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Change Vs. Tradition and the Illusion of Power in Things Fall Apart by Chinua Achebe

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Dedication

I would like to dedicate this dissertation to the memory of my dear grandmother.

I would like also to give a special dedication to my parents who have been always giving me support in my life.

To my brothers and sister whom I do not hesitate giving them my life.

A big gratitude that I would love to send also to Ferial, and to my dear college friends Abdelouahab, Ismail, and Haithem.

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Abstract

This dissertation was conducted to discuss two different problems that were raised in the research problem. Those two problems were extracted after discussing two major themes from the novel. The first theme talks about a clash of cultures that have occurred between the European Christian missionaries and the natives of the Ibo land. The second theme portrays the daily life of the protagonist Okonkwo, and his ways to deal with daily problems and issues until his downfall. Each theme and its proposed problem are discussed in a separate chapter in this dissertation. These discussions are represented in terms of interpretations and analysis with the use of a theory of criticism; Postcolonialism. At the end, we have reached, throughout this work, our main goal which is to find suitable answers and solutions to those mentioned cases; the downfall of the Umuofians' identity was due to some flaws and weakness within their culture structure. Furthermore, toughness and stubbornness are not always working as methods to solve every daily life issues.

Key Terms:

Things Fall Apart, the downfall of Okonkwo, clash of cultures, postcolonialism, stylistics.

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General Introduction:

Things Fall Apart is an African literature master piece. It is one of the best works of literature that talks about the African sufferings during the European colonial period. It was written by a brilliant writer, Chinua Achebe, to portray the African sufferings from an African perspective as a reaction to Joseph Conrad's *Heart of Darkness*; Conrad has pictured the African people as ignorants and savages in his work . The main focus of this novel was on the events that happened to Nigeria during the colonization period. It talks also about the costumes and traditions of the Igbo people of Nigeria.

Some of the main themes of this novel are clash of cultures, and the illusion of power. The first theme is about the conflicts that occurred between the natives of the land and the Christian European missionaries; problems and difficulties the encountered both different cultures to accept one another. The second theme focuses on criticizing the validity of a special characteristic in the mentality of the protagonist, Okonkwo, which is stubbornness and toughness in dealing with his life issues; his special way in dealing with the obstacles that he face in life.

In this dissertation we have proposed two main questions. Firstly, what has made that radical change in the mentality of the Umuofian people? is it the flaws that are within their traditions or the impacts of the coming of the Christian missionaries? Secondly, Is toughness and stubbornness is the solution for every daily life issues?

We initially can propose some answers for the given questions. We assume for the first problematic that the coming of the Christian missionaries have made, to certain extent, an impact that may cause changes on the daily life of the natives. For the second problematic, we presume

that there could be other ways to do for solving life problems rather than stubbornness and toughness.

Several writers and researchers talked about the theme of clash cultures. One of them said: “This collision of cultures occurs at the individual and societal levels, and the cultural misunderstanding cuts both ways: Just as the uncompromising Reverend Smith views Africans as "heathens," the Igbo initially criticize the Christians and the missionaries as foolish” (cliffsnotes, par 3). This theme is one of the major themes of the novel.

The theme of the illusion of power was discussed also by another writer in which he dealt with the notion of power through the daily life of Okonkwo by saying: “One might argue that the power controlled his actions and in the end the rationale behind his failure may be to shed light on the flaws of the hero blinded by his reputation of and his edge to climb up on the social ladder” (ukessays, par 23). This theme discussed deeply the downfall of Okonkwo.

We are going to take postcolonialism approach for our research in the second and the third chapters. Moreover, data collection method is going to be qualitative; we shall select some events from the novel then we will discuss them. The process of dealing with the ideas and the events that we shall discuss from the novel is going to be descriptive, analytical, and interpretive.

The first chapter of this dissertation is a theoretical background. It includes definitions, and general overviews about postcolonialism and characterization. First of all, we will define the term postcolonialism and we will give a brief history about its emergence, in addition to mentioning some of its key concepts that shall help us in the analysis of our work. Furthermore,

characterization, a literary device that we are going to explain its meaning alongside with his key concepts in the first chapter; talking about this literary device is going to help the reader to understand why we are shedding light on a character over the others in our investigation.

The second chapter is the beginning of the practical part. In this chapter we started our investigation through the implementation of postcolonialism in some selected events from the novel. Our aim in this chapter is to find an answer to the first problematic: which one is the major cause that have made that radical change in the mentality of the Umuofian people, is it because that there are some flaws within their traditions or because of the coming of the Christian missionaries? The process of analyzing and interpreting concerning the mentioned case started from the events that tackled the first arriving of the Christian missionaries till the end of the novel.

The third chapter is the last one, and it is the end of the practical part. We try to apply, in this chapter, as well in the second chapter, the steps of postcolonialism criticism approach on chosen paragraphs of some selected events in the novel. This process shall be taken to solve the second problematic: Is toughness and stubbornness the solution for everything? The events which talk about the daily life of the novel protagonist, Okonkwo, from childhood till his death is going to be our main focus; we will extract the answer of the second case after the investigations that will be done about these events.

**Chapter One: Postcolonialism, Stylistics, and
Characterization: A Theoretical
Background**

Introduction:

The critical study of texts has paved the way for readers to have the opportunity of extracting hidden meanings that are set between the lines; as a result, those readers are going to be more indulged with those texts and they are going to enjoy the beauty of reading them.

The following paragraphs are written to give a general overview about a branch of criticism that is going to be used for the next chapters to study the given novel; in addition, we are going to talk about a literary device that shall help us in the analysis process of the novel.

The first chapter is going to be mainly a theoretical chapter. It will include definitions and general overviews for what will be applied in the next following chapters. Our plan in this chapter shall be in sequence with what is mentioned in the outlines.

In the first chapter we will give a short overview about the African literature, then we will move to talk about postcolonialism as a branch of criticism in addition to characterization with its key concepts. First of all, African literature, because our topic is about an African literature master piece, we need at least to give a general overview about African literature for the reader of our work, so he/she could be more indulged with us. Furthermore, postcolonialism, we have chosen postcolonialism to help us in finding answers for the problematics that shall be discussed in the second and the third chapters. Finally, Characterization, since we are going to mention some characters from the novel to make discussions about some actions that they have done or some statements they have declared, this literary device, characterization, will show the varieties of characters starting from the most influential ones to the one role characters.

1. African Literature:

Africa has a long and complicated literary history. It is, undoubtedly, misleading saying that one historical account can symbolize all of the literatures, since the beginning, from all of the regions of Africa. Nevertheless, scholars of African literatures have made their efforts to give a general overview about the literary history of Africa to help readers, listeners, and students in having an overlook about this kind of literature (Africana).

1.1 Oral Literatures:

Oral tradition is the overall definition of a dynamic and highly varied oral-aural environment for developing, storytelling, and passing knowledge, art, and ideas from elders to new generations. Oral tradition or orality (its other name) is considered as the first and still the most well-known way and method of human communication. Moreover, it was seen and used as the only means of communication obtainable for forming and preserving societies and their institutions. Plus, oral traditions represent a lively, dynamic, and multifunctional ways of verbal communication that encourages variety of activities in different cultures (Foley).

Although oral literary forms are seen by others as forms that simply belong to pre-colonial, ancient, and traditional Africa, they are, in fact, deeply rooted in the African culture. There are many different kinds of oral literatures, such as: folk tales, myths, epics, funeral dirges, praise poems, and proverbs. Folktales and praise-songs, for example, are flourishing in modern Africa. We can clearly observe that in such performances of oral tales that are shown on radio, television, and in films. Oral literatures are done and created by women and

men, and many African written literary terms combine the forms and tropes of oral literatures (Africana).

1.2 The Rise of the African Novel:

The role that the oral narrative has made in the African societies is well clarified not only by the didactic and reflexive aim of the folk tales and fables, but also by the centrality of the mythical tale. This went further to the great oral epics with the ideological and emblematic significance that these set of the narrative form. As a reaction to the events that had occurred in line with the new comers to the African continent during the colonial period, a new way of telling stories has emerged in the African societies called “the novel”. The novel has gained today a cultural importance that was once the given title of the oral narrative (Irele 1).

The real emergence of the African novel was due to the European influence as colonizers of the continent who have made radical changes on the mentality of the African people, so the belief which says that African new forms of literature, such as the novel, is a pure evolve of the African legacy of traditional orality is not true (Owomoyela1). It is the need to talk about the African people sufferings to the world which made the novel to be the only way to do that. It was a need to try to tell the African story from an African perspective not like what used to be told from the European side (Ngugi 20).

2. Postcolonialism:

Postcolonialism emerges from a four-thousand-year history of troubled cultural relations between colonies in Africa, Asia (the colonized), and the Western world (the

colonizers). During the nineteenth century, Great Britain appeared as the largest colonizer and imperial power, taking, in a short period of time, control of almost one quarter of the planet. Likewise, the notion which marks the superiority of Western Europeans, specifically the British people, over other races stayed relatively unquestioned. Such beliefs directly impacted the ways in which the colonizers dealt with the colonized.

The reason behind that cruel treatment of the colonizers towards the colonized was because of those European religious beliefs. Many Westerners indulged to the colonialist ideology which proclaims that all races other than white were inferior or subhuman. This claim created a philosophical concept called “the other”. This concept allots to the idea that those who are colonized cannot take any position of power and that they are seen as both different and inferior. By the beginning of the twentieth century, England’s political, social, economic, and ideological domination of its colonies started to flourish, a process known as decolonization. By mid-century, for instance, India had taken its independence from British colonial rule. This event, said by many scholars, is the starting point of postcolonialism or third-world studies, a term named by the French demographer Alfred Sauvy. In line with India’s independence, this decade witnessed the final moments of France’s long involvement in Indochina.

The following decades witnessed the publication of postcolonial land mark writings by prominent writers, thinkers, philosophers, and critics. A special concern to postcolonialism has attracted the interest of the West with the publication of Edward Said’s *Orientalism* (1978) and Bill Ashcroft, Gareth Griffiths, and Helen Tiffin’s famous text “*The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*” (1989). The highlighting of the terms postcolonial and postcolonialism was first given place in scholarly

journals in the mid-1980s. By the early and mid-1990s, the two terms were firmly put in an academic and popular discourse. Different postcolonialism's scholars stated that there are two branches in postcolonialism. The first defines postcolonialism as a set of various methodologies that contain no unitary quality. The second branch sees postcolonialism as a set of cultural strategies "centered in history". This latter group may be subdivided too into those who declare that postcolonialism expresses the period after decolonization, and to those who view postcolonialism as all the characteristics of a society or culture between the colonization era to the present moment.

Postcolonial theory is born as a result of the colonized peoples' frustrations, their own cultural clashes with the culture of the colonizer, and their fears, hopes, and dreams about the future and their identities. Postcolonialism economic issues, morals, ethics, and a group of other concerns, as well as the act of writing itself, are considered, with time, the context for the developing theories and practices of postcolonialism (Postcolonialism 10).

2.1 Otherness:

Otherness and identity are two indivisible sides of the one coin. Otherness is the outcome of a discursive process by which a controlling in-group ("Us" the self) constructs one or many controlled out-groups ("Them" Other) by stigmatizing a difference shown as a denial of identity and thus a motive for possible discrimination. The creation of otherness can happen after the implication of a principle that permits individuals to be categorized into two hierarchical groups: them and us. The out-group is only coherent because of its lack of

identity, which is resulted out of its stereotypes that are widely stigmatizing, and its situation standing in opposition to the in-group that identifies it (Staszak 2).

2.2 Identity:

It includes othering and essentialism in general. Identity expresses how an individual or a group of individuals describe themselves. It is also essential to self-concept, social norms, and national understanding (Mitchell, par 12).

2.3 Nation:

In postcolonial literature, the nation-building project tends to restore a pre-colonial past after erasing the colonial past by refusing and standing against the Western constructions of the “other” as barbarous, primitive, devilish, etc. This would help in planning for a bright destiny and future to the nation; however, it seems that this future step is controlled by the Western that is still colonizing not the lands but the minds in terms of the language that is used which is a European one and in terms of education that is also a European programmed curriculum (Mambrol, par 11).

2.4 Hybridity:

The word hybrid means a mixture of two or more elements (Encyclopedia, par 1). Hybridity, from a postcolonialist perspective, refers to a combination between two different cultures, the culture of the colonized with the culture of the colonizer that forms eventually a one mixed culture in which the native's identity, history, and memories are preserved and merged in the same time with the host culture (Mambrol, 6). Hybridity could also mean: “an individual having access to two or more ethnic identities” (East hope 342). Homi Bhabha

referred to the term hybridity as an attempt to use force by the colonizers during the colonial period in their discourses in order to deny the colonized's knowledge (Encyclopedia, par 4).

2.5 Place and Displacement:

The discussion about the term place and displacement is constantly a characteristic of post-colonial societies whether these have been formed by a process of settlement, involvement, or a mixture of the two. A good and effective sense of self may have been corroded by dislocation, because of migration, the experience of servitude, transportation, or 'voluntary' elimination for indentured labour. Or it may have been ruined by cultural disparagement, the conscious and unconscious persecution of the native personality and culture by a purportedly eminent racial or cultural sample. Beyond their historical and cultural variations, place, displacement, and a widespread interest with the myths of identity and originality is a popular feature to all post-colonial literatures in English (Ashcroft et al 9).

3. Characterization:

Through the history of literature, characterization appeared in the first place in the mid-15th century. It is defined as the starting point from which the writer introduces the character with observable emergence. From a literary perspective, characterization is a literary device that is applied step-by-step in literature to mark and clarify the details about a character in a work of fiction. After talking about the character, the writer usually mentions his/her attitudes; then, while the events is continuing, he clears the way for the thought-processes of the character to cover the scenes.

Aristotle in his Poetics stated that “tragedy is a representation, not of men, but of action and life.” So, there is no doubt in the declaration of the dominance of plot over characters, named “plot-driven narrative.” After, this point of view was rejected by many because, in the 19th century, the new position of character which has taken over plot became obvious via petty bourgeois novels (Literary Devices).

3.1 Dynamic Character:

A dynamic character is the one who has an effective role in a narrative. It is, as very common in works of literature, the main character of the story, that pushes and enhances the process of making a powerful and a convincing story. A dynamic character is defined also as the character that faces changes throughout a work of fiction as a result to conflicts he finds on his journey. A dynamic character confronts trials and troubles. He spends much time to benefit from his experiences, his faults, his encounters, and even from other characters. In the end, the dynamic character, through the sequence of the story, proves that he has made a complete transformation, gaining different skills, building strong ability to face life issues, and showing a growth in mentality, age, and physical appearance. All these events allow the reader to be more indulged with the story in a sense that he enjoys every event thanks to the element of surprise (Literary Devices).

3.2 Tragic Character:

The tragic character is the one that awakens sad emotions, which touches the audience's feelings and lead them to experience catharsis, giving them an emotional release. The tragic fail of the hero (the character) causes his collapse or downfall; as a consequence, it terminates the events with a tragic end. Aristotle explains the meaning of a tragic hero as “a

person who must evoke a sense of pity and fear in the audience. He is considered a man of misfortune that comes to him through error of judgment.” The outcomes of this kind of characters in the narrative catch the awareness of the audience to not fall in the same mistakes in their everyday lives which eventually lead to the same end of this character. Furthermore, the sad feeling mixture (pity and fear), that emerges as a result to the miseries and fall of a hero purifies the audiences of those emotions to make them to be more good as citizens and, of course, as human beings (Literary Devices).

3.3 Conflict Character:

A conflict character is the one who experiences a struggle with an opposing power, usually it occurs between the protagonist and the antagonist (the two opposing powers), in the narrative. There are two kinds of conflicts: internal conflicts, and external conflicts (Literary Devices).

3.3.1 Internal Conflicts:

Internal conflict evolves a unique stress and pressure in a storyline, noted by a lack of action. An internal or psychological conflict appears as soon as a character encounters two opposite feelings or desires within him. This clash worsens the situation and leads the character to suffer from a mental pain (Literary Devices).

3.3.2 External Conflicts:

The clearest image to know what is an external conflict is where a protagonist stands to face the antagonist's deeds that obstruct his or her progress. External conflict is characterized by its containment of an action or event wherein a character is put in a trouble with those outside forces that delay and block his advancement.

It is essential for a writer to represent and make a conflict, whether internal, external, or both, in the narrative in order to reach the story's goal. The conflict period in the work of fiction develops the element of suspense that pushes the readers to be more curious about the resolution of this conflict. Thus, the resolution of the conflict, certainly, entertains the readers. So, both internal and external conflicts are very important elements of a storyline (Literary Devices).

Conclusion:

The study of texts, from a critical point of view, have paved the way for a deep understanding to the core of those texts in which the writer is embodying messages that shall be clear after this study. That branch of critical analysis mentioned above, postcolonialism, is going to be applied in each coming chapter by order. The implementation of postcolonialism in the second and the third chapter is going to be very suitable; in other words, it is going to give us a clear overview about those two themes that we shall discuss in this work.

The mentioned literary device, characterization, will show to us the variety of the characters' importance to the sequence of the novel events. Furthermore, it is going to help us in the identification of the main characters that the novel is mainly talking about. Thus, our study is going to be narrowed, precise, and concise.

**Chapter Two: The Teachings of the Christian
Missionaries and Umuofia's Identity**

Introduction:

Things Fall Apart is Chinua Achebe's monumental work in which he illustrates some important historical facts about the Igbo society of Nigeria represented in the village of Umuofia. The novel starts by introducing the daily life of the protagonist, Okonkwo, in his childhood and the sufferings that he encounters. Okonkwo grows and shows, by the sequence of the story, a great ability to become a better man despite his miserable background. One of the controlling events of the novel is the coming of the Christian missionaries. They come, in the first place, as peaceful settlers that want to share the land with the owners and live with them in harmony; however, after the coming of other missionaries, the relationship between the races became troubled because those missionaries that came recently are not as peaceful and tolerant as the previous ones. This new challenge to the village of Umuofia, in terms of trying to deal with those new comers, has opened a case in which their identity is put into questioning. Many members of the Umuofian society have converted into the new religion. Furthermore, many costumes have changed and replaced by the costumes of the Europeans. Those changes and their main reason that has led to this huge transformation in the Umuofian society is going to be our main focus in these following paragraphs.

We are going to shed light on some important events in the novel from which we shall discuss that case through interpretation, and analyzing. We are going to talk about the identity of Umuofian people, traditions, myths, and beliefs; in addition, we will write some paragraphs about the new belief, Christianity, and its impacts on the village of Umuofia; plus, we will see in the last lines of the second chapter the new mentality of the Umuofian people and we will close the case with a final statement mentioning the main reasons behind those tremendous changes that have occurred to the Umuofian people; is it because of some

flaws within the structure of these people's identity, or it is due to the teachings of the Christian missionaries and their cruel ways of dealing with the owners of the land.

1. Questioning the Beliefs:

The consistency of a culture's structure and principals can be tested only when it is encountered with a different culture, different structure and principals. In the case of *Things Fall Apart*, the Umuofian culture is put into test of consistency and cohesiveness after the coming of the European Christian missionaries. In the beginning of the novel we can see the uniqueness of the Umuofian culture. They have their own special way of living and dealing with daily life affairs; using horns in drinking, caring the skin of the goats on their backs and using them to carry the horns of drinking, hosting each other with the cola net and breaking it to wish a good life for them, the importance of the titles giving to men, the myths of the ancestors, believing in the omen and the necessity to kill every boy who is seen as an omen, worshipping many gods, etc. Those things that characterize the Umuofian people on other nations are, in combination, their everlasting identity and culture. This belief that the Umuofians were proud of at least before the coming of the Christian missionaries did not last for too long and it have broken and turned their daily life into another dimension.

The new comers to the land of the Umuofians have come with their own culture. A clash of cultures has taken place in the scenes because of the different structure of those two cultures. The Christian missionaries have their own distinct culture. They have a different religion, the way of building houses, the way of clothing, the way of talking, their beliefs in the one god, the holy trinity, etc.

In the first place, the Umuofian people did not accept that those Europeans are going to share the land with them. However, the missionaries have succeeded in converting benches from the Umuofian men by which they won their loyalty too; in other words, they got new supporters and defenders that shall help them to stay more in this land despite the fact that those new converters were seen by the natives as worthless: “the Christian Church is just seen as a group that has led worthless people astray with weird ideas” (Calvan and Calvan 107). Even though that the missionaries have gained this loyalty, the leaders of the clan were still believing that those new comers of the new belief will not stay for too long saying that:

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. (Achebe 51)

This idea that was thought by the Umuofians about the white men has opened the doors of hell to them; they have underestimated something that they do not know exactly what it is able to do.

The turning point of the events after the coming of the white men is when they asked for a piece of land in which they can build houses to settle in and to build a church for worshipping. The natives gave them a plenty of space to settle in in the evil forest because they thought that those white men will be coursed and die in this forest. A big disappointment was felt by the natives because nothing has happened to the new comers after spending more than four days in the evil forest as mentioned in the novel:

The inhabitants of Mbanta expected them all to be dead within four days. The first day passed and the second and third and fourth, and none of them died. Everyone was puzzled. And then it became known that the white man's fetish had unbelievable power. It was said that he wore glasses on his eyes so that he could see and talk to evil spirits. Not long after, he won his first three converts. (54)

This was a start for the Umuofians to question their beliefs. A place in which all the bad spirits were thought to be living in, a cursed place, which is now a place that the white men are settling in normally and worshipping their god as it should without obstacles or difficulties.

The journey of disappointment is still continuing; the natives of the land thought that the missionaries were lucky because they did not die till now, so they counted more days for them as their last days; however, those days did not come and the white men are still alive, and instead of that, many people have converted as mentioned in the novel: “At last the day came by which all the missionaries should have died. But they were still alive, building a new red-earth and thatch house for their teacher, Mr. Kiaga. That week they won a handful more converts. And for the first time they had a woman” (54).

The new converted woman was one of the women that suffered from throwing away their new borne twins as thought to be the work of devil said by the natives, so she fled away to the Christians who do not believe in such myth and do not kill the twins. By this deed the curse of the twins is now broken.

Things are falling apart each time since the coming of the white men. A new based belief has lost its venerability. It is now the turn for questioning the curse of the osu, or the

outcasts. They were told, as a belief, that if they cut their hairs, they will die immediately, but Mr. Kiaga, the priest, has guaranties to them that they will be okay and nothing will happen to them; in addition, he invited them to convert to the new religion: “The two outcasts shaved off their hair, and soon they were the strongest adherents of the new faith. And what was more, nearly all the osu in Mbanta followed their example.”(57) This act that have been done by Mr. Kiaga have given a support and an additional cause for many people of the clan to think about joining the new religion because of that amount of secure and safety that those Europeans can offer to their followers.

After this sequence of breaking the beliefs of the village one by one, the leaders started to discuss what they should do; some of them act as nothing has happened, and others like Okonkwo decided to do something as a payback for what the white men have done to what is sacred to the natives of the land.

From Mbanta to Umuofia, the Christian missionaries have continued to prove that they have almost succeeded in taking control over the land. Their intention to invade the land is due to their belief: “Christ gave gifts to men and expected a return. This means you are required to occupy until He returns. It's time to invade, occupy, influence, and take over” (Clark, par1). Their followers and new converters to their religion are growing in number every day. Furthermore, they even set their own government, court, and market place. They have imprisoned many people of the clan, as illustrated in the novel:

They guarded the prison, which was full of men who had offended against the white man's law. Some of these prisoners had thrown away their twins and some

had molested the Christians..... Some of these prisoners were men of title who should be above such mean occupation. (Achebe 62)

This kind of treatment towards the natives of the land have caused them a loss of dignity, a loss of the ability to fight back, and a loss of hope that they can someday regain what was one day their right to practice what they believe in in their village.

The struggle for keeping and maintaining identity is near to reach its end. The underestimating of the Umuofian people to what the white men can do has come, eventually, with its consequences as said by Obierika, a character in the novel:

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. (62)

After this statement, things become much clearer; the clan is now so weak and its members are no longer unified. This is a sign for a near future surrender to what the missionaries are possibly going to do more in the clan.

2. A New Wave of Converting:

The major aim of the white men in the Ibo lands is to make all their people as followers of the Christ. To make this possible, the missionaries have assured that to happen in two different waves of converting, and let's name them as: the first stage, and the second stage.

2.1 The First Stage:

By the coming of Mr. Brown, the white missionary, the village of Umuofia witnessed new ways of converting to the new religion; in other words, new ways of losing identity. Mr Brown is seen as a good person by the people of the clan: “Mr Brown was closer to the blacks both in color and character. He was portrayed as a friend to the natives and willing to help them” (Yiğit 137). He has used clever ways to convince the people of the clan to join him indirectly, for instance: “He went from family to family begging people to send their children to his school.” (Achebe 64) This was his first attempt to gain the loyalty of more people to his side. He even begged them and gave them good reasons to accept his offer: “Mr. Brown begged and argued and prophesied. He said that the leaders of the land in the future would be men and women who had learned to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them” (64).

These were his arguments to convince the Umuofians to send their children to his school so he gains more followers indirectly. Mr. Brown eventually succeeded in getting what he wants: “In the end Mr. Brown's arguments began to have an effect. More people came to learn in his school, and he encouraged them with gifts of singlets and towels” (64). By offering to teach the children of the clan in the Christians school, Mr. Brown has guaranteed more followers to his religion in a peaceful, tolerant, and convincing way.

The Christians are growing in number in the Ibo lands, and their followers are continuing to increase in their number each time: “New churches were established in the surrounding villages and a few schools with them. From the very beginning religion and education went hand in hand” (64). This means that the Ibo people are developing a hybrid

culture; they are learning in the Christians' schools which certainly means that they are taking lessons about their customs and beliefs too.

The peaceful operations of converting the natives into the new religion have reached their final destination in line with the leaving of Mr. Brown who has felt seek and could not carry on in his journey in the clan any more.

2.1 The Second Stage:

The good days of Mr. Brown have gone, and a new era of aggressiveness, violence, and intolerance has come and taken the scenes. A man called the Reverend James Smith has come as Mr. Brown's successor:

He was a different kind of man. He condemned openly Mr. Brown's policy of compromise and accommodation. He saw things as black and white. And black was evil. He saw the world as a battlefield in which the children of light were locked in mortal conflict with the sons of darkness. (65)

This man, surely, will cause the dead penalty to what it seems to be rooted in the culture of the natives; their beliefs, costumes, and traditions. However, this attempt became quite difficult after the killing and unmasking of one of the egwugwu spirits by a Christian follower, Enoch. Mr. Smith tried to stand against the rage of the egwugwu spirits that came to take revenge but he could not: "Mr. Smith stood his ground. But he could not save his church. When the egwugwu went away the red-earth church which Mr. Brown had built was a pile of earth and ashes. And for the moment the spirit of the clan was pacified." This deed has given hope to those who were still against the long staying of the white men and their interfering in the daily life of the natives.

This sense of joy did not last for too long. Someone had to pay for what have been done to the sacred place of the white men. The leaders of Umuofia were imprisoned, and they have been treated in a horrible way: “The head messenger, who was also the prisoners' barber, took down his razor and shaved off all the hair on the men's heads. They were still handcuffed, and they just sat and moped” (69).

As long as the leaders of the clan were imprisoned and treated in that bad way, nothing has left for the normal people of the clan to be treated as people who have their own respect, dignity, and their own word to tell. Everything now is in the hand of the white people, and for this matter, the final episode of the Umuofian identity is coming soon.

Time has come for the night when the moon is full. It was celebrated by the Umuofians each time; all the people, children, young, and even old ones spend the night outside their huts and celebrate with their special ways. That was before, but now it is completely different:

But that night the voice of children was not heard. The village ilo where they always gathered for a moon-play was empty. The women of Iguedo did not meet in their secret enclosure to learn a new dance to be displayed later to the village. Young men who were always abroad in the moonlight kept their huts that night. Their manly voices were not heard on the village paths as they went to visit their friends and lovers. Umuofia was like a startled animal with ears erect, sniffing the silent, ominous air and not knowing which way to run (69).

The clan is living its worst days ever. The missionaries have taken control in the daily life affairs of the natives and they ruined even what used to be a source for happiness and joy

to them. Their leaders are imprisoned, their special occasions have lost their flavor; as a result, they are feeling completely depressed.

The natives have lost faith on their belief and thought that Christianity is the new suitable direction that guaranties their relief: "The decision to follow Christianity by some members of Igbo society is greatly influenced by the suffering they had incurred from their own culture" (Kenalemang 16). A near collapse is coming for the Umuofians identity.

3. The Loss of Identity:

After the return of the leaders to the clan, Okonkwo was waiting the call for the war of blame as a revenge to what has been done to him and his companions to retain their respect and dignity. It happened as what Okonkwo wished, and a big meeting was held in the market place to decide what they shall do after what happened to the leaders of the clan. The meeting was a big one that many people have come from all the nine villages.

A big disappointment was felt by Okonkwo after killing one of the missionaries, which have come to stop the meeting, because when the other missionaries fled away, no one of his people tried to kill them or even to stop them:

The waiting backcloth jumped into tumultuous life and the meeting was stopped. Okonkwo stood looking at the dead man. He knew that Umuofia would not go to war. He knew it 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?". (Achebe 72)

The soul of the warrior is driven away from the natives. Nothing stayed as it is, and it was obvious that they are afraid from the white men. Thus, every possible coming action by the white men would be welcomed by the people of the clan without any kind of resistance.

It is now as someone who is looking at the sunset and waiting for its last moments before disappearing in the horizon. That was the same thing happening to the identity of the Umuofians before its collapse.

Okonkwo was the last hope to preserve his clan's dignity and identity, but even him, the harsh, unshakeable, tough guy, has reached his limits and could not resist any more. He could not live, unlike his people, with the shame of being rolled and controlled by strangers, so he decided to make an end for his misery: "Then they came to the tree from which Okonkwo's body was dangling, and they stopped dead". Okonkwo hanged himself making an end to his self because he knew that the white are going after him for revenge: "Okonkwo chooses to commit suicide rather than being executed by the white man" (Friesen 6); in addition, he knew that his people will not rescue him, and that they will not fight back.

The story of the clan's identity has reached its final episode and things have fallen apart.

Conclusion:

Despite the fact that the Christian missionaries have played an important role in the breaking and the collapse of the Igbo peoples' identity, the main problem of this collapse was due to the weakness that was within the culture structure of the people. Flaws that were inside the Umuofians' identity from the beginning, and that shaped their cohesiveness were

discovered after the coming of the Europeans and caused the end of what all used to be originally Umuofian. It is really hard to accept that after all these years you wake up and realize that all what you have learned and believed in from your fathers is just a myth or a lie.

The theme of change vs. tradition as mentioned in the title of this dissertation was being dealt with as a case of clash of cultures; the Christian missionaries and the Umuofian people. By the end, the conflict is solved with a one leading winner which is “change” that is represented in the Christian missionaries. It means that change has overcome tradition and destroyed what used to be rooted in the culture structure of the Umuofian people.

**Chapter Three: Stubbornness and Toughness in
Dealing with Life Issues**

Introduction:

Things Fall Apart is mainly about the life of Okonkwo, the protagonist, from his childhood to adulthood, from being a measurable kid of a no title father, to a fierce, brave, tough warrior with his own wealth and respectful titles. He went through a journey of obstacles and sufferings to make good living conditions with his own efforts unlike his helpless father, Unoka, who left nothing but a shameful carrier that it would even be a disgrace to tell it for his future sons and daughters.

Okonkwo's difficult circumstances that he had to experience when he was young obliged him to develop a sense of self-protection represented in toughness and stubbornness; his own ways to deal with his daily life issues. At the beginning of his carrier, it seemed that his self-protection way is somehow working, but, by the sequence of the events, we notice that he started to face difficulties and obstacles in his life. This would make his method of protecting himself to be put into testing and the question that could be raised about it is: for how long?

Our main focus on the following paragraphs is going to be about answering that question through interpreting and analyzing. We shall select the events that are attached mainly with Okonkwo's self-protection way of solving his problems, and taking care of himself in addition to his relatives and people.

At the end of this chapter, we are going to conclude with our final answer; whether stubbornness and toughness are a permanent solution, according to Okonkwo, to deal with his life issues or not.

1. Hard Life Conditions:

Starting from the right beginning of the novel, when Okonkwo was a kid, we can notice that Okonkwo is really ashamed of his father's behaviors. His deeds were truly disgraceful for every little kid who loves to see his father as the best of all: "In his day he was lazy and improvident and was quite incapable of thinking about tomorrow. If any money came his way, and it seldom did, he immediately bought gourds of palm-wine, called round his neighbours and made merry" (Achebe 1). He was a man of a no title and no respect.

Unoka was not only a drunk man of no benefits to his own family, he was also a coward when it comes to fighting and wars: "Unoka was never happy when it came to wars. He was in fact a coward and could not bear the sight of blood" (1). With such deeds, no one would blame the little Okonkwo to not be a proud of his father.

Okonkwo proved that he is the creation of his own efforts and made a good rank in his village even though that his father was not like him at all: "when Unoka died he had taken no title at all and he was heavily in debt. Any wonder then that his son Okonkwo was ashamed of him? Fortunately, among these people a man was judged according to his worth and not according to the worth of his father" (2). Despite the fact that Okonkwo's father was a bad reputation man, Okonkwo grew up and lived a good life unlike his father's as the idiom says: "every cloud has a silver lining".

Since being young, Okonkwo has developed an idea in his life in which he believed that power and toughness is the solution for every life issues. He used this belief to start his carrier in the village:

He was still young but he had won fame as the greatest wrestler in the nine villages. He was a wealthy farmer and had two barns full of yams, and had just married his third wife. To crown it all he had taken two titles and had shown incredible prowess in two inter-tribal wars (3).

This was the result of the hard working times. Okonkwo proved to his people that he deserves a good place between them and gained the respect of them all, not only that, but he even gained respect from the other villages.

The notion of dealing with life issues by power is steal working on the side of Ocontu and he is insuring that each time, but for how long is that going to last? Let's back in time when Okonkwo started his wealth from nothing: "With a father like Unoka, Okonkwo did not have the start in life which many young men had. He neither inherited a barn nor a title, nor even a young wife" (6). A self-made man, this is the belief that Okonkwo suffered for to make it real and it was the only motif left for a pity boy like Okonkwo who did not inherit anything from his helpless father to start a good life.

Okonkwo real intention to change his life for better has made his way to find who could help him and trust him just because of his insistence to achieve what he wants. Nwakibie, a wealthy man from the village of Umuofia, accepted the request of Okonkwo to help him, and he even encouraged him by saying: "have learned to be stingy with my yams. But I can trust you. I know it as I look at you. As our fathers said, you can tell a ripe corn by its look. I shall give you twice four hundred yams. Go ahead and prepare your farm" (8). The sense of toughness has increased in the mentality of Okonkwo since he had borrowed yams from Nwakibie because he has, sooner or later, to give it back to him as he promised.

A real challenge is expecting to face Okonkwo's will of dealing with every obstacle that he encounters with power and only power. The season of planting yams was unexpectedly inappropriate at all:

The first rains were late, and, when they came, lasted only a brief moment. The blazing sun returned, more fierce than it had ever been known, and scorched all the green that had appeared with the rains. The earth burned like hot coals and roasted all the yams that had been sown (8).

Okonkwo tried his best to protect his seeds, but he could not for his entire farm and eventually, all his yams that he borrowed from Nwakibie were burned to ash because of the heat of the blazing sun. It was indeed a big defeat to Okonkwo against the power of the nature. He knew that his idea about being always tough would not work all the time: “He knew that he was a fierce fighter, but that year-had been enough to break the heart of a lion” (9). Okonkwo has learned an important lesson from this experiment and it made him to make sure that he should be wiser in the future: “though his journey to success was slow and painful, he was determined to reach the destination by his perseverance” (Varadharajan and Ramesh 152). He stood on his feet again and decided that he will fight back to make his dreams come true.

After the hard working days and nights, Okonkwo succeeded in making his own fortune. He made his own luck by the help of his own hands as the proverb says: “He is pulling his own weight”. The story of Okonkwo from being such a poor young man with neither money nor titles to a well-known wealthy man, and a fierce warrior that all the nine villages get afraid of him.

2. Dealing with Sensible Issues:

Okonkwo had a serious problem with emotions; he almost did not show any kind of emotions but anger in his life: “Okonkwo never showed any emotion openly, unless it be the emotion of anger. To show affection was a sign of weakness,-the only thing worth demonstrating was strength” (Achebe 10). He is really a stubborn man; strength is the only thing that he knew and used to deal with his daily life issues.

Even though that he liked the boy Ikemefuna, the taken son of Mbaino village, Okonkwo did not show any kind of love emotions towards the boy:

He therefore treated Ikemefuna as he treated everybody else - with a heavy hand.

But there was no doubt that he liked the boy. Sometimes when he went to big village meetings or communal ancestral feasts he allowed Ikemefuna to accompany him, like a son, carrying his stool and his goatskin bag. And, indeed, Ikemefuna called him father (10).

Okonkwo has built his life over harsh conditions and circumstances; he did not have time to have a look on his heart. His mindset was about getting wealthy and having a good life unlike his father's.

Okonkwo grew up at his patriarchal society in which control is for men over women. In addition to his stubborn mentality, he treated his women with a heavy hand in any problem that he encounters with them. His first victim of the bad treatment is his youngest wife who had been late of getting back to her obi. He then gave her what she deserves according to him:

When she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace. His first two wives ran out in great alarm pleading with him that it was the sacred week. But Okonkwo was not the man to stop beating somebody half-way through, not even for fear of a goddess (10, 11).

Because of being such a stubborn guy who always think that toughness is the solution for everything, Okonkwo have done now a big sin according to his belief. He was called by the priest of his village to talk about his sin. Okonkwo brought a kola nut to the priest to eat but the priest refused it and said: "Take away your kola nut. I shall not eat in the house of a man who has no respect for our gods and ancestors" (11). Okonkwo should now ask for forgiveness from his goddess; he needs to do some sacrifices as told by the priest: "you will bring to the shrine of Ani tomorrow one she-goat, one hen, a length of cloth and a hundred cowries" (11). For a wealthy man like Okonkwo, those sacrifices would be nothing, but for his respect among his people, this would be a disgraceful deed that he shall regret in his whole life.

Okonkwo should know that even of all of his amazing achievements, he needs to be humble: "On the highest throne in the world, we still sit only on our own bottom" (Michel de Montaigne). He should reset his mindset about stubbornness and toughness; they are not always suitable to work side by side to solve his problems in life, and there are much more ways to get what he wants with less harms and negative consequences. Despite all those facts and experiments that faced Okonkwo, they did not rich yet that limits that could change the stubbornness of a man like him.

Because Okonkwo is a self-made man, he found difficulties to teach that for his children who born in a good life conditions with no efforts thanks to their father. Even the way the he dealt with them was a harsh one, he never tried better ways but beating and yelling to teach his children how to make a good living conditions for themselves too: “ do you think you are cutting up yams for cooking?” he asked Nwoye. "If you split another yam of this size, I shall break your jaw. You think you are still a child. I began to own a farm at your age” (12). Okonkwo always yells on his eldest son Nwoye who sees him as lazy irresponsible boy; he wanted to make his son to be like him and take care of himself as he did before for when he was at his age.

A coming, challenging, turning point for the life of Okonkwo is near to test his mindset of stubbornness and solidity when Ezeudu told Okonkwo that the village has decided to kill Ikemefuna: “yes, Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it. They will take him outside Umuofia as is the custom, and kill him there. But I want you to have nothing to do with it. He calls you his father” (21). Even though that Okonkwo was shocked about what he heard, but he could not refuse the order since he is a man of titles in addition to the fact that weakness is not an option for him.

They took Ikemefuna to the forest outside the village and accomplished their mission:

As the man who had cleared his throat drew up and raised his machete, Okonkwo looked away. He heard the blow. The pot fell and broke in the sand. He heard Ikemefuna cry, "My father, they have killed me!" as he ran towards him. Dazed with fear, Okonkwo drew his machete and cut him down. He was afraid of being thought weak (22).

This was unexpectedly a real difficult heart breaking accident for the tough man Okonkwo: “Okonkwo did not taste any food for two days after the death of Ikemefuna. He drank palmwine from morning till night, and his eyes were red and fierce like the eyes of a rat when it was caught by the tail and dashed against the floor” (23). He is now emotionally empty; he could not feel anything around him to the extent that he could not taste any food that he ate when his daughter, by force, gave it to him.

Emotions won the battle over power this time; Okonkwo became so weak that every time he remembers the accident, he shivers: “His mind went back to Ikemefuna and he shivered” (23). Okonkwo always thought that getting emotional is impossible for him, it is like the proverb that says: “You can't get blood out of a turnip”, but, after all, he is a human being; half of his creation is about emotions.

Okonkwo, like all the men of the Ibo society, continues to misbehave with everything that has a relationship with the notion of femininity. Through his words, he refers to women on everything that is fragile and weak by saying:

When did you become a shivering old woman," Okonkwo asked himself, "you, who are known in all the nine villages for your valour in war? How can a man who has killed five men in battle fall to pieces because he has added a boy to their number? Okonkwo, you have become a woman indeed (23).

There are two opposite idioms that could describe the contradiction between what Okonkwo is really characterized of and what he thinks of women as being weak as he mentions in the novel. Even though that Okonkwo is tough and strong, he has weakness inside of him as it is said: “all that glitters is not gold”; in the other hand, despite the fact that

women are seen to be weak but they are strong too as has been told: “every cloud has a silver lining”.

A strange event happened in which Okonkwo was wondering about; the death of Ogbuefi Ndulue, the oldest man of Ire village, followed by the death of his first wife Ozoemena: “It was always said that Ndulue and Ozoemena had one mind” said by Obierika, Okonkwo's best friend. He also said something which was the thing that left Okonkwo wondering: “I remember when I was a young boy there was a song about them. He could not do anything without telling her” (25). Okonkwo did not accept the idea that such a respectful man like Ndulue in the whole nine villages would be a weak man, according to Okonkwo's mindset, that he needs the help of his first wife by saying: “I thought he was a strong man in his youth” (25). He still underestimates everything that has to do with women. There is a fact that Okonkwo do not know, and that is: “behind every great man there's a great woman”.

Okonkwo, unlike his tough mentality, showed a kind of care and fear towards his daughter Ezinma who was taken away to the Agbala cave by the priest; he disobeyed the norms and followed his sense of fatherhood to protect his daughter. He told his wife Ekwefi: “go home and sleep, I shall wait here” (40). This shows that Okonkwo's deep feelings are moving him against his will, against his mindset which says that power and toughness is the solution for everything in my life.

3. Standing against Change

This phase is mainly about the difficulties that Okonkwo encounter with the Christian missionaries. A phase that is full of shame and disappointments to Okonkwo. He tried all the

time to overcome change that was brought by those missionaries; sometimes he wins, but most of the times he losses.

The heavy hand is not working anymore; Okonkwo has beaten his son Nwoye when he heard that he has joined the Christians, but that did not work, not like the old days. Nwoye has decided to flee away and leave his father: “He went back to the church and told Mr. Kiaga that he had decided to go to Umuofia where the white missionary had set up a school to teach young Christians to read and write” (55). Eventhough loss was not only about Nwoye that he never went back to him, but it was the loss of taking control over everything that he possesses.

Surprisingly, after what Nwoye did, Okonkwo has felt a sense of terrible fear for the first time of his life when he thought of the future of his other sons: “Suppose when he died all his male children decided to follow Nwoye's steps and abandon their ancestors? Okonkwo felt a cold shudder run through him at the terrible prospect, like the prospect of annihilation” (55). Doubts and fears are starting to get in Okonkwo's mindset, but not yet. Okonkwo is still resisting change because he is not that kind of man that he give up what he believes in and lived for so easily.

Okonkwo's good reputation in his villge Umuofia has vanished during his exile seven years at his motherland Mbanta, and when he got back to his homeland he remembered his lost:

He knew that he had lost his place among the nine masked spirits who administered justice in the clan. He had lost the chance to lead his warlike clan against the new religion, which, he was told, had gained ground. He had lost the years

in which he might have taken the highest titles in the clan. But some of these losses were not irreparable (60).

Although Okonkwo was happy to go back to his home land, but he was also anxious about meeting his people because of what he has done before

Okonkwo's return to his village was not really pleasing; the old good days had nearly gone:

The clan had undergone such profound change during his exile that it was barely recognisable. The new religion and government and the trading stores were very much in the people's eyes and minds. There were still many who saw these new institutions as evil, but even they talked and thought about little else, and certainly not about Okonkwo's return (64, 65).

Dozens of questions are asked by Okonkwo who was really dazed; what? How? And why? Okonkwo was fully disappointed for what his clan has become during his exile years: "Okonkwo was deeply grieved. And it was not just a personal grief. He mourned for the clan, which he saw breaking up and falling apart, and he mourned for the warlike men of Umuofia, who had so unaccountably become soft like women" (65). The legacy of Okonkwo's village powerful deeds is getting faded. This made Okonkwo half broken, and his other half is still resisting; he wants to make things right again by standing against these tremendous changes with every possible mean that he can use to restore his people's dignity.

Those breakings and disagreements between the Umuofians would make them so weak against any little problem that they face with the Christians: "Any group is weaker than a man alone unless they are perfectly trained to work together" (Heinlein 42). They would

not even be able to preserve their dignity and principals that are seen to be taken away and replaced by those of the white men. That what Okonkwo is intending to do; to make his people work together again to win the last battle against change, but, for what is coming next, this might be just an illusion; an illusion of exercising power over a thing that needs much more ways than power alone to fix it.

Okonkwo's worst days are approaching; the days of deep sorrow, shame, and disgrace. It started with him and his other five companions when they were imprisoned and treated with humiliation: “as soon as the District Commissioner left, the head messenger, who was also the prisoners' barber, took down his razor and shaved off all the hair on the men's heads. They were still handcuffed, and they just sat and moped” (Achebe 69). This was not the only way that the white men used to humiliate the leaders of Umuofia; they even got further: “they were not even given any water to drink, and they could not go out to urinate or go into the bush when they were pressed. At night the messengers came in to taunt them and to knock their shaven heads together” (69). Okonkwo was really powerless this time; a man of a fierce warrior soul that all the nine villages were afraid of is now weaker than an old woman. He could not do anything but waiting for mercy.

A flash of hope is still inside Okonkwo's brave heart; his people will make a meeting to discuss what happened which gave Okonkwo the hope that his people will take revenge to preserve their dignity: “everyone knew that Umuofia was at last going to speak its mind about the things that were happening” (70). This action made Okonkwo a proud again of his clan; he thought that they will make an end to those white men.

Okonkwo is still resisting the idea of accepting change till the last breath that he shall have even if he stood to fight back alone: “as he lay on his bamboo bed he thought about the treatment he had received in the white man's court, and he swore vengeance. If Umuofia decided on war, all would be well. But If they chose to be cowards he would go out and avenge all himself” (70). Okonkwo is really a stubborn, brave man, but would this be enough to defeat the Christians?

Unexpectedly, after Okonkwo killed the missionary with his machete, the Umuofians disappointed him because he thought that his people will take revenge and support him: “Okonkwo stood looking at the dead man. He knew that Umuofia would not go to war. He knew because they had let the other messengers escape. They had broken into tumult instead of action” (72). It was a big defeat to Okonkwo; his people have completely changed: “he realises that the clan itself has disintegrated and his whole life’s endeavour has been reduced to nothing” (Foley 44). He has now to take action alone and do his revenge.

The action was done and the revenge was taken, but it was the other way round: “then they came to the tree from which Okonkwo's body was dangling, and they stopped dead” (Achebe 73). Okonkwo took his revenge by making an end to his life because he knew that he will not defeat the white men alone, and that they will kill him sooner or later, so he did it by himself.

At the end, indeed, things have fallen apart.

Conclusion:

Through the analysis of the selected events in this chapter, we came at the end to find that indeed 'all that glitters is not gold'. Okonkwo's overestimating about the use of power, or in other words, the illusion of power in his life has misled him eventually, and all what he had believed in was found to be false. Moreover, this wrong belief has caused him many troubles and was the main reason that led to his death as the proverb says: "Water is good for a plant, but too much can kill it".

We can extract many lessons from what we have read about the story of Okonkwo's over use of power. The first lesson, everybody has a weakness point that whenever it appears, it causes his collapse. Furthermore, men and women are two sides of the same coin; they complete each other. Finally, 'live free or die'.

General Conclusion

Achebe, smoothly, initiated his novel with such a wonderful portrayal to the life of the Umuofian society. By the sequence of the events, he deeply described the sufferings of the native people after the coming of the European Christian missionaries. At the end of the novel, we see that the Umuofian people have lost their identity in addition to Okonkwo's big loss to what he believed in.

After continuing investigations and analysis, we could find solutions to the proposed problematics. This was done in chapter two and three. In each chapter, we have discussed a separate case with its suitable way; we have used postcolonialism (we implemented its steps of analyzing) in chapter two and three to extract the most possible answers for the first and the second problematics.

In the second chapter, the answer was finally found. Before we make the final statement, we would like to just remind the reader about the first problematic: which one is the major cause that has made that radical change in the mentality of the Umuofian people, is it because that there are some flaws within their traditions or because of the coming of the Christian missionaries? The answer which was discovered for this question is: it is because there are some flaws within their traditions. So, change has defeated traditions.

A quick refresh to the second problematic would be fine to let the reader always be in touch: Is toughness and stubbornness the solution for everything? In the third chapter, the case was closed and the solution was revealed: toughness and stubbornness are not always the solution for everything.

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الملخص

أجريت هذه الرسالة لمناقشة مشكلتين مختلفتين تم طرحهما في إشكالية البحث، حيث تم تقديمهما بعد مناقشة موضوعين رئيسيين من الرواية. يتحدث الموضوع الأول عن صراع الثقافات الذي حدث بين المبشرين المسيحيين الأوروبيين وسكان الإيبو الأصليين، أما الموضوع الثاني فهو يصور الحياة اليومية للبطل أوكونكو ، وطرقه في التعامل مع المشاكل والقضايا التي تواجهه في حياته اليومية من بدايتها الى آخر يوم في حياته. يتم مناقشة كل موضوع وإشكاليته المقترحة في فصل منفصل في هذه الرسالة، حيث يتم تناول هذه المناقشات عن طريق أسلوب التفسير والتحليل باستخدام مبادئ نظرية النقد ما بعد الاستعمارية.

وصلنا خلال هذا العمل في النهاية إلى هدفنا الرئيسي وهو إيجاد إجابات وحلول مناسبة لتلك الحالات المذكورة، بدءا بحل الإشكالية الأولى وهو ان سقوط هوية السكان الأصليين قد كان بسبب بعض العيوب ونقاط الضعف الموجودة في تركيبة ثقافتهم، اما حل الإشكالية الثانية فهو ان الصرامة والعناد لا يصلحان دائماً كطرق لحل كل مشكلات الحياة اليومية.

Résumé

Cette thèse a été menée pour discuter de deux problèmes différents qui ont été soulevés dans le problème de la recherche. Ces deux problèmes ont été extraits après avoir abordé deux thèmes majeurs du roman. Le premier thème parle d'un choc des cultures qui s'est produit entre les missionnaires chrétiens européens et les natifs d'Ibo. Le deuxième thème décrit la vie quotidienne du protagoniste Okonkwo et ses manières de gérer les problèmes quotidiens jusqu'à sa chute. Chaque thème et le problème proposé sont discutés dans un chapitre séparé de cette thèse. Ces discussions sont représentées en termes d'interprétations et d'analyses à l'aide d'une théorie de la critique; Postcolonialisme. À la fin, nous avons atteint, tout au long de ce travail, notre objectif principal qui consiste à trouver des réponses et des solutions appropriées aux cas mentionnés. La chute de l'identité des Umuofians était due à des défauts et à des faiblesses au sein de leur structure culturelle. De plus, la ténacité et l'entêtement ne fonctionnent pas toujours comme des méthodes pour résoudre tous les problèmes de la vie quotidienne.

