



AN ANALYTICAL APPROACH TO COLONIALISM IN CHINUA ACHEBE'S THINGS FALL APART

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ABSTRACT

Things Fall Apart is analyzed in this paper through an insightful methodology that reveals insight into Colonialism in Africa, which has gone through a few phases in various African nations. They research the land and, eventually, give legitimization to colonizing it. It will be exhibited by looking at the clever's occurrences that a pessimistic job for the colonizer exists, which is evident in improving mental issues among the colonized individuals of Africa. The paper additionally exhibits Achebe's inspiration for composing Things Fall Apart, which filled in as an investigation of the British colonialists of Africa. His dismay with expansionism, which he trusts obliterated the actual reinforcement of his general public, is in plain view. The writer wishes to make all individuals, especially Africans and British, mindful of the African public's set of experiences and misery.

Keywords: *Things Fall Apart, Africa, Exploration, Invasion, Excuses, Achebe.*

1. INTRODUCTION

A couple of implications of "Colonialism" are relied upon to research and analyze expansionism in Things Fall Apart. The term expansionism comes from the Greek word "Colonia," which means "field" (land for agribusiness or animal raising) or "home," and was applied to Greeks who dwelled in another space while holding up with associations with the nation and remaining inhabitants of the home state, as shown by the Oxford English Dictionary. "A gathering of outsiders who live in one more district and assemble another general public connected to Expansionism derives from the Greek word "Colonia," which means "field" (land used for agricultural activities) or "home," and was applied to Greeks who lived in another region while maintaining associations with the nation and remaining residents of their native land, according to the Oxford English Dictionary." "A gathering of outsiders who live in one more district and assemble another general public connected to their country while keeping up with their citizenship," as per the Oxford English Dictionary. (Lomba, 2005)

To investigate and dissect Colonialism in Things Fall Apart, a few meanings of "expansionism" are required. As indicated by the Oxford English Dictionary, the term expansionism gets from the Greek word "Colonia," which signifies "field" (land for horticulture or creature reproducing) or "home," and was applied to Greeks who resided in one more district while keeping up with connections to their country and remaining residents of their home state. As indicated by the Oxford English Dictionary, a "gathering of outsiders who live in one more locale and fabricate another general public connected to their country while keeping up with their citizenship." (Lomba, 2005) Although The definition incorporates a short meaning of expansionism and the objective of Colonialism, it leaves it indistinct how pariahs colonize the area they want. In order to achieve monetary and social and political objectives, colonialism can be defined as the establishment of outsiders in different regions to rule and control society and change it into a locality identical to their own by spreading their culture, customs, and beliefs.

COLONIALISM IN AFRICA

Sudan is a grassland belt stretching western Africa from north to south. The term is derived from "the country of the Sudanese countries," translated as "the land of the blacks" in English. In the past few decades, trades with deserts and woodlands, as well as rocky regions such as Futa Jallon in Guinea, took place primarily on the northern shores of Sudan, which has since seen the most improvement in agribusiness, market frameworks, sweeping exchange, and complex political frameworks among the continent's regions as a whole. The part is likewise remarkable for being the primary sub-Saharan area wherein African Islam was solidly settled and prospered. It is the subject of this examination to check three previous French provinces: Senegal, Guinea, and the farming district of Mali out. Western Sudan filled in as a wellspring of oppressed individuals for most of present-day history, providing subjugated individuals to nations worldwide. In the mid-2000s, individuals coordinated with the enslaved person to exchange the Atlantic Ocean, which had started in the fifteenth century, with the Portuguese language. Its establishments were laid over a significant stretch, more than 1,000 years for the deserts exchange and four centuries for the Atlantic exchange, through different regions beneath the coast that could give more oppressed individuals by the eighteenth century, laying the foundation for the slave exchange. (Klein 1998)

The longing for ruins powered the conflict, moulded how it was battled, and formed the political frameworks of gentile countries around the world. Many oppressed Africans were brought into the world as detainees of battle in Europe and North America. Capturing was a typical issue in numerous areas, regardless of whether it was very likely on the edges of realms or the edge of a desert, and it was regularly rebuffed harshly. While significant military missions have generally happened during the dry season, strikes and kidnappings can occur every year and are routinely completed by little groups of people or miniature gatherings. Subjugated men were sold in enormous numbers in the Atlantic slave exchange, while oppressed

ladies overwhelmed the desert slave exchange and the other way around. Ladies and youngsters populated most African prisons, and detainment focuses. After the Atlantic exchange stopped, it became customary to execute male detainees since they were more challenging to deal with and retain. Klein (1998) characterizes formalized word intensifying as verb-modifying.

COLONIALISTS' INVESTIGATION IN AFRICA

Italian was established in 1867, only one year after the new realm of Italy took over Venetia, which was a fundamental stage while heading to turning into a solitary country. Portuguese provincial history was significant when the Sociedade de Geografia Company significantly impacted. Simultaneously, there has been an ascent in the number of individuals keen on native races expansion in the number of gatherings that practice region. An ethnological conference in London began in 1843; there was a gathering called the general public for the Protection of Indigenous Populations, which is essential for a human hall, a sort of ethnographic review bunch, that took its adage "abune energetic" as its witticism. Society of Anthropologists of Paris, which began in 1859, is one of the different gatherings. Humanities of Society in Vienna, which started in 1880, was established in 1870. (Gann and Duignan 1969)

ON THE EVE OF COLONIAL INVASION AND OCCUPATION

By 1880, they had filled the hole in the economy brought about before the finish of the slave exchange. Rather than people, Africans utilized ivory, gum or cup, cloves, beeswax, honey, wild espresso, peanuts, cotton, and elastic to bring in cash during that time, the World Bank says. The elastic did not overwhelm palm oil as Ghana's second-most essential commodity after unrefined petroleum, yet it came in second. By 1891, Ghana had become one of the fundamental elastic makers in the British Empire and the third generally significant. Ivory's most important from eastern, focal, and tropical Africa. Wax and cobalt came straightaway, and elastic came after 1870 as the most supportive thing that came from that point. Over the long haul, this developmental change away from the exchange of oppressed individuals and toward the business of regular exchange merchandise was awful. By 1880, they had filled the hole in the economy brought about before the finish of the slave exchange. Rather than people, Africans utilized ivory, gum or cup, cloves, beeswax, honey, wild espresso, peanuts, cotton, and elastic to bring in cash during that time, the World Bank says. The elastic did not surpass palm oil as Ghana's second-most important commodity after unrefined petroleum; however, it came in second. By 1891, Ghana had become one of the fundamental elastic makers in the British Empire and the third generally significant on the planet. Ivory was the most valuable thing from eastern, central, and tropical Africa. Wax and cobalt came next, and rubber came after 1870 as the most helpful thing that came from there. In the long run, this evolutionary change away from the trade-in of enslaved people and toward the trade-in of natural trade-in goods was terrible. A big part of what happened when the slave trade started to go down was the end of all the wars and raids that made people into enslaved people, which made the continent more peaceful and stable. As of 2011, Boahen was still alive.

2. ANALYSIS OF THINGS FALL APART

When Chinua Achebe wrote *Things Fall Apart*, he lived in Africa in the first place; it became "published" one of the critical texts that helped African literature find its footing again during the last few decades (Achebe); born on November 16, 1930, in Ogidi, Nigeria, Albert Chinualumogu Achebe died in the United States on March 21, 2013 (Achebe). Chinua Achebe lived in Nigeria. The British ruled there, and Achebe was born in Nigeria. In his book, the author tried to show how people lived in Nigeria during the colonial era. *Things Fall Apart* is a novel set in Nigeria that shows how people lived before, during, and after colonisation. Everybody can read the book because it is written in English, and everyone can see how their ideas about Nigerian society are wrong to change.

It depicts the lives of people, cultures, beliefs, and religions in Nigeria before the arrival of the British at the beginning of the novel. Okonkwo is the novel's protagonist, and he represents many of Nigeria's realities. He is a hero of Umuofia Igbo. Analyze the Cat is his nickname because of his strength.

The protagonist's insecurity or fear is one of the novel's themes. Okonkwo suffers from anxiety, insecurity, and fear of failure and weakness. Okonkwo is the chief of Umuofia, one of Nigeria's nine villages. His father, Unoka, died in disgrace after a life spent doing things like playing the flute and drinking palm wine. Everyone in the village thought he was the loser. As a result, Okonkwo despises everything his father loved, and he struggles to win championships. To avoid being a loser, he lives across the street from his father. As a result, he has lived his entire life feeling insecure. Okonkwo is given a boy from a neighbouring tribe to avoid a battle. Ikemefuna (the boy) lives with Okonkwo's family and is friendly with Nwoye, Okonkwo's son.

"Even Okonkwo fell in love with the boy—inwardly, of course." Affection was seen as a sign of weakness, while strength was the only thing worth displaying. As a result, he was harsh with Ikemefuna, as with everyone else" (*Things Fall Apart*, Achebe). This quote reflects Okonkwo's concern for his strength. Okonkwo never expressed himself openly, except when he was angry. He never suppresses his emotions, except for anger, to appear strong in front of others because anger is a sign of strength in his mind, whereas other emotions are signs of weakness. While he adores Ikemefuna, he avoids displaying empathy in public to avoid becoming like his father, who was frail and incapable of caring for himself.

Afterwards, notwithstanding, the adored old resident illuminates Okonkwo that the prophet has declared that the kid should be killed. Notwithstanding his admonitions, Okonkwo kills the kid to try not to be named a frail chief. Whenever Nwoye, his child, discovers that his dad killed his sibling, he disavows his dad. The occasions deteriorate when Okonkwo fires a kid with his firearm, wrongdoing against the earth goddess. Therefore, Okonkwo and his family are banished for a long time.

At the end of the book, the author demonstrates how colonisation occurred and how Britain controlled Nigeria using excellent methods that the people were unaware of. Seven years after Okonkwo was exiled, white missionaries arrived in Umuofia, Igbo, and the other clans. They intend to establish a secret colony on the land. Seven years after Okonkwo was exiled, white missionaries arrived in Umuofia, Igbo, and the other clans. In the name of

civilization, they construct schools, courts, jails, and churches. By the end of time, more and more people will have converted to Christianity. Many people start to believe that Europeans are superior to them. Even the son of Okonkwo is now a Christian. So, British power is now an essential thing in Nigeria.

They want to start a secret colony on the land. They start by changing and messing with the things that are already their psychological thoughts, the people changing how they think about Christianity. Thow Civilization is a name that people give to something that they do. Churches and schools are also places where people go to learn. As time goes by, more people are coming. Towards religion. Even Okonkwo's son can not help but help. Then, Nwoye becomes a Christian, and people start to do Christian things to think that the Europeans are better than the people in America themselves. So, British power is now the most important thing. Nigeria has the most power. Seven years after Okonkwo was sent away, white missionaries came to Umuofia, Igbo, and the other clans. They want to start a secret colony on the land. They start by changing and messing with the things that are already their psychological thought of the people changing the way they think about Christianity and how they live their lives. Civilization is a name that people give to things that they do. Churches and schools are also places where people go to learn. As time goes by, more people are coming towards the religion. Even Okonkwo's son can not help but help. Then, Nwoye becomes a Christian, and people start to do Christian things to think that the Europeans are better than the people in America themselves. So, British power is now the most important thing. Nigeria has the most power.

It has been years since Obierika, Okonkwo's friend, visited him. Obierika talks to Okonkwo about everything that happened in Umuofia. Can the white man understand our way of thinking about land when talking? He can not even speak our language. How can he? That is what he says, and our brothers who follow his religion say the same thing. When our brothers turn against us, how do you think we can fight back against them? The white man is brilliant. He was reticent and peaceful when he came to his religion.

We thought he was, in effect, senseless, so we let him stay. Since he has won our siblings, we can never again go about as a family. Achebe's *Things Fall Apart*: "He cuts the things that held us together, and we have fallen to pieces." It seems as though Obierika's statement comes from Achebe. Individuals from different nations have so much control over their property that he is apprehensive. They knew nothing about their language customs that did not prevent them from colonizing their territory. They utilized their peaceful procedures to get the land. They cut the things that held the Nigerian individuals and a blade to split them up.

Then, at that point, We thought he was, essentially, silly, so we let him stay. Since he has won our kin, we can probably go as a family at no point in the future. Achebe's *Things Fall Apart*: "He cuts the things that kept us intact, and we have self-destructed." It appears to be like Obierika's explanation comes from Achebe. People from various countries have a lot of command over their property, uneasy. They did not know anything about their language customs that did not keep them from colonizing their region. They used their quiet methodology to get the land. They cut the things that held the Nigerian people and a sharp edge to separate them. Then, they could be quickly directed over. In this conversation, we will talk about this. As per Achebe, people in Umuofia who have left their kin and gone to Christianity are, in like manner, an issue. They have helped the colonization take care of to go even more quickly. Everything has changed following seven years.

Everything has changed since then. Despite his desire to fight and prevent ruling over land, he has already lost the battle. Mr Brown, a white missionary, is kind to the people and engages them in conversation about their beliefs and way of life, attempting to understand them. Following Mr Brown's death, Reverend James Smith becomes the church's new pastor. Compared to Mr Brown, he is pretty different in several ways. He is extremely strict, and he tends to fight back. As soon as he discovers that the church has been demolished, he informs his supporters that all village leaders, including Okonkwo, should be imprisoned immediately. They must pay a fine to be released.

When people write about colonising Nigeria, they want to show that it happened in real life. They also want to show how British colonisers used scientific theories, like "Darwin's Evolution" theory, to show that Europeans were better than Africans because of Darwin's Evolution theory. So, they should control and rule them, and they should also colonise the land in the name of civilization. After the leaders are freed at the end of the book, Okonkwo and other clan members meet one day. Five courts came out of nowhere. Messengers come and take it apart. Okonkwo, one of the messengers, has been killed.

The other one has not. Men in the room disagree. : "It was him. Okonkwo stood there and looked at the dead man. She did not come to the war. Because they let the other person do it, he knew. Messengers run away. They had broken into the house. Instead of action, there is a lot of noise. He sensed that he was afraid. In the commotion, he heard people asking, "Why?" : "Did he do that?" Things fall apart in Chinua Achebe's book; *Things Fall Apart*. People do not follow Okonkwo or fight with him. against the British people. If things do not change soon, this society will fall apart. It is impossible to get back to where it was before.

Okonkwo's heart breaks, and he feels guilty. Okonkwo kills himself for these reasons. When the district commissioner arrives to arrest Okonkwo, he finds him dead. Okonkwo's suicide reveals a psychologically disturbed Nigerian society, and his death shows a societal breakdown. The result is the extinction of Nigerian cultures.

3. COLONIALISM IN ACHEBE'S THINGS FALL APART

Is the white man acquainted with our property customs? 'How might he, considering he does not communicate in our language?' However, he guarantees that our organizations are off-base, as do our siblings who have changed to his religion. What do you figure we will do since our siblings have turned on us? The white man is especially keen. With his confidence, he showed up unobtrusively and calmly. We were entertained by his mistake and welcomed him to remain. Since he has won our siblings, we can never again go about as a faction. He cut off the bonds that kept us intact. "We have broken." (Emenyonu, 1990). Colonizers, as indicated by Emenyonu (1990), broke the principles that administered Igbo society socially, socially, strictly, and in numerous different regions. Besides, the Christian teachers laid out among the Igbo came to dismiss the Igbo populace from their past

ways, strict beliefs, and perspectives, not through conviction but rather the consistent power of a prominent authoritative opinion. Locale Officers (Commissioners), otherwise called frontier managers, showed up to colonize and get Igbo domains for the British Government.

The rise of the white man and his administration broke this old-fashioned custom, and a wild fight resulted between the new and the mould removal. The white man laid out his court, which the District Commissioner administered. The District Commissioners were requested to have passed judgment on cases in obliviousness' since they were outsiders new to individual traditions, especially inland debates. In addition, the commissioners chastised Igbo society. As a result of the arrival of the white man and government, this long-standing custom was shattered, and bloody conflict erupted. The District Commissioner oversaw the court established by the white man. Due to their lack of knowledge of local businesses, the District Commissioners were ordered to 'judge cases in ignorance' because they were foreigners. They set new rules for Igbo society to follow and chastised their cultural practices. A significant blow to Igbo culture and religion came from accepting these practices by some people. Those who disobeyed the rules were also flogged or hanged by the commissioners. (Emenyonu, 1990)

Mahbulul Alam argues in his essay that "Before the arrival of colonial power, the people of Umuofia lived in communal agreement within an organic society that was economically, culturally, politically, and religiously stable." The novel's title reflects this assertion—things are no longer in order; colonialism has destabilised them. However, colonial rule transforms social stability into anarchy and disintegration. Before expansionism, individuals in Igbo land were occupied with different social exercises unafraid. Nonetheless, imperialism mediates and forces limitations on these exhibitions.

Colonialism 'depletes' the Igbo of 'embodiment. Okonkwo addresses the quintessence of Umuofia; his self-destruction, which is additionally a frontier impact, addresses the embodiment of Umuofia's self-destruction. Expansionism 'annihilates' the native individuals' 'exceptional potential outcomes. Okonkwo exemplifies the remarkable chance that is stifled by his self-destruction. Okonkwo exemplifies the strong voices' that Cesaire affirms are stifled in interminability' by pilgrim power". (Alam 2014). "The pioneer aces carry an assortment of belief systems and ways of thinking about human relations, like independence and Marxism," Ezenweke and Nwadior announced. In African relationship theory, an individual is generally characterized as 'being with' or 'having a place with'.

Nonetheless, Western thinking accentuates the human individual's condition as 'a being for itself.' As an outcome, we perceive that we have arrived at this resolution through their endeavours. The white man employs power in Igbo society. Generally, Nigerian culture has changed. For instance, the colonisers' independence philosophy motivated them to attack and demolish the solidarity; in the Igbo community, connections and affiliations are fundamental. For example, Okonkwo and Okonkwo's relationship and his son (Nwoye) had undergone a complete transformation when Oberika enquired about Nwoye. "I do not know," Nwoye replied to Okonkwo. "Christian colonisers were not my father" The primary cause of these individual shifts in behaviour is Igbo culture. (Alam et al., 2014)

The final survivor is Okonkwo. However, his real name does have a beef with each of them. He was irritated by colonial power and the "flow" of his people. Because of this, most of his friends have been killed or imprisoned. Consequently, he has become the last jingoist.

On the other hand, The Guardian was motivated to commit suicide by the British Commissioners' lack of knowledge of his people. Do not allow yourself to be humiliated. (Nimer, 2016)

4. CONCLUSIONS

Chinua Achebe was born and raised in Nigeria under British rule. Significant social and cultural changes have taken place in Nigeria. Achebe wanted to show how colonialism shattered the identities of Nigerian society and raise awareness of it among all people, particularly Africans and Europeans, by illustrating the history of Nigerian society to all people. The result was the 1958 publication of *Things Fall Apart*. There have been some literary criticisms of the novel, particularly regarding one of its central themes, colonialism. Achebe's feelings about colonialism are evident throughout the novel, despite differing opinions. He is enraged by the loss of his society when the British invaded and colonised their lands using covert methods. Showing doubts about Islam and enticing people to accept Christianity were the two strategies they used to influence Nigerians' minds. In the name of civilization, they built churches, schools, courts, and hospitals. These people gradually assimilated Nigerian traditions and cultures with their European ones. Ending the novel, the protagonist commits suicide, illustrating the demise of society. The death of the protagonist represents the demise of Nigerian society.

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