

International Multidisciplinary
Research Journal

*Indian Streams
Research Journal*

Executive Editor
Ashok Yakkaldevi

Editor-in-Chief
H.N.Jagtap

Welcome to ISRJ

RNI MAHMUL/2011/38595

ISSN No.2230-7850

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

International Advisory Board

Flávio de São Pedro Filho
Federal University of Rondonia, Brazil

Kamani Perera
Regional Center For Strategic Studies, Sri Lanka

Janaki Sinnasamy
Librarian, University of Malaya

Romona Mihaila
Spiru Haret University, Romania

Delia Serbescu
Spiru Haret University, Bucharest, Romania

Anurag Misra
DBS College, Kanpur

Titus PopPhD, Partium Christian
University, Oradea, Romania

Mohammad Hailat
Dept. of Mathematical Sciences,
University of South Carolina Aiken

Abdullah Sabbagh
Engineering Studies, Sydney

Ecaterina Patrascu
Spiru Haret University, Bucharest

Loredana Bosca
Spiru Haret University, Romania

Fabricio Moraes de Almeida
Federal University of Rondonia, Brazil

George - Calin SERITAN
Faculty of Philosophy and Socio-Political
Sciences Al. I. Cuza University, Iasi

Hasan Baktrir
English Language and Literature
Department, Kayseri

Ghayoor Abbas Chotana
Dept of Chemistry, Lahore University of
Management Sciences[PK]

Anna Maria Constantinovici
AL. I. Cuza University, Romania

Ilie Pinteau,
Spiru Haret University, Romania

Xiaohua Yang
PhD, USA

.....More

Editorial Board

Pratap Vyamktrao Naikwade
ASP College Devrukh, Ratnagiri, MS India Ex - VC. Solapur University, Solapur

R. R. Patil
Head Geology Department Solapur
University, Solapur

Rama Bhosale
Prin. and Jt. Director Higher Education,
Panvel

Salve R. N.
Department of Sociology, Shivaji
University, Kolhapur

Govind P. Shinde
Bharati Vidyapeeth School of Distance
Education Center, Navi Mumbai

Chakane Sanjay Dnyaneshwar
Arts, Science & Commerce College,
Indapur, Pune

Awadhesh Kumar Shirotriya
Secretary, Play India Play, Meerut (U.P.)

Iresh Swami
Ex - VC. Solapur University, Solapur

N.S. Dhaygude
Ex. Prin. Dayanand College, Solapur

Narendra Kadu
Jt. Director Higher Education, Pune

K. M. Bhandarkar
Praful Patel College of Education, Gondia

Sonal Singh
Vikram University, Ujjain

G. P. Patankar
S. D. M. Degree College, Honavar, Karnataka

Maj. S. Bakhtiar Choudhary
Director, Hyderabad AP India.

S. Parvathi Devi
Ph.D.-University of Allahabad

Sonal Singh,
Vikram University, Ujjain

Rajendra Shendge
Director, B.C.U.D. Solapur University,
Solapur

R. R. Yallickar
Director Management Institute, Solapur

Umesh Rajderkar
Head Humanities & Social Science
YCMOU, Nashik

S. R. Pandya
Head Education Dept. Mumbai University,
Mumbai

Alka Darshan Shrivastava
Shaskiya Snatkottar Mahavidyalaya, Dhar

Rahul Shriram Sudke
Devi Ahilya Vishwavidyalaya, Indore

S.KANNAN
Annamalai University, TN

Satish Kumar Kalhotra
Maulana Azad National Urdu University

HYBRIDITY AND THE POWER OF RESISTANCE IN CHINUA ACHEBE'S *THINGS FALL APART*



Panchappa Ramchandra Waghmare

Assistant Professor , Department of English, A.R. Burla Mahila Varishtha Mahavidyalaya, Solapur.

Short Profile

Panchappa Ramchandra Waghmare is working as an Assistant Professor at Department of English in A. R. Burla Mahila Varishtha Mahavidyalaya, Solapur. He has completed M.A.(English)., NET. He has professional experience of 5 years.



ABSTRACT:

This research paper focuses on Igbo culture, before and after the arrival of white missionaries in Umuofia and the impact of their arrival concerning Igbo culture. Postcolonial criticism is mainly concerned with literature critiques from countries that are colonies of other countries. It is because of Achebe originates from Nigeria, a colony of Britain, some of the writing elements such as language and style. Colonialism means the policy or practice of acquiring full or

partial political control over another country, occupying it with settlers, and exploiting it economically. Therefore, post-colonialism refers to "after colonialism" or "after-independence" (Ashcroft et al.) describing the wide range of social, cultural and political events arising specifically from the decline and fall of European colonialism that took place after World War II.

Post colonialism is the opposite of colonialism. It is a result of colonialism. The novel *Things Fall Apart* is written by Chinua Achebe who grew up under colonial rule in response to the effects of colonialism on his culture. Post-colonial writers usually write about how their rich native cultures were shattered under the power of imperialism. Post-colonialism continues to be a process of hostility and reform. This is seen in the development of new elites in post-colonial nations that are often supported by neo-colonial institutions, as is suggested by the development of divisions within these societies that are based on discriminations as varied as race, language or religion.

KEYWORDS

Colonialism, Neocolonialism, Post-Colonialism, Imperialist, Registance, Igbo Culture, Hybridity, Indigenous Culture etc.

POLEMICAL INTRODUCTION:

The purpose of this research paper is to explore the power of resistance represented in Chinua Achebe's *Things Fall Apart* (1958) regarding Homi K. Bhabha's postcolonial concept of hybridity. It represents the hybrid nature of colonial encounter between African and European culture and its effects. Homi K. Bhabha as a great postcolonial thinker shatters the purity of cultures and the supremacy of one over the other to highlight cultural hybridity and cultural difference. Through this the researcher tries to analyze the different cultural elements of hybridity such as language and religion in Igbo society as well as Achebe's own writing style. Bhabha's idea of third space is shown through the use of Pidgin English and also the process of hybridization is exemplified in the method of representation changing with the coming of Europeans from narrative to satire: each representative of a culture. It indicates that the villagers cannot escape the pervasiveness of colonialists' satiric reductive discourse and finally the Umofians with all their complexity and integrity are falling down. Achebe uses hybridity in his choice of European art form of novel and skillfully decorates it with African oral traditions. Achebe by using the narrative history of Okonkwo, the protagonist, and subsequently the Igbo attempts to compare a society before and during the coming of Europeans and represents how they fall apart. In addition, Achebe has used the balanced treatment in giving both the strengths and defects of African as well as European value system. Both Achebe and Bhabha maintain the hybridized cultural encounter between the colonizers and colonized which is considered as strength in most postcolonial writings.

Things Fall Apart (1958), the novel is written by a Nigerian author Chinua Achebe (1930-2013). The setting of the novel is in a small village Umuofia, the suburbs of Nigeria just before the arrival of white missionaries into their land. The villagers of Umuofia, do not know how to respond to the unexpected cultural changes that the white missionaries who threatens to change with their new political structure and institutions. This research paper is analyzing the effects of European colonization on Igbo culture. Most of European states migrated to Africa and other parts of the world towards the end of the 19th century. The country Nigeria was amongst other African nations which received visitors who were on a colonizing mission; introducing their religion and culture and later imposed on Igbo. The experience of colonialism plays an important role in the process of understanding their history. Bill Ashcroft, Gareth Griffiths and Helen Tiffin rightly maintain that though historically "post-colonial" implies "after colonization," in literature, it signifies "all the experience affected by the colonial process from the beginning of the colonization to the present day" (Ashcroft, 1-2).

The purpose of the novelist is to inform his readers about the value of African culture. The novel gives an insight of Igbo society right before the white missionaries' invasion on their land. The white missionaries threaten to change almost every aspect of Igbo society; from religion, traditional gender roles and relations, family structure to trade. Chinua Achebe, the novelist, blames colonial rule of the white missionaries' and invasion for the post-colonial oppressed Igbo culture; this oppression can be seen in terms of the oppressed social coherence between the individual and their society.

Because of *Things Fall Apart* that the world became more appreciative of Africa and its people and at the same time the truth surrounding the orthodox ideas about Africa began to appear. Achebe tries to encourage his fellow countrymen to take benefit of the educational system which was introduced by the missionaries to them to live a better life. He tries to prove to the Europeans the value of the African culture so that he decided to take modern African Genre.

There were many African writers who played an influential role in modern African Literature like Wole Soyinka, Okri etc. Achebe was the most successful writer of the lot because he "has been critical of the role of Christianity in Africa, his criticism has been regarded generally as moderate and his creative

work has won almost universal praise for its objectivity and detachment". Achebe describes the history of Igbo and the sufficiency and deficiency of their culture and traditions in his novel. Their beliefs in the power of ancestral gods, the sacrifice of young boys, the killing of twins and the oppression of women to name a few were many examples of their culture. The Igbo people reacted against the white missionaries on their arrival in their country. There were some benefits to Igbo at the arrival of White missionaries but there were also problem for the future of Igbo.

The title *Things Fall Apart* was taken from William Butler Yeats' famous poem "The Second Coming" (1921).

Turning and turning in the widening gyre
 The falcon cannot hear the falconer;
 Things fall apart; the centre cannot hold;
 Mere anarchy is loosed upon the world,
 The blood-dimmed tide is loosed, and everywhere
 The ceremony of innocence is drowned;
 The best lack all conviction, while the worst
 Are full of passionate intensity.
 (Yeats: 1921)

The Igbo depend on their language to differentiate them from other cultures. They also depend on language to define their social rank in their society. Okonkwo, for instance, when being compared to his father Unoka is considered as a wealthy man and not only because he has married a lot of women or his household produces many yams but because of his strength that helped him defeat one of the strongest wrestlers in the village (Achebe, 6). On the other hand, Unoka was a drunkard who had only one wife, not many yams and had no titles to his name by the time of his death (Achebe, 6). The village had named him *agbala* a term Igbo use to refer to "women as well as to men who have not taken a title" (Achebe iii) consequently a man who deserves no respect from society because he is not "wealthy".

The Igbo have their own judicial systems that are based on the knowledge that their forefathers have passed onto them about their culture. Their courts are organized by the oldest men of the village, whose wisdom and knowledge is trusted in the power of their ancestral gods to guide them to give fair and unbiased ruling. However, one of the first things that the white missionaries do when they arrive in the village is to replace Igbo courts with theirs. This disadvantages the villagers as the white missionaries do not know the history of Igbo, their culture or their system of justice. It can be argued that this is one of the many mistakes that the missionaries make when they first decide to take over Igbo and their territory.

In this sense Igbo do not know what is lawfully right or wrong in the white man's courts. That is why the leaders of the village are surprised when they are imprisoned after burning the missionary church. The action by the missionaries in not considering Igbo laws and customs in their hostile takeover shows that they do not care about Igbo tradition or culture.

He does this because he is tired of the white missionaries and the power of authority they have claimed over their village. Although it is not the best decision to be taken by him, it is understandable why he does it. Instead they let the other messengers escape and sit back and watch the missionaries take total control of their territory. It could be argued that this is the case because their hostility, whether on a smaller scale or larger scale, has always been restricted within the boundaries of their land. Based on this statement it justifies why Igbo do not fight back against the white missionaries who take refuge in their

land and threaten to change all aspects of their culture. It is rather disappointing that Igbo not only welcome the white missionaries to their land but they also easily allocate them a piece of it. The decision by the rulers of Mbanta to allocate land to the missionaries was the worst mistake the Igbo could make (Achebe, 105). It gave the missionaries the impression that the Igbo are a weak society that they could easily influence with their culture. It is also be argued that the decision by the Igbo to keep the piece of land where the evil forest lay is an indication of the respect and loyalty they still have for their own culture (Achebe, 105). But, because the Igbo fail to make known to the white missionaries the dark nature of the forest, any remorse concerning the new culture and religion is lost. Hence, the white missionaries remain unopposed and in control of Umuofia and its people.

As far as the Igbo are concerned the white missionaries are aliens because their origin is not known to them. They do not even understand the concept behind Christianity. This is because until now the nature of white people and their culture has existed outside of their language. To the Igbo it means it has simply not existed, and this ultimately leads to the doom of their culture as they are confused about how to react to this new religion. Because the white missionaries are convinced that the Igbo are primitives they obligate themselves to civilise them even though the so called primitives do not ask for their help or to be civilised. They believe themselves to be the long awaited answer to the problems Igbo society faces and other literary scholars such as Edward Said who proposes the theory of orientalism believes them to be cunning in wanting to take control of Igbo land and the lands resources by coming to Umuofia under false pretence of their true intentions which was to rule Umuofia. The white missionaries arrive in Umuofia and almost immediately expect the people of Umuofia to submit to their authority and without any question. However, on the other hand, the missionaries serve as a ray of hope to the people that Igbo religion gives no favour to. For example, it is a common and acceptable practice in Igbo culture that twins are killed, boys are sacrificed or dead infants are mutilated, etc. (Achebe, xxxvi).

However, Okonkwo ends up disowning his son, Nwoye after he abandons the Igbo religion. The decision by Okonkwo to disown his only son for following another religion is yet another example of Igbo's inability to deal with change, especially that which has not existed within the Igbo language. By abandoning his own religion, Nwoye disrespects his father in the worst possible way. However, because Okonkwo is unaware of the Christian culture he cannot act against his son. It is apparent that committing suicide is Okonkwo's way of going against Christianity. This act not only costs him his life but it also takes away the respect Umuofia once had for him. Another convert to Christianity is a pregnant mother. She has watched her children on more than one occasion being put to death because they were twins and this, according to Igbo tradition, because it was uncommon and was the work of the devil. She converts to Christianity to protect her unborn child or children. Along with Nwoye and the pregnant mother, many outcasts of the village become passionate followers of Christianity because in "God's eyes (though in not in the eyes of the missionaries) they are equals to everyone else"

The decision to follow Christianity by some members of Igbo society is greatly influenced by the suffering they had incurred from their own culture. Because they are so eager to get out of the pain and misery that Igbo religion had put them through, they do not realise that by joining the white missionaries they are actually making things harder for themselves in the long run. Achebe is successful in making readers aware that although the effect of European colonialism challenges the culture of Igbo, the benefits of it can also be seen. Igbo society stands to benefit from the school and from other smaller things such as bicycles that the white men come with. Forcing Igbo people to abandon their own way of life to follow theirs seems to be the only factor that makes the white missionaries bad people in history.

In my opinion the white missionaries take the wrong approaches in their attempts to help civilize Igbo society. If all of the white missionaries who arrived in Umuofia had the same character as Mr. Brown,

all would have not been lost in the village and the missionaries would have not been referred to as such bad people as they are today. At first Mr Brown arrived in Umuofia with the hopes that he will be able to convert most if not all of the villagers to Christianity as well as to introduce them to education. However, soon Mr Brown also realised that he too could learn something from Igbo rather than him totally disregarding the little knowledge they had. He was an accommodating individual to all of the villagers (even to the non-converts) and did not force them to become Christians. "Whenever Mr. Brown went to Umuofia, he spent long hours with Akunna in his obi talking about religion through an interpreter. However, neither of them succeeded in winning the other to their belief, but they did learn more about their dissimilar faiths" (Achebe, 126).

In a heterogeneous society, a society consisting of many different ethnic and/or 'racial' groups, social classes, languages and/or dialects, and cultural traditions, postcolonial writers usually try to reassign new ethnic and cultural meanings to the groups of people that are treated as insignificant by their society. However, the literature does not show the colonized as victims of colonialism, but rather it shows that they are confused about their sense of belonging. Most colonized individuals do not know whether to follow their own culture or the culture of the colonizer. Because of this they find themselves combining some of the elements of the two different cultures which make them move back and forth in between their present and past lives, hence their confused sense of belonging. This back and forth movement in most instances leads to a miscommunication that can be meaningful.

REFERENCES:

1. Achebe, Chinua. *Things Fall Apart*. New York: Anchor Books, Doubleday, 1994.
2. Ashcroft, Bill, *Gareth Griffiths and Helen Tiffin (eds.)*. The Post-Colonial Studies Reader. London: Routledge 1995.
3. Ashcroft, Bill, *Gareth Griffiths and Helen Tiffin*. The Empire Writes Back: Theory and Practice in Post-Colonial Literatures. London: Routledge, 1989.
4. Bhabha, Homi. *The Location of Culture*, London: 1994.
5. Boehmer, Elleke. *Colonial and Postcolonial Literature*. Oxford: Oxford University Press, 1995.
6. Eagleton, Terry. *Marxism and Literary Criticism*. Berkeley and Los Angeles. University of California Press, 1976.
7. Landry, Donna & Maclean, Gerald (eds.). *The Spivak Reader*. London: Routledge, 1996.
8. Marx, K. *Critique of Hegel's Philosophy of Right*. Cambridge: Cambridge University Press, 1982.
9. William, Raymond. *Marxism and Literature*. Oxford University Press, 1977.
10. Said, Edward. *Culture and Imperialism*, New York: Vintage Books, 1994.
11. Said, Edward. *Orientalism*. Harmondsworth: Penguin 1991.

Publish Research Article

International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- ★ International Scientific Journal Consortium
- ★ OPEN J-GATE

Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.org