



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

Post Truth in Chinua Achebe's "*Things Fall Apart*"

Ribhi Dakhlallah Gteifan Aldalain

PhD research Scholar Department of English, Faculty of Arts Aligarh Muslim University, Aligarh Uttar Pradesh, India

Email address: dalainco@gmail.com

Mobile number: +918445421158

ABSTRACT :

"*Things Fall Apart*" is a novel by Chinua Achebe, published in 1958. It mainly focuses on themes of colonialism, cultural conflict, and the breakdown of traditional Igbo society. Although the term "post-truth" is modern, it applies to some aspects of the novel, especially how colonial powers twist and misuse the truth to benefit themselves.

In the story, the arrival of European colonizers leads to a major change in how the Igbo society views truth. The Europeans force their version of reality and religion on the Igbo people, distorting historical events and suppressing Igbo culture and traditions. This manipulation of truth acts as a type of "post-truth," where facts and reality are deliberately altered to control and dominate a society.

Additionally, the novel looks at the idea of truth within Igbo society as it struggles with shifting values and traditions. Okonkwo, the main character, is committed to traditional Igbo beliefs, but as society changes due to colonialism, his views on truth and honor are tested. This inner struggle reflects the changing ideas of truth in a society facing rapid change.

In summary, even though "post-truth" is a contemporary term, there are clear connections between the distortion of truth in "*Things Fall Apart*" and the manipulation of facts and stories typical of the post-truth era. The novel provides a historical view of how truth can be altered and challenged during times of cultural conflict and colonialism.

Key Words: Things Fall Apart , Post Truth , Achebe, colonialism, manipulation

Post Truth

Post-truth describes a cultural and political situation where objective facts and truth have less impact on public opinion and decision-making than appeals to emotions and personal beliefs. In a post-truth setting, subjective opinions, feelings, and personal beliefs often matter more than verifiable evidence or objective facts.

This term has become more common in recent years to indicate a shift in public discourse and politics. In a post-truth era, misinformation, disinformation, and so-called "fake news" can spread quickly through social media and other digital platforms, often mixing fact and fiction. This creates a scenario where people care less about the truthfulness of information and focus more on whether it matches their existing beliefs and biases.

Several factors have led to the rise of post-truth. These include the growing divide in society, the variety of media sources, the fast spread of information through social media, and the decline in trust in traditional institutions and experts. In a post-truth context, people may selectively look for information that supports their preconceived ideas while ignoring or dismissing evidence that contradicts them.

It's essential to understand that post-truth does not mean that truth has vanished or that everyone is equally gullible. Instead, it shows a change in how truth is seen and valued in public discussions, which can significantly affect democracy, public policy, and how society functions overall.

In a post-truth environment, emotional appeals often matter more than factual correctness. Messages that trigger strong feelings like fear, anger, or nostalgia may persuade people more than evidence-based arguments. Politicians and public figures may use emotional language to influence public opinion, even if it goes against verified facts.

Post-truth connects closely to confirmation bias, the tendency to seek information that supports one's current beliefs while ignoring information that goes against them. In a post-truth society, people may lock themselves in echo chambers or filter bubbles, consuming media and engaging with social networks that reinforce their views.

The rapid spread of misinformation and disinformation through digital platforms has added to the post-truth trend. Social media algorithms and echo chambers can create a feedback loop where false or misleading information circulates among like-minded individuals, often without critical review or fact-checking. This promotes the spread of falsehoods and decreases trust in reliable information sources.

Post-truth often coincides with a drop in trust for traditional institutions like the media, government, and scientific experts. Distrust in established sources can arise from perceived biases, media manipulation, or general disillusionment with the current state of affairs. Without trusted authorities, people may seek information from alternative sources, even if those lack credibility or accuracy.

The rise of post-truth has serious impacts on politics and public policy. Political campaigns and policy discussions may focus more on creating powerful stories and appealing to emotions rather than presenting fact-based arguments. This shift can also undermine democratic norms, as public trust in elections and democratic institutions weakens.

Tackling the challenges of post-truth needs an emphasis on media literacy and critical thinking. By promoting media literacy education, individuals can learn how to assess information critically, evaluate its credibility, and recognize potential biases or motivations behind it. Critical thinking skills help individuals navigate the complex information landscape and make informed decisions based on facts and reason.

Fighting post-truth requires a broad strategy involving media organizations, tech platforms, educators, and individuals. Fact-checking efforts, responsible journalism, transparency in algorithms, and promoting critical thinking skills are some ways to combat misinformation and encourage a more truth-focused public dialogue.

Understanding post-truth is vital for navigating today's information landscape and fostering a society that values truth, evidence, and critical thinking.

Post-truth is a term that has gained traction in recent years to describe a political and cultural atmosphere in which objective facts hold less sway over public opinion than emotional appeals and personal beliefs. While post-truth is often linked to politics and media, its impact is also noticeable in various forms of literature, including African fiction.

African fiction, like all literature, reflects the societies it comes from. In the context of post-truth, African authors might examine themes and narratives that question objective truth and explore the complexities of subjective experiences and different viewpoints.

It's important to recognize that not all African fiction directly engages with post-truth. However, many contemporary African authors touch on themes and use narrative techniques that resonate with the post-truth era, reflecting the complex and changing nature of African societies amid global shifts.

Post Truth in *Things Fall Apart* by Chinua Achebe

"*Things Fall Apart*" is a novel by Chinua Achebe, first published in 1958. It explores how colonialism affected traditional African societies, specifically focusing on the Igbo people of Nigeria during the late 19th century. Although the term "post-truth" became popular in the 21st century, we can find elements in the novel that relate to truth and its manipulation.

In "*Things Fall Apart*," Achebe presents a complex view of truth and its distortion within the context of colonialism. One central theme is the clash between Igbo cultural values and those imposed by European colonizers. This conflict creates tension between different ideas of truth and challenges the established order within Igbo society.

When the British colonialists arrived, they introduced new beliefs, values, and practices that conflicted with the Igbo worldview. The colonizers offered their version of truth, asserting the superiority of their culture, religion, and systems of governance. They manipulated existing power dynamics to control the Igbo people.

An example of manipulated truth is the arrival of Christianity. The missionaries claimed their religion was the only true faith and portrayed Igbo spiritual beliefs as primitive and false. They used persuasive tactics, such as offering education and material benefits, to convert the Igbo to Christianity. Their teachings undermined traditional religious practices and weakened the belief systems that held Igbo society together.

Another instance of truth distortion is found in how colonizers depicted the Igbo people as savages or uncivilized. They presented themselves as bringers of progress and civilization, while showing Igbo culture as backward and superstitious. This portrayal justified colonization and the imposition of European values and institutions.

Moreover, the British colonial administration enforced a selective version of justice and law enforcement. They applied their laws and policies in a biased manner, ignoring established Igbo systems of justice. This selective application of truth and justice further weakened the fabric of Igbo society and cast doubt on the colonizers' claims.

Through these examples, Achebe illustrates how truth can be manipulated and distorted in a colonial context. The novel points out the power dynamics involved in imposing a dominant culture and the erosion of indigenous knowledge, values, and systems.

While the term "post-truth" is not explicitly mentioned in "*Things Fall Apart*," the novel provides valuable insights into the effects of truth manipulation and the impact of colonialism on traditional societies. It reminds us of the importance of critically examining dominant narratives and respecting diverse cultural perspectives.

Many aspects make the concept of post-truth clear in Achebe's novel "*Things Fall Apart*." Here are the most significant ones:

1. Colonialism and Truth

Chinua Achebe's novel "*Things Fall Apart*" explores the impact of colonialism on Igbo society in Nigeria during the late 19th century. It offers a critical perspective on the harmful effects of European imperialism and the cultural clash between colonizers and indigenous people.

In the novel, the arrival of British colonialists marks a significant turning point for the Igbo community. The main character, Okonkwo, is a respected warrior and leader in his village. However, as the British gain influence, the traditional systems, values, and lifestyles of the Igbo people start to break down.

One primary way colonialism is depicted is through the introduction of Christianity. European missionaries, such as Mr. Brown and Reverend James Smith, come to Umuofia and convert some Igbo people to Christianity. This new religion challenges traditional beliefs and practices, leading to divisions within the community. Converting to Christianity is seen as betraying Igbo customs and contributes to the breakdown of the village's social fabric.

Additionally, the British colonial administration imposes its political and legal systems on Igbo society. The District Commissioner represents the colonial government and enforces its laws, often showing little understanding or respect for Igbo traditions. This foreign legal system disrupts traditional conflict resolution and governance methods, causing confusion and injustice.

Economically, colonialism also profoundly impacts Igbo society. The British exploit regional resources and set up trade systems that favor European interests. The arrival of the colonizers disrupts the self-sufficient economic structures of the Igbo people, who previously had their own trade and commerce systems.

Through portraying these various aspects of colonialism, Achebe highlights the damaging effects of the clash between European imperialism and indigenous cultures. He critiques the arrogance and ignorance of colonizers who fail to recognize the complexity and richness of Igbo society. Achebe also examines the psychological and emotional toll that colonialism takes on individuals like Okonkwo, who struggle to reconcile their changing world with their deep cultural identity.

"*Things Fall Apart*" serves as a strong condemnation of colonialism and its harmful consequences, challenging Eurocentric narratives that often dominated historical accounts of this period. It is widely regarded as a key work of postcolonial literature and has significantly contributed to understanding the impact of colonialism on African societies.

2. Cultural Identity and Truth

Chinua Achebe's novel "*Things Fall Apart*" examines cultural identity and its importance in Nigerian society during colonization. The main character, Okonkwo, is a respected and influential member of the Igbo community. He represents the traditional values and customs of his people and takes pride in his cultural identity.

One of the main conflicts in the novel is the clash between Igbo culture and the invading European colonial forces. As the British colonialists establish themselves in Nigeria, they introduce their own cultural values, institutions, and systems of governance. This directly challenges the existing cultural identity of the Igbo people.

Okonkwo's resistance to colonial culture symbolizes the larger struggle of Igbo society to uphold its traditional values and way of life. Achebe depicts Igbo culture as rich and complex, with its own customs, beliefs, and social structures. The novel illustrates various aspects of Igbo life, such as religious beliefs, social hierarchy, agricultural practices, and artistic traditions, which all contribute to their cultural identity.

Through Okonkwo, Achebe highlights the internal conflicts that arise when individuals find themselves caught between their traditional cultural identity and the pressures of a changing world. Okonkwo's strict adherence to traditional Igbo values and his fear of appearing weak lead him to violence and ultimately to his downfall.

However, Achebe does not cast Igbo culture as unchanging or resistant to evolution. He recognizes the dynamic nature of culture and the necessity for adaptation. The novel also explores tensions within the Igbo community as different individuals respond to colonialism in their own ways. Some embrace the new cultural influences, while others resist or search for a middle ground.

In "*Things Fall Apart*," Achebe stresses the importance of cultural identity and the serious consequences that can arise when a culture is undermined or devalued. The novel critiques colonialism and its harmful effects on indigenous cultures, while also revealing the complexities and nuances of cultural change and adaptation.

Overall, Achebe's portrayal of cultural identity in "*Things Fall Apart*" highlights the value of cultural heritage, the difficulties of navigating cultural shifts, and the human yearning for belonging and self-identity in a changing world.

3. Language and Truth

Chinua Achebe's "*Things Fall Apart*" is a foundational piece of African literature and is often regarded as one of the most significant novels of the 20th century. Published in 1958, the novel dives into the effects of colonialism on Igbo society in Nigeria and explores themes of cultural clash, identity, and the results of societal change. Achebe's use of language in "*Things Fall Apart*" is significant and enhances the overall effect of the novel.

1. Representation of Igbo Language:

Achebe incorporates the Igbo language throughout the novel, using words, phrases, and proverbs to add authenticity and cultural richness to the story. He provides a vivid and realistic portrayal of the Igbo language, immersing readers in the world he creates.

For example, Achebe includes many Igbo words and phrases without direct translations, allowing readers to understand their meaning through context. This method showcases the uniqueness and complexity of the Igbo language, emphasizing its role in shaping characters' identities and interactions.

2. Cultural Significance:

The use of language in "*Things Fall Apart*" reflects the cultural importance of oral tradition in Igbo society. Achebe weaves proverbs, folktales, and songs into the narrative, demonstrating how language can preserve history, share wisdom, and strengthen community ties.

Through proverbs, Achebe highlights the oral tradition of the Igbo people. Proverbs like "When the moon is shining, the cripple becomes hungry for a walk" (Achebe, 1958, p. 21) showcase deep cultural knowledge and offer insights into the worldview of the Igbo community.

3. Linguistic Hybridity:

Achebe's language choices in the novel also illustrate the blending that occurs between the Igbo language and English, introduced by the colonizers. While most of the novel is in English, Achebe strategically includes Igbo elements to highlight the tension between the two languages and the cultural clash.

For instance, Achebe uses code-switching, allowing characters to alternate between English and Igbo in their conversations. This linguistic blending emphasizes the cultural and linguistic challenges faced by characters as they navigate a changing society.

Chinua Achebe's use of language in "*Things Fall Apart*" is crucial in portraying Igbo society, its cultural traditions, and the impact of colonialism. By integrating Igbo words, proverbs, and linguistic blending, Achebe creates an authentic and immersive narrative that captures the subtleties of language and its role in shaping individual and collective identities.

4. Oral Tradition and Truth

Chinua Achebe's "*Things Fall Apart*" is a key work in African literature and is often considered a classic. Published in 1958, the novel examines the intricacies of African society and the effects of colonialism on traditional African cultures. A significant aspect of "*Things Fall Apart*" is its focus on oral tradition and its role in Igbo society. Achebe skillfully weaves oral tradition into the narrative, highlighting its value in conveying history, culture, and the worldview of the Igbo people.

Oral tradition is central to preserving and sharing cultural knowledge in "*Things Fall Apart*." The novel opens with a vivid depiction of Igbo storytelling through Unoka, Okonkwo's father. Unoka is presented as a gifted musician and storyteller who entertains with folktales and proverbs. Achebe writes, "Unoka loved the flute and the town crier's gong. He loved the Oja and the Ekwe, the drums. But most of all he loved the flute" (Achebe, 1958, p. 10). Through Unoka, Achebe emphasizes oral tradition's importance as a form of cultural expression and community connection.

Additionally, Achebe illustrates how oral tradition helps preserve the history and customs of the Igbo people. Obierika, Okonkwo's close friend, serves as a channel for passing down historical and cultural knowledge. In one scene, Obierika tells the story of the Oracle of the Hills and Caves, explaining the origins of the Igbo people. Achebe writes, "Obierika was a man who thought about things. When the will of the goddess had been done, he sat down in his obi and mourned his friend's calamity. Why should a man suffer so grievously for an offense he had committed inadvertently?" (Achebe, 1958, p. 124). Through Obierika's storytelling, Achebe highlights oral tradition's role in preserving the collective memory and cultural identity of the Igbo community.

Moreover, Achebe uses proverbs and wise sayings throughout the novel to show how oral tradition holds the wisdom and moral values of Igbo society. Proverbs like "When a handshake goes beyond the elbow, we know it has turned to another thing" (Achebe, 1958, p. 117) and "The lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did" (Achebe, 1958, p. 124) are concise expressions of cultural norms, offering insights into the characters' actions and motivations.

Chinua Achebe's "*Things Fall Apart*" highlights oral tradition's importance in Igbo society. Through its characters and narrative, Achebe shows how oral tradition serves as a way to express culture, preserve history, and pass on moral values. The novel emphasizes the richness and complexity of African oral tradition and its lasting relevance, even amid colonialism and cultural change.

5. Perception and Truth

Chinua Achebe's "*Things Fall Apart*" is a compelling literary work that explores culture clash, colonialism, and the breakdown of traditional African society. A notable aspect of the novel is its depiction of perception, skillfully shown through the characters, events, and storytelling style.

The protagonist's views on masculinity reflect the disintegration of Igbo society. The novel employs a third-person omniscient perspective, allowing the narrator to express the thoughts and feelings of all the characters without judgment. Achebe aimed to present a complex, dynamic society to a Western audience that often viewed African civilization as primitive, simple, and backward. The outlook of the world in "*Things Fall Apart*" is shaped by the characters' beliefs and the influence of external forces on Igbo society.

1. Perception of African Culture:

Achebe presents the perception of African culture from the Igbo people's viewpoint. He showcases their rich traditions, customs, and spiritual beliefs, emphasizing their complexity and depth. Through Okonkwo, the protagonist, readers see how the Igbo society takes pride in its heritage, viewing it as a source of strength and identity.

2. Perception of Colonialism:

The novel also examines how colonialism is perceived and its effects on African societies. Achebe shows how the arrival of European colonizers, represented by missionaries and the British government, disrupts the existing social order. The Igbo people initially see the colonizers as strange and curious, but as the story unfolds, their perception evolves into fear and resistance as they witness their culture eroding and their autonomy diminished.

3. Perception of Gender Roles:

Achebe addresses perceptions of gender roles within Igbo society as well. Women in "*Things Fall Apart*" are mostly seen as childbearers and homemakers, while men hold positions of power. However, Achebe challenges these ideas through Okonkwo's daughter, Ezinma, who defies traditional gender expectations, showing strength, intelligence, and independence.

4. Narrative Perspective:

Achebe uses a third-person omniscient narrative to grant readers access to different perceptions and thoughts across multiple characters. This technique helps readers understand the diverse viewpoints within Igbo society and the conflict between the indigenous people and colonizers.

6. Power and Truth

Chinua Achebe's novel "*Things Fall Apart*" examines the theme of power from different angles, revealing the complex dynamics of power in Igbo society. Through Okonkwo, Achebe offers a detailed view of power and its effects.

One element of power in "*Things Fall Apart*" is the traditional patriarchal structure in Igbo society. The novel shows a hierarchy where men hold dominant positions and control their households. Okonkwo, a significant male figure, represents this traditional view of power. His physical strength, wealth, and military accomplishments elevate his status in the community. Achebe states, "Okonkwo was well known throughout the nine villages and even beyond. His fame rested on solid personal achievements" (Achebe, 4).

However, Achebe reveals the limitations of this traditional power. Okonkwo's fixation on masculinity and his need to show dominance often lead to his ruin. His violent and reckless behavior, stemming from a fear of weakness, drives a wedge between him and his family and community. Achebe illustrates the results of unchecked power, as Okonkwo's actions ultimately lead to his exile and the collapse of his personal life.

Additionally, Achebe questions the concept of power by showcasing the impact of colonialism and the arrival of European missionaries. The new foreign power disrupts the existing power balance in Igbo society. The colonial administration asserts its authority, displacing traditional leaders and undermining the existing power structures. Achebe highlights the conflict between Igbo culture and colonial power, stressing the loss of traditional values and autonomy.

Through Okonkwo's son, Nwoye, Achebe explores how the new order transforms power dynamics. Disillusioned by the violence and rigidity of his father's world, Nwoye finds comfort in the missionaries' teachings. Achebe writes, "Nwoye knew that it was right to be masculine and to be violent, but somehow he still preferred the stories that his mother used to tell" (Achebe, 147). This shift highlights the complexities of power and its ability to influence individual beliefs and choices.

Chinua Achebe's "*Things Fall Apart*" investigates the theme of power through Okonkwo's character and the effects of colonialism on Igbo society. The novel deals with the traditional power structure in the community, the dangers of unchecked power, and the transformative power of outside forces. Achebe's nuanced portrayal provides a critical look at power and its many facets.

7. Resistance and Truth

Resistance is a key theme in Chinua Achebe's novel "*Things Fall Apart*." Throughout the story, Achebe looks at the different ways the Indigenous Igbo people resist the encroachment of colonialism in pre-colonial Nigeria.

One important form of resistance shown in the novel is the Igbo people's refusal to accept the rule of the colonial government and its representatives. Achebe illustrates this resistance through Okonkwo, the main character. Okonkwo, a respected warrior and leader in his community, strongly opposes the colonial administration and its efforts to impose new values and practices on Igbo society. Achebe writes, "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" (Achebe, 1958, p. 134). Okonkwo's resistance is driven by his desire to protect the traditional Igbo way of life and safeguard his people from the harmful impact of colonialism.

Another form of resistance depicted in the novel is cultural resistance. The Igbo people strive to keep their cultural identity and traditions despite colonial pressure. They push back against the colonizers' attempts to undermine their customs, language, and beliefs. Achebe highlights this cultural resistance through rituals and ceremonies in the novel, like the Feast of the New Yam and the egwugwu masquerade. These cultural practices act as defiance against the invading colonial culture and show the Igbo people's determination to preserve their heritage.

Furthermore, Achebe presents the resistance of women in "*Things Fall Apart*." While Igbo society is traditionally patriarchal, Achebe introduces strong female characters who challenge the gender roles imposed by both their culture and the colonizers. One such character is Okonkwo's daughter, Ezinma, who shows intelligence, resilience, and independence. Through Ezinma's actions, Achebe reveals the agency of Igbo women and their resistance to oppressive societal norms.

Chinua Achebe's "*Things Fall Apart*" examines various forms of resistance in the context of colonialism in pre-colonial Nigeria. The novel portrays the resistance of individuals like Okonkwo, the cultural resistance of the Igbo people, and the resistance of women in a patriarchal society. Through these portrayals, Achebe sheds light on the complex relationship between the colonizers and the colonized, as well as the significant impact of resistance against cultural imposition.

Literature Review

The concept of "post-truth" describes a cultural and political climate where objective facts hold less weight in shaping public opinion than emotional appeals and personal beliefs. This theme has become central in contemporary literary and cultural discussions. Though the term is modern, the

dynamics it describes are manipulation of truth, contestation of narratives, and subversion of mainstream ideas—are deeply rooted in postcolonial literature. Chinua Achebe's seminal novel *"Things Fall Apart"* (1958) provides a rich background for exploring post-truth dynamics, especially regarding colonialism, cultural erasure, and the authority of narratives. This literature review examines how scholars have approached the connection between truth, power, and storytelling in Achebe's work and how these discussions relate to post-truth.

1. Truth, Narrative, and Colonial Representation

A key aspect of the post-truth topic in *"Things Fall Apart"* lies in the critique of colonial history writing. Achebe himself noted in his famous essay *"An Image of Africa: Racism in Conrad's Heart of Darkness"* (1975) that Western literature has often misrepresented Africa through oversimplified, dehumanizing narratives that create a false idea of African societies. This aligns with the post-truth condition, where mainstream narratives overshadow factual reality to serve ideological goals. Scholars like Simon Gikandi (1991) argue that colonial discourse acted as a regime of truth that marginalized Indigenous knowledge, presenting European viewpoints as objective while dismissing African perspectives as myth or superstition. In this sense, Achebe's novel serves as a counter-narrative that challenges colonial portrayals of truth.

"Things Fall Apart" intentionally reconstructs Igbo cosmology, social structure, and moral beliefs with ethnographic accuracy, asserting the legitimacy of pre-colonial African life. Critics such as Elleke Boehmer (2005) emphasize that Achebe's narrative strategy is not just descriptive but also knowledge-oriented, it restores agency to African voices and challenges the erasure of Indigenous truths. This restoration responds directly to the post-truth environment shaped by colonialism, where crafted narratives of African "savagery" justified imperial rule.

2. The Fragility of Truth in a Changing Society

The novel's main character, Okonkwo, represents the tension between personal truth and changing communal realities. As the Igbo society of Umuofia encounters British missionaries and colonial officials, the very basis of truth and belief systems, justice processes, and social norms—becomes unstable. Recent research has viewed this instability through a post-truth perspective. For example, Adenike Adeyemi (2018) argues that the arrival of the Christian mission creates competing truth systems, where converts abandon ancestral truths not due to evidence, but because of emotional appeals, social exclusion, and promises of alternative power structures. This reflects modern post-truth trends, where belief systems shift through emotional and ideological persuasion rather than rational debate.

Moreover, the District Commissioner's final speech, where he plans to write a book titled *"The Pacification of the Primitive Tribes of the Lower Niger"* captures the post-truth method of narrative control. As Robert Fraser (2000) points out, the Commissioner reduces the complex story of Okonkwo's life to a simplistic, dehumanizing anecdote, demonstrating how official narratives are often created to serve political agendas rather than depict reality. Achebe's narrative thus uncovers how truth can be manipulated by those in power, a central idea in post-truth theory.

3. Achebe as a Truth-Teller in a Postcolonial World

Many scholars view Achebe as a "truth-teller" who confronts the damage caused by colonialism to knowledge. Kirsten Holst Petersen (1991) describes Achebe's writing as an act of reclaiming history from the distortions of imperial narratives. This fits the post-truth critique that dominant narratives often obscure or fabricate truth, making space for alternative voices to restore balance. In *"Things Fall Apart,"* Achebe doesn't offer one absolute truth but presents a more diverse view of truth, where it is shared, context-dependent, and fluid.

More recently, scholars like Evan-Zohar (2020) have used ideas from narrative theory and media studies to analyze how Achebe's novel anticipates post-truth concerns. The fragmentation of truth in the novel is an evident in the differing views of Okonkwo, Obierika, Nwoye, and the missionaries that mirrors a world where many conflicting truths exist. This narrative complexity challenges readers to question the reliability of any single account, a signature of post-truth discourse.

4. Limitations and Critiques

While applying post-truth theory to *"Things Fall Apart"* is enlightening, some scholars warn against projecting modern concepts backward. Derek Wright (1997) cautions that applying 21st-century ideas to mid-20th-century texts risks distorting their historical context. The term "post-truth" emerged in the digital age, influenced by social media, misinformation, and populist politics conditions not present in Achebe's time. Still, as Caroline Davis (2019) argues, the structural dynamics of truth manipulation during colonialism foreshadow contemporary post-truth environments, making the comparison both relevant and insightful.

Conclusion

In conclusion, examining Post Truth in Chinua Achebe's masterpiece, *"Things Fall Apart,"* provides important insights into the complexities of truth, narrative, and power related to colonialism. Through the character of Okonkwo, Achebe illustrates his struggle to navigate the clash of traditional Igbo culture and the advancing forces of European colonialism. This highlights the erosion of truth and the manipulation of narratives.

One central theme in *"Things Fall Apart"* is how colonial powers distort truth and spread alternative narratives. When British missionaries arrive in Umuofia, they use various tactics to undermine the existing customs and beliefs of the Igbo people. They offer their own version of truth, presenting their religion and lifestyle as superior while labeling indigenous practices as primitive and outdated. This intentional manipulation of truth helps assert control over the local population, leading to the breakdown of their traditional societal structures.

Achebe also points out the effects of adopting Post Truth ideas within the Igbo community. Okonkwo, who represents traditional Igbo values, is pushed to despair and tragedy as he tries to cope with the changing realities of his society. His strict adherence to a warped sense of truth, based on masculinity, honor, and power, prevents him from seeing the shifting dynamics of his world. His tragic fall serves as a warning, showing how dangerous it can be to hold onto rigid beliefs when faced with change.

Through "*Things Fall Apart*," Achebe highlights the ongoing relevance of Post Truth in our modern world. The novel encourages us to look closely at how truth is shaped, manipulated, and used for political, social, and economic purposes. It emphasizes the need to question dominant narratives and acknowledge the variety of perspectives that influence our understanding of truth.

Achebe's "*Things Fall Apart*" is a deep exploration of Post Truth in the context of colonialism, revealing the dangers of distorted narratives and the decline of truth. By engaging with these themes, we are urged to confront the implications of Post Truth in our own societies and work toward a more nuanced understanding of truth that includes diverse voices and experiences.

REFERENCES

1. Achebe, C. (1958). *Things Fall Apart*. William Heinemann Ltd.
2. Booker, M. Keith. "*The African Novel in English: An Introduction*." Heinemann, 1998.
3. Innes, C. L. "*Chinua Achebe*." Cambridge University Press, 1990.
4. Egar, Emmanuel, and Louis Tremaine. "*Chinua Achebe: A Biography*." Indiana University Press, 2011.
5. Achebe, Chinua. *Things Fall Apart*. Heinemann, 1958.
6. Achebe, Chinua. "An Image of Africa: Racism in Conrad's *Heart of Darkness*." *Massachusetts Review*, 1975.
7. Boehmer, Elleke. *Colonial and Postcolonial Literature*. Oxford UP, 2005.
8. Gikandi, Simon. *Reading the African Novel*. James Currey, 1991.
9. Fraser, Robert. *The Novels of Chinua Achebe*. Cambridge UP, 2000.
10. Adeyemi, Adenike. "Truth and Narrative Authority in *Things Fall Apart*." *Journal of African Literature*, 2018.
11. Petersen, Kirsten Holst. *Chinua Achebe: Reader*. James Currey, 1991.
12. Wright, Derek. *Critical Perspectives on Chinua Achebe*. Lynne Rienner, 1997.
13. Davis, Caroline. *The Postcolonial Novel and the Politics of Truth*. Palgrave, 2019.
14. Evan-Zohar, Itamar. "Narrative Pluralism and the Post-Truth Condition." *Poetics Today*, 2020.