu* exercise their traditional power. Achebe depicts an indigenous opposition that is more distinct and forceful. The teachings of the missionaries are first rejected by Okonkwo and the elders of Umuofia, who instead defend customs such as the Week of Peace, wrestling festivals, and ancestor worship. Okonkwo is the embodiment of militant resistance; his murder of the colonial messenger is a metaphor of a desperate attempt to establish sovereignty, even though it results in a personal tragedy being experienced. Some people, such as Okonkwo, are fighting against the

invasion, while others, such as Nwoye, are embracing Christianity. This demonstrates how colonialism takes advantage of disagreements among the population. Achebe responds to the misrepresentations of Igbo culture that were caused by colonial rule by restoring the culture's dignity and revealing the devastating effects of colonial interference. Reclaiming narrative agency is the peak of counter-hegemonic awareness, and it is the most powerful type of consciousness. Resistance is thus both cultural and physical, despite the fact that it is undercut by the lack of unity that exists within the Igbo community.

Antonio Gramsci's theory of hegemony highlights the fact that dominance functions not only via the use of coercive state measures, but also by applying the cultural and intellectual leadership that is already present in a community. This leads to the displacement of traditional values, the degradation of indigenous authority, and the replacement of organic leadership with colonial administrative control in circumstances that are characterised by colonialism. This breakdown of native hegemonies is shown in *Things Fall Apart*. This work demonstrates how the foundations of indigenous authority are methodically eroded by the presence of the imperial force.

In *Things Fall Apart*, the Igbo community is structured via the use of village assemblies, elders, and spiritual authority, such as the egwugwu. They are responsible for ensuring that ancestral justice is being served. These personalities are icons of organic leadership, which is anchored in the cultural consensus and traditions of the local community. The colonial people's choice to set fire to the Egwugwu shrine represents not just the destruction of the physical structure, but also the symbolic annihilation of the old justice system. The District Commissioner, who sits in judgment over the clan, is the embodiment of the external and imposed power, which

eliminates the village's capacity to govern itself independently of outside influences. According to Nwoye, his decision to convert to Christianity is not only a matter of personal preference; rather, it is a symbolic rejection of Igbo belief systems, which he considers to be harsh and offensive. Nwoye exposes process of Igbo peoples' belief systems as:

It was the poetry of the new religion, something felt in the marrow. The hymn about brothers who sat in darkness and in fear seemed to answer a vague and persistent question that haunted his young soul--the question of the twins crying in the bush and the question of Ikemefuna who was killed. He felt a relief within as the hymn poured into his parched soul.(139)

The above lines explain the new religion that resonated in the depths of the soul. The song of brothers who were sitting in terror and darkness appeared to provide a solution to a persistent and obscure inquiry that plagued his youthful spirit. This question was related to the sobbing of the twins in the bush and to Ikemefuna's death. The metamorphosis of Nwoye is illustrative of the way in which colonial ideology permeates via moral appeal, eventually reorganising the indigenous sense of self. As a result of the District Commissioner's court and Christian converts working as middlemen, the *egwugwu* and village elders, who were formerly the moral and legal centre of the clan, have lost their authority (184). It is not the people who are represented by these new individuals; rather, they are representing the empire. Achebe demonstrates how this loss shatters social cohesiveness and causes existential misery. Gramsci's theory enables us to see this collapse as an intentional process of cultural dominance, in which old values are replaced not by more superior ones but by ones that are easier to govern.

The novel *Things Fall Apart* explores the themes of collapse, fragmentation, and the tragedy of characters in a nation through distinct narratives. Each of these novels offers a unique perspective on the devastating impact that external forces and internal weaknesses have on individuals and societies. *Things Fall Apart* is a novel that clearly depicts the disintegration of traditional Igbo society, the division of that community under colonial administration, and the sad capitulation of its whole population. Umuofia's preexisting social, religious, and political systems are thrown into disarray as a result of the advent of Christian missionaries and British authorities, which ultimately results in the irreparable destruction of their civilization.

Okonkwo, the main character, is the personification of the fight against this economic disaster. The catastrophe that befell him personally is inextricably linked to the destiny of his town. Although he is a man of great strength and pride who places a high value on manliness and tradition, the fact that he is so steadfast in his commitment to these ideals eventually adds to his incapacity to adjust to modern circumstances. As a result of the white men's introduction of a new religion, which causes families to become estranged from one another and turn locals against their own traditions, his society is becoming more fragmented. A poignant example of this fragmentation is the breaking of the clan's unity:

The white man had indeed brought a lunatic religion, but he had also brought a trading store and a new administration. In Umuofia, he had built his church and his courthouse, and he had even converted some of the greatest men in the clan. It was like a game of chess. The white man had put a knife to the things that held us together, and we have fallen apart. (168)

The gradual and often unknowing surrender of the community to the new order is the most egregious example of the tragedy that is submission. Even though some people

enthusiastically welcome the new methods of doing things, others, like as Okonkwo, discover that they are unable to withstand the overpowering force of colonialism. It is a desperate, lonely revolt against a society that has surrendered, a reality that Okonkwo no longer recognizes or can stand to live in. Okonkwo's last act of suicide is a manifestation of this defiance. Even though it is the greatest manifestation of his unwillingness to succumb, ironically, it brings to light the crushing weight of the system that he battled against.

There are a variety of ways in which the collapse of traditional hegemonies under colonial pressure present themselves across these two novels. *Things Fall Apart* depicts the collapse of the traditional power system of the Igbo people as a result of the intrusion of British colonialism and Christianity. When colonial authorities and missionaries introduced foreign laws, religion, and administration, the Igbo society, which had previously functioned via a complex but stable system of elders, ancestor worship, and community values, began to unravel. This is because the Igbo society was originally governed by a complex yet stable system. Okonkwo, the main character, is a representation of the conventional hegemonic masculinity and leadership that is beginning to lose its validity in the face of the new order. The ideological change that was brought about by missionaries and schools, which Gramscians refer to as forms of cultural hegemony, results in a generational and spiritual separation. This is shown by the fact that Okonkwo's son, Nwoye, converted to Christianity during the course of his life (141). With the novels, the tragic futility of resistance is captured, which occurs when traditional institutions no longer command loyalty. The narrative culminates with Okonkwo's death, which represents the ultimate collapse of indigenous authority in the face of colonial rule.

The British establish their control in *Things Fall Apart* by creating a new religion and a new style of administration, which undermines the old Igbo legal and social structures. This serves to position the British as the dominant power in the region. This administrative authority is embodied by the District Commissioner, who operates according to a rigorous and sometimes naive notion of “civilisation” that justifies their participation. Their legal system, for instance, directly challenges and overrides the traditional Igbo justice: “The white man had not only brought a religion but also a government. It was said that they had built a place of judgment in Umuofia to protect the followers of their religion” (146). In the lines, the indigenous problems are shown. Not only had the white man brought a religion, but he had also brought a government with him. They constructed a courthouse where they passed judgment on cases, as well as a jail where they housed prisoners who had violated their newly enacted laws. As a result of the fact that many of the people did not comprehend the white man’s legislation, they often did not comply with it.

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Chapter IV

Conclusion: Seeking Solidarity in Resistance

Things Fall Apart and *Burmese Days*, when seen through the perspectives of Gramscian theory, highlight the fact that the struggle for colonial authority is not only waged on battlefields, but also in worldviews, myths, identities, and institutions. They shed light on the complex processes of dominance, opposition, negotiation, and loss, giving enduring insights into the structure of empires as well as the spirit of individuals who lived through the shadow of empires.

Both novels illustrate the failure of the indigenous communities to fight against the hegemony of the British empire who often results from reactions that are fractured in response to colonial authority. Indigenous responses in both novels are diverse and contradictory, ranging from active resistance to willing collaboration. Okonkwo in *Things Fall Apart* represents militant resistance rooted in tradition and warrior culture. His killing of the colonial messenger symbolizes a final attempt to defend Igbo sovereignty. Dr. Veraswami in *Burmese Days* remains loyal to British rule and defends the empire even when he is humiliated by it.

Things Fall Apart depicts how the Igbo people's resistance was undermined by splits within their community, which ultimately led to the eventual colonial annexation. Within the context of anti-colonial struggle, both Orwell and Achebe emphasise the critical need for solidarity as a matter of pressing necessity. The triumph of colonialism was achieved in areas where opposition continued to be split due to ambition, competition, and internal treachery. Participatory resistance may have been turned into collective emancipation if there had been a unified counter-hegemonic awareness available.

Gramsci's notion of hegemony offers a sophisticated framework that has been used to comprehend the workings of colonial authority and the consequences of its existence. Both novels are powerful literary investigations of how colonial control is not maintained just via the use of force, but rather by the absorption of native people into the logic, institutions, and ideals of empire through their consent. This mental monologue of Flory exposes the psychological cost that colonial ideology takes on even those who reject it. The insidious nature of colonial ideology, which establishes the superiority of the white race as a justification for dominance, is brought to light via the depiction of the racist attitudes and casual violence shown by the European characters. Despite the fact that Orwell is critical of colonial power, the tale mostly focuses on the British experience. While Achebe uses a third-person omniscient narrator to center the African perspective and dismantle colonial biases, Orwell utilizes a third-person limited perspective, often aligned with the disillusioned colonizer, to expose the hypocrisies and brutalities within the colonial administration.

These novels provide a realistic illustration of the rich cultural life of Umuofia, including the elaborate marriage traditions and community wrestling contests, as well as the wisdom that is ingrained in their proverbs and storytelling. Readers are able to see the disastrous effects of colonialism through the perspective of those who were colonised, since the narrator describes Okonkwo's problems and the community's reactions to changing times without making any apparent judgements. As an example, the narrative voice draws attention to the misconceptions that occur when the colonial authorities and missionaries come, as well as the imposition of ideals that are not indigenous to the area. The entrance of the white man is depicted with a focus on the disruptive impact. The things that were holding us together have been slashed by him, and as a result, we have become disjointed. The subtle aspect of

colonial penetration is shown by this internal viewpoint, which demonstrates how colonial penetration quietly weakens indigenous systems before resorting to overt force.

In several instances, Orwell's anti-imperialist thoughts are articulated via Flory's internal monologues as well as through his interactions with Dr. Veraswami. The phrase "ever-bitterer hatred of the atmosphere of imperialism in which he lived" (56) is a theme that appears many times throughout the story. He acknowledges the existence of the Indian Empire as a despotism, benevolent, no doubt, but still a despotism with theft as its final object. This straightforward critique, which is conveyed via Flory's awareness, exposes the predatory economic objectives that lie behind the so-called civilising mission. It is clear from this that the lives of the colonisers were devoid of meaning and intellectual stimulation. The overt racism that was ingrained in the colonial mentality is shown by the hatred of characters such as Ellis, who openly refers to the Burmese as "niggers" (16) and argues that "we don't want to see any black hides in this Club" (24). Additionally, the narrative voice reveals the hypocrisy and double standards that are present. If a white man is murdered, "a sort of shudder runs through the English of the East" (211), and his murder is considered a monstrosity, a sacrilege, in contrast to the death of eight hundred people, possibly, every year in Burma; they matter nothing. The underlying dehumanisation of those who were colonised is brought to light by this striking contrast.

These two novels serve as an internal criticism of the colonial system, and it does so via the viewpoint of Flory, who is disillusioned. Not only does imperialism oppress those who are colonised, but it also debases the colonisers themselves. This is shown by the fact that it exposes the corruption, racism, and moral depravity of the

colonisers. Colonial authority is introduced in *Things Fall Apart* with the entrance of missionaries, and then more blatantly, with the District Commissioner and his military escort. Indigenous people react with a mixture of curiosity, tolerance, and eventually confusion. However, as the colonial enterprise continues to fundamentally damage Igbo society, the indigenous people progressively transform their reaction to one of resistance. This resistance is shown by Okonkwo, who zealously defends his tradition's degradation of the sovereignty of his people. The novel depicts the limitations of human struggle against a colonial force that is both overpowering and meticulously organised. The collapse of community relationships, which is underscored by the inability of the clan to unify against the colonisers, ultimately leads to capitulation, which is symbolised by Okonkwo's last act of despair. As a demonstration of how cultural and social systems may become sites of submission, the phrase *things fall apart* appears not just as a result of direct subjugation, but also as a result of the internal fragmentation that is brought about by the presence of colonial forces.

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