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Interface between Colonialism and Capitalism in Chinua Achebe's *Things Fall Apart*

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Abstract

This thesis examines an interface between colonialism and capitalism in Chinua Achebe's novel Things Fall Apart. This interpretive study shows a link between colonialism and capitalism. In order to examine this connection between colonialism and capitalism, this study draws theoretical insights from Ngugi WaThiongo, Jan Aart Scholte, Karl Marx and Timothy Mitchell. This research finds that colonialism was an arm of capitalism and at the same time colonialism was an early form of global capitalism. Though, the British government extracted raw materials from different colonies for collecting capitals. The colonizers' intention was not only to rule but destroy the native way of life to expand their capitalist ventures.

Key Words: Capitalism, colonialism, imperialism, globalization, and Christianity

This research paper examines a connection between colonialism and capitalism in Chinua Achebe's novel *Things Fall Apart*. This study argues that colonialism was one of the arms of capitalism; during the time of colonization European countries targeted other countries to expanding capital. The analysis of *Things Fall Apart* helps to understand that colonialism served capitalism for extracting raw materials and expanding market through administration, religion, institution, missionary activities and military mechanism. Through colonization, the colonizers destroyed the indigenous land, culture, social values and assumptions for imposing their policies based on market capitalism. Therefore, colonialism is one of the strong arms of capitalism.

In the late nineteenth century, Nigeria was at the beginning phase of colonization. At that time, the western colonizers were engaged in colonizing the Nigerian regions, where they ignored the ideas, values and practices of the native

people. In the beginning, the colonizers had requested for small pieces of land for building churches and chapels. But later on, they slowly established different missionary institutions and expanded their territories. Gradually, the colonizers started implementing a new strategy to transform the native people into Christians. On the way of changing people's religion, they started to persuade people by giving them certain positions in their society. Many villagers changed their religion and turned into Christians. For example, in *Things Fall Apart*, there is a character named Nwoye, who is son of Okonkwo. Nwoye rejects the Igbo community and adopts Christianity as the colonizers give him the position of a teacher in a college and renamed him Sir Isaac. Through such a technique, the colonizers created opportunities for extracting raw materials from colonies like Nigeria as the people like Nwoye, for their personal benefits, would support and uphold the policies and strategies of their colonial masters.

Certainly, colonialism played a vital role to lead a society into the world of commerce. The Europeans conquer the African countries and expanded their own territory by imposing others. In these newly acquired colonies, they would establish their superiority over the native people so as to get their capitalist policies implemented in a ruthless manner. They plundered raw materials from the colonies by maintaining the local government over there. After the entrance of western colonizers, the traditional norms and values of the country underwent change and especially the new generation adopted such a new flow of change that created a kind of tussle between the native people belonging to the old and the new generations regarding the matters like religion, education, and governance. Through these rules, policies and strategies, the European colonizers positioned themselves as the hegemonic power in order to impose their policies in the colonies. In this manner, colonialism, through the

cruel extraction of raw materials from colonies like Nigeria, created a milieu suitable for fostering industries back in the colonizing nations like England.

Capitalism seems to have taken roots in Europe from fifteenth century onwards. It expanded with the European colonial expansion to Africa, Europe and South America. They would send army with businessman and started business into other territories. They sent army for security of their businessmen. They tried to show that soldiers were there to serve the indigenous people but their hidden policy was to serve their own business people and collect the information and idea there exist. Smith argues, "The colonial empire grasps capital relations as having developed in and through a colonial network of commodities, peoples, ideas and practices which formed a planetary web of value chains connecting multiple and heterogeneous sites of production across Oceanic distances" (Smith 4) . Here, these lines prove that colonial sites and networks of commodities were just like the global networks of the current market capitalism. Through this network colonization was to expand the market all over the world.

After all, they needed a strong economy to regulate the outer world. To manage their colonial venture, they used different strategies like taxation, selling local product material, extracting raw materials and documenting the local best practices. Such documentation was controlled by the colonial administrative mechanism. That means, colonizers not just existed there but they did research on taxation and their profit and loss. Colonialism worked as a form of administrative mechanism in the capitalist venture of the European colonialists. Colonialism also gave security to that capitalist venture. Capitalism is the broader form and it was served by military mechanism and administrative mechanism. Here, Ngugi Wa Thiongo's observation quite relevant: "The real aim of colonizing was to control the people's wealth: what

they produced, how they produced it, and it was distributed, to control, in other words, the entire realm of the language of real life. Colonialism imposed its control of the social production of wealth through military conquest and subsequent political dictatorship” (Thiongo 1003). This idea makes it clear that, before doing anything else European prepared mentally. Beginning phase they did not give value to indigenous way of life and later on through the help of mentally prepared language they convince them like nothing has happened. After all, they create just like military mechanized policy easily and use it for capital transformation.

Jan Aart Scholte, highlights the importance of capitalism in debate of globalization, he links the connection between state and globalization. In a way, the recent idea of globalization is a product of capitalism. Regarding this aspect of capitalism, Scholte takes globalization as supraterritoriality. He argued that "globalization cannot be reduced to a question of capitalism alone... Yet no account of globalization and state is adequate without extended attention to capitalism either..." (Scholte 429). Actually "the pursuit of surplus accumulation has provided a principal and powerful spur to globalization" (431). Scholte divides globalization into six heading: transborder communication, transnational organization, transnational trade, transnational financial transaction, global ecological crisis, and global consciousness. He shows the following relationship between state and global capitalism.

One is that the state survives and shows precious little sign to date of dissolving in the face of globalizing capital. Second, transborder capitalism has, together with other aspects of globalization, deprived contemporary state of sovereignty. Third, transborder capital has given present-day states certain supraterritorial constituents in addition to their traditional domestic citizenry.

Fourth, transborder processes of surplus accumulation have arguably created major disincentives to warfare between states. Fifth, supraterritorial capitalism has in general encouraged contemporary states to reduce my social security provision. Sixth, globalizing capital has promoted an unprecedented growth in multilateralism among state. Seventh, the forgoing trends in sum have created major difficulties for the realization of democracy through the state. (441)

He mentions that globalization has changed the nature of state, whereas state creates amicable situation for exploring capital. So, state depends on global capital. We know that state have also played significant role in the globalization of capital with creating operative and regulatory mechanism. The state has created very suitable environment for the global capital. He further argues that "government have played key role in shaping supraterritorial capitalism" (452). However, there is reciprocal relationship in between state, government and global capital. State create suitable environment for flourishing capital by cutting down social activities and government creates different regulating mechanism in the society which led state into global market. To dominate its people and territory government start different strategy, it may less useful to those victims but inner ideology which directly profitable for the governmental colonialist.

However, Timothy Mitchell seems to relate colonial capitalist expansion to modernization. He describes two forms of modernity. He argues, "Our time as the era of modernity is today open two kinds of question. One is the now familiar debate about whether modernity is stage of history through which we have already passed. The second question is concerned not with passing of modernity but with its replacing; not with the new stage of history but with how history itself is staged" (Mitchell 2). However, first question describes that, continuity of social identity, social image making process, and hierarchy of kingdom, financial mobility and

concept of modernism to Post- Modernism which we already have passed. And second is how history itself is staged. Mitchell points explore that, Europeans focused on production, trade and financial prosperity for themselves but with the help of regulating mechanism they staged history differently. Today's history is staged by those people so called elite class. So, today, there is not equal history of all of us because of certain regulating mechanism used by those aristocratic people. Though, researcher links its idea that there is loophole in modernization which is created by westerners. He argues that "modernization continues to be commonly understood as a process begun and finished in Europe, from where it has been exported across ever-expanding region of the non west" Moreover, He quotes the line of "Marx saw the 'rosy dawn' of capitalism not in England but in production, trade, and finance of the colonial system" (Mitchell 1-2). Though, the researcher acknowledges that the concept of colonization connected with new form of modernization. The concept of production and trade was begun from Europe as a fashion. Slowly and gradually people expect get to more prosperous things. So, concept of modern is connected with a fashion which directly relate with capitalism. Here, through the help of fashion people started colonize for demands of well accommodation and prosperous life. Though, modernization was emerged from Europe so that Westerners are praising themselves as westerners, but later on it extended into outer world. So modernity is a sense of newness against something, where capital helps to get new things easily. Being a modernist people collect luxurious accommodation and chose purposeful life, which was lived by westerners before but later on they try to expand outer territories for well living. Thus, capitalism not only begun and finished in Europe, nowadays it gives more value on production, trade and finance.

In addition, Samir Amin seems to relate that dividing people into different

class was not an earlier process rather it was developed along with modern consequences. He argues that "periphery represents not an earlier stage of development but an equally modern consequences of continue 'structural adjustment' to which societies outside the west have been subjected" (Amin 2). Moreover, the researcher finds that the concept of turning people into periphery is the result of colonial capitalism. Because of colonialism they divide the subjectpeople into different classes and groups like upper and lower classes. The societies outside of the west have been subjected bitterly by them. Beginning of the days there were not any structure and category of society, where everyone had equal position. But after subjecting outer world there exist the layer of the society, where they think themselves as superior to others. Therefore, one can understand that countries outside of the west were nominated as inferior or periphery whereas at the same time westerners called themselves as beginner of the modernity or post modernity. It is only because they have concept of trade and economic rich personalities. The people have different perception according to their identity.

Furthermore, Timothy Mitchell connects his idea that, modernity is the result of exchange the things and production. It was not only created from west but was influence on interaction of all over the world. It was emerged with interaction between west and non west. He makes it clear that " if modernity had its origins in exchange and production all over the world, then it was the creation not of the west but of interaction between west and non west"(Mitchell 2). Whereas my study finds that modernity is influence from production and exchange its market. People started new form of business and practiced economic value more. They have the concept that capitalism can helps to change the way of living life.

However, new form of capitalism and colonialism was used by Sidney Mintz,

who practiced skilful labour. So, making these ideas more fruitful Sidney Mintz argues that " modern methods of industrial organization were developed first not for making textiles in Manchester but sugar in Caribbean. Later sugar production demanded strict labour distribution, careful scheduling, time continuousness and division of labour age, skills, and gender in mainland Europe" (Mintz 5). However, the researcher links that, present industrial organization needed differ labour than previous era, they needed skilful labour for achieving more resource than before. Beginning time of colonization they only ruled over people and particular society, and territories but nowadays that kind of ruling system is changed and people targeting economic profits before selecting any kind of labour in their organization .

Although, the culture is the primary object of the modern government. European established school was invented for dominating non-European regions. Before arrival of them indigenous harmoniously connected each another and have a co-operative bond among them. Whereas, Partha Chatterjee argued that The emergence of 'the population' as the primary object of governmental power, as Partha notes certainly the invention of "culture" as the features embodying in identity of a population group, probably first occurred in the colonization of non European regions (Chatterjee3) . Though, this research analyze that, culture is connected with identity which reflects inner reality of any kind of particular culture. There can be many realities behind every culture. There can people share mutual relation among them. That means they have gathered population to gather power. That's why Europeans force Igbo people to adopt Christianity to get governmental power. Modernity comes to exist in interaction with non west. They interact with non west and gathered large number of population.

In addition, the European concept of modernism still leaves a problem. They

encounter silently but reality lies beyond. It assumes the existence of the west and its outside-European centered dualism. Whereas, Edward Said's *Orientalism* stand as the most powerful account of how European sense of cultural identity was constructed in the business of colonizing and getting rich overseas (Said 3). These point hints that, European expand their business trade toward outer world silently. It might be better to purposes that it was in the building of slave factories in outer world, that the distinction between European and non-European was fixed. To make it more expressive Ann Stoler has argued that "Dutch Settler in the West Indies anxious to secure their identity in relation both to those of mix blood and to poor whites, developed new image of themselves as European (Stoler 40) . Now, the idea figures out the emergence of bourgeoisie and European sense of self, who only targeted to collecting capital. So the modern collective identities are construction of west, because of modernist capital view they divide world into west and non-west, white and non-white, European and non-European. That means they are reaching like nationalism itself.

The colonial government collapses indigenous sovereignty, universality, democracy, freedom, property and justice for expanding their commercial policy. Cedric Watts support that " Seventy five years after the abolition of slave trade (because it was cruel) there exists in Africa a Congo state, created by all the act of European power, where ruthless systematic cruelty toward the black in the basis of administration and bad faith towards all the other state the basis of commercial policy" (Watts 198) So, the researcher links that, European governmental constitutional states hinders the colonial society directly dominated those days but still it hinders in name fame of prosperity and universality. Those days they dominate in the name of superiority but these days the hinder in the name of administration,

religious mission and different helpful organization as well.

However, modern history is the reflection of the development of capitalist modernity in Europe. It started from different purposes and transformed into different things like Mitchell explains:

Beginning of the conquest and looting of the East Indies, the turning of Africa into the warren for the hunting of black skin signaled the rosy dawn of the era of capitalist production. The production of wealth overseas then rose to the protection of the trade by the state, the colonial wars, the creation of a national debt, and the introduction of taxation to serve it. In the systematic combination of these different colonial elements lay the beginning of industrial capitalism. (Mitchell 10)

The above points make clear that original accumulation of capital required a variety of new social forms and processes like slave-based production, colonial ports and settlements, genocide, international finance, modern warfare and the organized power of a central state. That means the origin of capitalism emerged with a system of force. It consists of both “brute force” (colonial force) and concentrated and organized force, namely the state power (Mitchell 11). Though, beginning of early modernity they used to colonize directly and export capital resources directly, but these days they have adopted different indirect strategies like capturing the local state. Everyone knew that, state is directly connected with power, economy, politics, culture, and religion. Whereas, if anyone captured state can control all the capital. Therefore, Westerners dominate others with the help of political subjugation, social cultural explorations and express their views to the governance directly, sometimes the force may be brutal. The reason behind that force is to collect the capital and expand their market more widely than before. So, through the help of different forces capitalist modernity

goesahead to capture capital.

Owing to colonization, England established itself as the root of world commerce; it established the status of property, trade, and labour as well. To achieve more surplus accumulation, they have adopted different strategies like, Christianity, militarization, autocracy concept and many others. Hence, LynInnes argues that "imagination of British Empire as a liberal empire of commerce, in spite of the violent record of dispossession, servitude that typified its economy most blatantly in the colonies"(2). Likewise, Innes, deriving from Smith, illustrates how the colonial empire conquers territory: "Europe started to colonize outer world for their inner fulfilment. He focused concept of trade and international labour which growing capitalistic view. So capitalism has historically emerged with in political form of 'colonial empire' rather than 'nation-state'" (Innes 7). These points clear that, European inner ideology is to gain economic profit from native land. So, through the colonial network of commodities, peoples, ideas and practice which collect multiple ideas of productions and push the world into international business. Innes argues, "The British political and intellectual opinion could applaud the British Empire as the standard- bearer of private property, free trade and free labour thinks to the successive disavowals of territorial conquest, commercial pillage and labour bondage that built Britain's imperial economy across outer world"(2). Actually, "the activities of whites who reflects on territorial conquest, indigenous dispossession bonded labour, and armed tradition rather than judgements about the rational capacity or civilization status of non- European" (Innes8). In addition, Innes' idea reflects that the outsider internal reality shows expanding large territories and makes world into periphery of armed culture. Whereas, they have maintained differ policy that can handle the indigenous traditions through establishing army tradition in colonial land. Though,

they cannot do favour or judgement with indigenous that the fear of losing that power of capital.

The present study acknowledges Innes' idea that the British colonized indigenous population for their fulfilment of their purposes through slavery. And at the same time, they had a sense that they belonged to higher civilization. However, this study claims that the Europeans colonized the indigenous people for the economic prosperity. There was a capitalist project behind that territorial domination. They had spread colonies around different parts of the world for getting raw materials. So, my study finds that project of capitalism led the British colonizers to dominate the indigenous Igbo community in Nigeria. Thiongo makes the following observation regarding the connection between the economic exploitation and the destruction of the native culture:

But its most important area of domination was the mental universe of the colonized, the control, through culture, of how people perceived themselves and their relationship to the world. Economic and political control can never be complete or effective without mental control. To control a people's culture is to control their tools of self-definition in relationship to others. (Thiongo 1003)

By destroying language and culture of the native people, the colonizers deprived the native people of an ability to define themselves. Then it is possible for the colonizers to control and define the native people in their own terms. Such mental control enables the colonizers to have economic as well as political control over the natives. Elaborating upon this mental control further, Thiongo' argues:

For colonialism this involved two aspects of the same process: the destruction or the deliberate undervaluing of a people's culture, their art, dances, religions,

history, geography, education, orature and literature, and the conscious elevation of the language of the colonizer. The domination of a people's language by the languages of the colonizing nations was crucial to the domination of the mental universe of the colonized. (Thiongo 1003)

Such cultural onslaught also opened an opportunity for the colonizers to impose their own language and culture, which led to the further destruction of the native culture and language. In the novel, the activities of white reflected territorial conquest and their great impact on the indigenous culture. They expanded their territory inside the Nigerian village. Slowly Igbo community falls on the ground and many people change their identity because of fear and expectation as reflected by this expression of Oberika: "I am greatly afraid. We have heard stories about white men who made the powerful guns and the strong drinks and took slave away across the seas but no one thought the stories were true " (Achebe 129). Here, the colonizers think of themselves as superior to the colonized. It is because the sophisticated materials like powerful guns and strong drinks represent the sign of sophisticated status. They allure indigenous to collect these materials as the white do. Here, we can see the slavery as a part of this colonial business venture.

After the arrival of the Whites, the peaceful indigenous society gets embroiled into a world of violence. They enter the indigenous land and shoot the native people blindly. These are the inhuman activities committed by the white colonizers. Though they do not kill all the people, this violence leads to the collapse of the indigenous civilization and the Igbo community. Achebe describes the destruction violence inflicted on the native people and their culture in the passage below:

During the last planting season a white man had appeared in their clan, they have surrounded the market, they use powerful medicine which makes

invisible themselves and everybody was killed, except the old and the sick who were at home...their clan is now completely empty. Even sacred fish in their mysterious lake have fled and the lake has turned the colour of blood.

(Achebe 127-28)

Hence, they take over the land and present themselves as super heroes. This study claims that they kill people and destroy their way of life for creating environment suitable for economic profits. They enter during the planting season and attack the marketplace, where they can get more profit and start their business centre there.

There are many other places to expand or attack. Why do they only attack the market? They do only for the market as the trade centre, where they can exchange everything with money. It is the place, where people sell their products.

The ruling colonial government creates certain rules. In the same way, the state makes it mandatory to follow these rules. So, the government creates that rule for dominating people and getting economic benefits. Following lines are mentioned in *Things Fall Apart* : "Six men were locked up, court messengers went into Umuofia to tell the people that their leader would not be released unless they paid a fine of two hundred and fifty bags of cowries" (Achebe 177) . These lines prove that, colonizers intention is to collect the capital and raw materials from the other land. To expanding economic prosperity colonizers state creates suitable environment to follow them. So, everything is created by them is for to get economic prosperity.

The advanced capitalism countries need more resources and trade for maintain their prosperous life. They do expand their business ventures with hidden policies and strategies, which have taken the form of capitalism. Thus, economy matters a lot for their way of life. Here, economy gives power to control all. It is only possible with capital. So, the European colonizers dominate others for achieving capital. They

regulate the outer world through their inner policies. They ruled over world because of their hard as well soft policies. In addition to the church, the white colonizers "had also brought a government. They had built a court where the district commissioner judges cases in ignorance" (Achebe 159). In the beginning, white colonizers requested for a small piece of land for building a church. Later on, the white colonizers also imposed the colonial government in the colonized countries. Here, the colonial commissioner judges the case. That means they do create new policy and rule in the society and requests local to follow their policy. These practices are only there to control the indigenous communities.

So, capitalism has developed and survived in the advanced countries by creating the needs of a prosperous broad middle class; it requires high level of consumption to sustain its output of goods and services. Moreover, "under the responding to international competitive pressures many countries are attempting to reduce wages and rendering labour market more competitive" (Hirsch 425). However, my point here is that because of colonialism, the present situation happened. Hence, it gave a clear sense that the state is going to attract more territory than capital, where they go through some mission to expand their territories. The Whites expand for attracting the territories, where they have created bloodshed. Summing up such colonial violence against the native people, Oberika says that "they killed many innocent indigenous. Due to the blind gun firing many of local have lost their way of life, said Oberika" (Achebe 127). It signals that colonizers do not respect other human beings. They are hypocrites. They can do anything for conquering territories to extract the economic benefits.

Colonialism is nothing more than development for settlement and fulfilling commercial intention. Karl Marx, in his *Gundresse: Foundation of Critique of*

Capital Economy, made an observation that "capital by its nature drives beyond every spatial barrier" (Marx 539) to "conquer the whole earth for its market" (431). Actually "the pursuit of surplus accumulation has provided a principle and powerful spur to globalization" (Scholte 431). So, the colonizers come and try to expand more their territories in different part of the world, whereas local indigenous are scared of them. Oberika says, "I am greatly afraid. We have heard stories about white men who made the powerful guns and the strong drinks and took slaves away across the seas" (Achebe 129). Though, indigenous have forced to them, as it usual, because during the time of slave trade whites transporting and sailing of human beings as slaves. In particular, the former black Africans used to be traded as slaves by European and North African countries. They would be sold for manufacturing goods around industrial factories. So every colonial have equal intention is to collecting capital and controlling whole earth market for their own prosperity. They only look at up thing for capital and surplus accommodation.

Capitalism has historically emerged with a political framework for the colonial empire rather than the nation-state. Colonial capitalism developed link through colonial network of commodities and people ideas and practices which adopted capitalistic relation. We can see the native model of business in the novel: "They have a big market in Abame in every other *Afoday* and, as you know you know, the whole clan gathers there. That was the day it happened' Oberika said" (Achebe 128). This line clearly shows that the practice of marketing has been historically practiced. They have gathered and shared the things that they have. Here, I want actually add the concept that the practice of market place is inner policy of people who run through collecting things more than others. And people respect those who have a lot of things. Not only do the colonizers destroy such traditional market, they also introduce their

religion, government and laws. We can observe such shift in the passage below:

We have now built a church. But apart from the church, white men had also brought government. They had built court where the district commissioner judges cases in ignorance. He had court messenger who brought men to him for trial. Many of these messengers came from Umuru on the Bank of the Great River, where the white men first came many years before and where they had built the centre of their religion, trade and government. (Achebe 159)

Hence, through the control of the religion, governance and law, the colonizers regulate over their subjects. They have an inner plan of planting seed of religion in the indigenous mind. Whites are fully prepared for transforming people into Christians. That's why they have slowly brought concept of government, court and messenger as well. Jan Aart Scholte, argued "the state have collectively fostered the globalization of capital...for creating operative and regulatory mechanisms"(Scholte450). The messenger plays a vital role to dominate the indigenous people. After all, it is not a surprising thing to stigmatize another culture. Frederic Jameson defines culture as an "ensemble of stigmata one group bears in the eyes of other group and vice-versa"(Jameson 271). The colonial messenger says, "All the gods you have named are not good at all. There are deceivers who tell you to kill your fellows and destroy innocent children. Your gods are not alive; they are piece of wood and stone" (Achebe 134-35). This is how the colonizers brainwash the native people to change the native people into Christians so that they could have hegemony over the native people. It is the strategy they have planned. They have another plan to keep them inside prison and make them pay fine if the native people do not follow what the colonizers want: "As soon as the six men locked up, court messenger went to Umuofia to tell the people that their leader would not be released unless they paid a fine of two hundred and fifty

bags of cowries" (Achebe 177). In this way, the whites have planned to snatch local people's rights, the indigenous sovereignty and their cultural capital so as to exploit them through the capitalist ventures.

Cultures connect people emotion, that's why European colonizers targeted the indigenous culture. Only by dismantling culture the colonizers could dismantle the unity among the native people. In this connection, Richard Begam argues, "Achebe's novel describes a situation of profound cultural entropy, a society which norms of conduct and institution of governance are in the process of 'falling apart'" (Begam 397). When culture falls down, the society's dignity also falls down and a substantial number of colonies have been designed or subjected to provide economic profit. Because of such hegemony, the people from the colonized sphere follow western culture, norms and values, which help the colonizer to exploit the raw materials of the native land and extend their business over there. The narrator reflects: "It is already too late, our men and our sons have joined the rank of the strange. They have joined his religion and they help to uphold his government. And say that our custom is bad" (Achebe 160). Indeed, the colonizers have adopted a new strategy to persuade local people. They give lucrative posts to those native people, who adopt the Christian norms and values. They reward them to uphold the colonial government. They give Nwoye a certain position in College as a teacher. And there is an expectation behind him that if Nwoye visits home, his family would be happy to see this. But Okonkwo rejects it and he throws his son out of his house. It gives a clue that slowly and gradually people are aware of their existence and inherited identity, and ignore the purpose that outsiders expect. This is why Okonkwo directly rejects the purpose of the white people. Nevertheless, the Europeans persist in pursuing their strategy of hegemonizing the local people.

The European colonizers expand their territories for extracting the economic benefits from the outer colonies. According to Alison Searle, "One of the most profound and pervasive effects of the European mission was the dissemination of English as the language of education, government and commerce and practising military services" (Searle 62). To get proper ideas about other, they used military forces and religious school to capturing all the information. Their different administrative and co-operative institutions in local area gather crucial significances. Though, in combination with assuming political control and military forces Europe widened its land and commercial prosperity.

Culture became a tool as the colonizers, who have planted seed of Christianity and other institutes to dominate the native people. But sometimes new culture is created through resistance toward another. We know that any kind of culture is determined by its history, so both culture and history cannot be isolated. Thus to clarify it Chidi Amita draws the Cabral's view in this way:

The main Cabral's argument was to intensify the reciprocal relationship between history and culture to point that both categories become hardly distinguishable. Thus, national liberation struggle as a historical act of colonial resistance to the extent that it is recognized that the object of national liberation is the freedom of society and its value from foreign domination. (Amita 160)

Above points explore that, if there is no culture, there is no human existence. Capital does not always maintaining human culture. Human beings have to be aware of the misconception of capital creates culture. Colonizers believe that economy determines everything; they don't step back to kill human masses for collecting capital. So here the researcher argues value of culture is dismissed by the European for colonial

capitalism. They give importance only to capital that's why African culture is going to the way of destruction. There are the following lines in *Things Fall Apart*: "Those were good days when a man had friends in distant clans. Your generation does not know that. You stay at home, afraid of your next-door neighbour. Even a man's motherland is strange to him nowadays" (Achebe 126). Here, the above points highlight the fact that the people of these days are afraid of their own people it is because of the excessive value of capitalism. All the belief systems are connected with products of materials. The sense of patriotism has fallen down, because of cultural conditioning. In those days people's life was based on a traditional way of life. Now it has totally changed where the concept of individualism is prioritized.

Any kind of differences can have precisely the opposite impact. Diana Akers Rhoads, in her "Culture in Chinua Achebe's *Things Fall Apart*," sheds light on the robust cultural identity of the Igbo people before the arrival of the colonizers. Before the European colonial power entered Africa, the Igbo "had a philosophy of great depth, value, beauty and dignity" (Rhoads 8). These points hint that, European capital capturing concepts disturbed the cultural beauty of the indigenous. Before the arrival of Christianity the indigenous had no fear, villagers had their own sacred god like Idemeli but now many of the villagers turned into Christianity they reject to accept their own, just "Okonkwo's son Nwoye, who was now called Isaac to a new training college for teachers in Umuuru" (Achebe 166). Several native people are enticed or forced to adopt Christianity. It leads to the deterioration of the Igbo culture. Though the present study acknowledges this argument of Rhoads, it moves beyond cultural onslaught. The present study claims that the cultural onslaught only eased the capitalist venture of the colonizers. Owing to the cultural onslaught, the colonizers can get the native middle men like Nwoye through whom it would be possible for the

colonizers to go deeper into the colonial territories for fulfilling the capitalist purposes.

Some of the Igbo people forget their culture. They don't know about its real texture after the arrival of European supremacy, the African Igbo tribe lose its aura and they follow outer concept and become footless. So writer want to suggest everyone to know the real value of own identity, don't follow other without knowing much more about them. Roul Granquist, talking about the importance of ideal, refers to the example of village life based on kind of equality, where they are inter connected to each other, and share their tribal problem and solution as well. He says:

Igbo people choose, the small village entirely that was completely self governing . . . the reason why they choose it was because they wanted to be in control of their lives. So if the community have says that we will have meeting in the market place tomorrow, everybody should go there or could go there. And everybody could speak. (Granquist43)

Therefore, this passage gives us a hint that indigenous people do not have capital in their identity but it is forcefully imposed on them by white settlers. The villagers are well connected and they cooperate with each other. Their culture is not about making profit at the cost of culture and nature. They have their own identity. Rosolina H.

Wijayanti claims that Chinua Achebe tries to help his people "to rebuilt their nationalism toward their own country" (74). As colonialism has destroyed their mutual relationship, the native people have to rebuild the local culture to restore their values and norms.

In this connection, Edward Said's ideas seem relevant. Said clarifies, "*Orientalism* can be discussed and analyzed as the corporate institution for dealing with orient, dealing with it, by making statement about it, selling it, ruling it; in short,

Orientalism as western style for dominating, restructuring and having authority over orient"(Said 3). Here, the term 'corporate institution' is quite significant. This corporate institution was in the place for dealing with the orientals so as to exploit their natural resources as well as to extend markets in the oriental spaces like Nigeria. After all,"the [Fabricated] Orient was a European invention, and had been since antiquity in a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences" (Said 1), and "[y]et none of this orient is merely imaginative"(2). The westerner who believes themselves to be superior to the others, civilized, developed, they described the East as savage, they don't know how to live life as being a human and they colonized Eastern that's why racism has risen higher. It existed to be ruled and dominated. The colonizers have this kind of Eurocentric view in the novel. Messenger says,"We have been sent by this great god to ask you to leave your wicked ways and false god and turn him so that you when you die"(134). This line shows how the colonizers wreak havoc on the native culture so as to establish superiority for furthering their capitalist ventures over there.

In terms of colonization, the European colonizers visited various parts of the world and started writing books, magazines, and travel guides by referring to native people as the inhabitants remaining in the stage of primitive world for the justification of colonization as the fundamental need for the natives. In the novel, there is a line: "He [the commissioner] had already chosen the title of the book, after much thought: 'The Pacification of the primitive Tribes of the Lower Niger'"(Achebe 186). Thus, after the suicide committed by Okonkwo, the outsider decided to write a book about their culture. This is how the colonizers created discourse about the native people.

Discourse acts in the interest of the influential group in society who construct the truth through the means of knowledge and value. So, Foucault claims that the

truth is a product of discourse, which is changeable. It is neither correct nor wrong. In his essay "Truth and Power," Foucault, argues, "now I believe that the problem does not consist in drawing the line between that in the discourse which fall under category of science or truth and that which come under some other category but in seeing historically how effects of truth are produced with discourse which in themselves are neither true nor false" (Foucault 139). We know that, discourse creates truth through the certain knowledge, value about the marginalized people. It has certain kind of targeted aim producing meaning through intellectual way. We can see this process of creating discourse about the native people in the novel. The narrator reflects, "Many people come to learn in his school, and he encouraged them with gift of singed and towel. They were not all young, these people who came learn. Some of them were thirty years old and more." (Achebe 165). Hence, they establish school for Igbo people but started to teaching Christian books through English language. So they create truth of education through discourse of hidden reality. Their inner psychology is to dominate local with the help of reading books. Such discourses about the native people help the colonizers with their capitalist ventures.

In this connection, Frantz Fanon argues that "for colonialism, this vast continent (Africa) was the haunt of savages, a country riddled with superstition and fanaticism, destined for contempt, weighed down by the curse of god, a country of cannibal in short, the negro country" (Fanon 170). Such stereotypes about the African people encourage the European colonizers inflict violence on the native people in the name of civilizing them. Moreover, these stereotypes help them ignore the reality of the African people. Under an excuse of civilizing the Africans, the colonizers further their mission of extracting profits through several strategies. Contrarily, Achebe presents the African people, who have their own values and norms which are

systematically destroyed by Europeans. Therefore, Achebe presents the Igbo culture with details so as to claim that the African people should live in the African way. The national culture not only shows traditional past but it also shows living life and reality of ancestor. Fannon says, "There was nothing to be ashamed of in the past, but rather dignity glory and solemnity" (169). The national past culture gives hope for future culture, not to forget past it is our history which reflects our previous identity, with the help past we exist in present. These ideas can be found in the Achebe's *Things Fall Apart*, in which the authentic pictures of pre-colonial show the reality.

However, colonialism brought modernity to Africa. Frank Gardner claims, "Africa was already becoming modern and that colonialism unfinished project. African aspired to liberal democracy and the rule of law, but colonial officials aborted those efforts when they established indirect rule in the service of the European powers" (10). Here this research links that European concept of capital disturbed the actual way of life of the African people. When people live in oral tradition, there was a possibility of mutual understanding. They share ideas collectively. In the novel, there is an old man named Ogbuefi Ezeudu, who delivers message from oracle, also speaks of village great occasion. Being a farmer is matter of shame now, but they can't run life without agriculture. During the time of harvesting, Okonkwo struggles hard. Moreover, he is facing inner and external conflict and "his superiority is getting weaker and weaker when he deal with the other conflict" (Baskora 6). At the end, he kills himself because of his inability to save culture. Here, he faces conflict with his father, his son and the British government; he tries to struggle very hard to exist as their pillar. He fails miserably. His suicide can be taken as colonialism's complete takeover of the native way of life. Now, it is possible for the colonialists to operate their capitalist ventures without any resistance. Their hegemony is established over

the native people. Now most of the native people will behave and think like Okonkwo's son Nwoye. That's what the colonialists want to fulfil their mission of generating a profit through the capitalist ventures in the colonized spaces.

The Europeans' intention is to have control over indigenous way of life. The colonial powers wanted to westernize the outer world in their own way and their plan was to spread "mentioned religion, setting governments and introducing their education which included their language as well" (Kenalemenge 2). However, the dominating does not just mean control over people by direct force. They also adopted different strategies like introducing a new religion, a new governing system, and a new education system. Establishing the new government and the new religion is a way of changing indigenous culture. In *Things Fall Apart*, the following lines echo the same: "[T]he missionaries had come to Umuofia. They had built their churches there, won a handful of converts and were already sending evangelists to the surrounding towns and villages" (Achebe 132). Here, these lines expose that super power not only demolish indigenous old way religion but they also create new belief system which is favour of the Europeans. Religion, which Karl Marx called 'the opiate of the society' "is an ideology that helps to keep the faithful pout or satisfied with their lot in life, or at least tolerant of it, much as a tranquilizer might do" (Tyson 59). So here, these points make us clear that, religion came as a form of opium which make people dumb where they can easily accept whatever god has said. It is because they could not raise question against god, whereas powerful human beings do dominating things in the name of god and organized religion. Though researcher links that European destruct the organic religions of indigenous in the name and fame of prosperity. They have their own types of court where they handle cases like this: "It was the crime against the earth goddess to kill a clansman, and man who committed it must be flee

from land. The crime was of two kinds, male and female. Okonkwo's committed the female, because it had been inadvertent. He could return to the clan after seven year (115-16). Here, Okonkwo's is exiled from motherland because of the crime he has committed. So we can say indigenous have own rule, laws, gods, court, and system that is totally different from those of the colonizers. Therefore, colonizers destroyed the indigenous institutions. Destroying culture means destroying the native people from within. In this manner, researcher links the systematic cultural onslaught of the Igbo community through the change in religion. And the colonial government with the support of the colonial army and the hegemonic discourses pull out native tribes from their way of life.

Since the origin of human civilization, they have been living their own way of life but later colonialism came as the regulating mechanism of capitalism. Colonialism used hidden strategies to achieve economic resources from different colonies. The colonizers acquired a large number of territories and they established different regulating mechanisms like government, mentioned religion, court, schooling and many more. They opened schools for indigenous people, whereas they give certain position to them and many young and old people went there for gaining knowledge. Here, this idea finds that, strategies created by whites to persuade indigenous tribe to for their capital interests. If indigenous resign their social live they have lived they give them certain high positions in the society. For example, Nwoye has been given the post of a teacher at the college, where his name is Isaac. One of villagers job is to translate indigenous language into English; one of them is messenger of Court. This is how they create the middle men out of the native people to fulfil their purposes in the colonized territories. Thus, colonial outer layer is different than inner strategies. They have been using soft diplomacy for getting capital

prosperity.

In this way, colonialism was the arms of capitalism. Europeans expanded raw materials from different outer colonies for the sake of their market value. During the time of colonization colonial countries adopted different hidden strategies for expanding their capital market, whereas, Colonialism stands for the collapse of native cultural norms and social life because of economic prosperity. History proves that, England, Spain, Portuguese imperial power dominates non-west countries and collected economic prosperity. They not only distorted indigenous cultural heritage and replace their own culture but also collapsed social structure of life that indigenous were living. Later on, British imperialism has been also dismantled the life style of African and Nigerian countries and from there they expand global market widely.

European countries intention is not only rule and destroy the native way of life but expanding capital and raw materials from indigenous land. During the time of colonization there is different give and take relationship in between colonial and colonized countries. To make indigenous happy they give some of them higher position in the society. In the book there is a character whose name is Nwoye to whom Colonizers give him position of teacher in school, and renamed him Sir Issac. And indigenous also give outsider a piece of land where they build church. Through education, church, and regulating missionaries colonial people promised to make them civilized and give them a prosperous life but its hidden reality is very different than they have claimed. It proves that their target was to indigenous natural resources and raw materials and expanding their business in different countries. Therefore, the native people were strange from their own resources and raw materials it is only because of materialistic mechanism that European countries have flourished. In the name of modernizing the financial system, the colonizers exploited the natural

resources and expanded their own markets in the colonized spaces.

After the European colonization, everything has transformed into a matter of profit or loss. People started to look at the things for its advantages and disadvantages. European materialistic mind shape transforms the traditional life into sophistication. Before colonization, there was the mutual understanding between all the villagers, all of them were interconnected with heartfelt bond. In the text there is character whose name is Uneka , He would remember his own childhood, how he have often wandered around looking for a kite sailing leisurely against blue sky. They were unknown about economic marketing. There were absent of centralized government. Every case was solved in front of villagers. For example, at time of meeting the crier boomed the hollow metal which gives message that ' every men of Umuofia village asked to gather at the market place tomorrow morning. In the morning market place was full. There must have been about ten thousand men there, all talking low voices. OgbuefiEzeugo was a powerful orator and always chosen to speak on such occasions. So their society was segmented into different levels like family group, and village council. After 1906, the British did not take into consideration Igbo laws and set their own government and laws, slowly Igbo people had to follow them. They imposed many changes. In the novel, when nearly two years later Oberika paid another visit to his friend in exile the circumstances were less happy. He told Okonkwo that, the missionaries had come to Umuofia. They had built their church there; won a handful of converts and were already sending evangelists to the surrounding towns and villages. So European spread Christianity and different other missionary institutions for economic profit.

Through the help of hidden diplomacy, the Europeans created different strategies for exploring economic prosperity. Their main policy was to

establish military mechanism, churches, court and different schooling as well. The objective behind all these mechanisms was to produce capital widely. Not only did the colonizers rule and dominate the indigenous people but they also destroyed the indigenous culture to extract the resources and raw materials from their colonies. For collecting raw materials they adopted soft diplomacy and military mechanism for regulating indigenous people. Thus, colonialism and capitalism are interconnected with each other.

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