

**THE EFFECTS OF CULTURAL COLONIALISM  
ON THE IBO SOCIETY IN CHINUA ACHEBE'S  
*THINGS FALL APART***

**THESIS**

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HUMANITIES AND CULTURE FACULTY  
THE STATE ISLAMIC UNIVERSITY OF MALANG**

**2008**

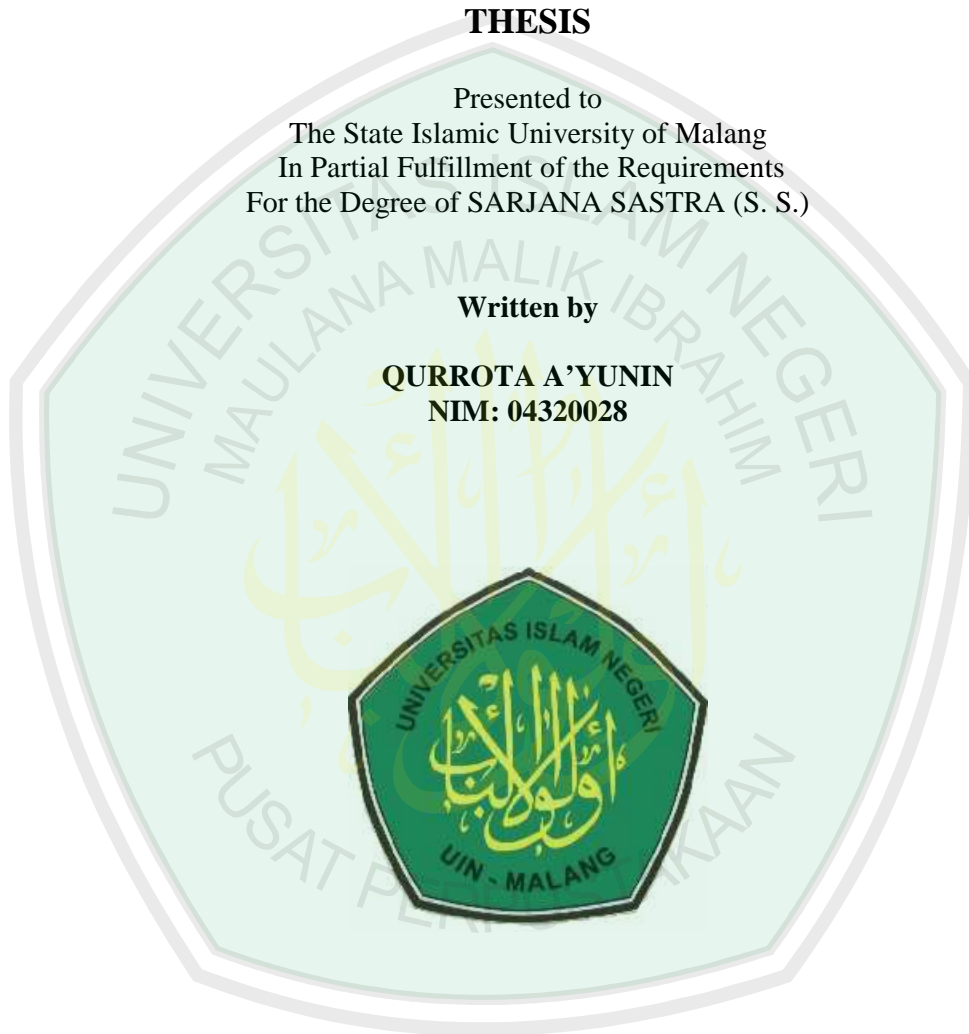
**THE EFFECTS OF CULTURAL COLONIALISM  
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*THINGS FALL APART***

**THESIS**

Presented to  
The State Islamic University of Malang  
In Partial Fulfillment of the Requirements  
For the Degree of SARJANA SASTRA (S. S.)

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THE STATE ISLAMIC UNIVERSITY OF MALANG**

**2008**

## APPROVAL SHEET

This is to certify that Sarjana Thesis of Qurrota A'yunin entitled *The Effects of Cultural Colonialism on the Ibo Society in Chinua Achebe's Things Fall Apart* has been approved by the thesis advisor for further approval by the Board of Examiners.

Malang, September 18<sup>th</sup>, 2008

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Malang, October 15<sup>th</sup>, 2008

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## MOTTO

*Start Your Day with a Smile*

*And be an EZIGBO.....*



## DEDICATION

I dedicate this thesis special for:  
My beloved Mom (Sri Supadmi) and  
my dear Father (Idham Choliq),  
thanks for your praying, support, motivation, and every  
thing you have done for me.  
I cannot give as you have given to me.  
My two little sisters, Lia and Puput,  
Thanks for your support and love.  
I always need your love and care today, tomorrow, and  
then.  
And thanks a lot to my special one who is always there  
when I need, Atha.  
For my true friend, Dea,  
thanks for your advice and support to finish my thesis.  
Thanks for all...

## ACKNOWLEDGMENTS

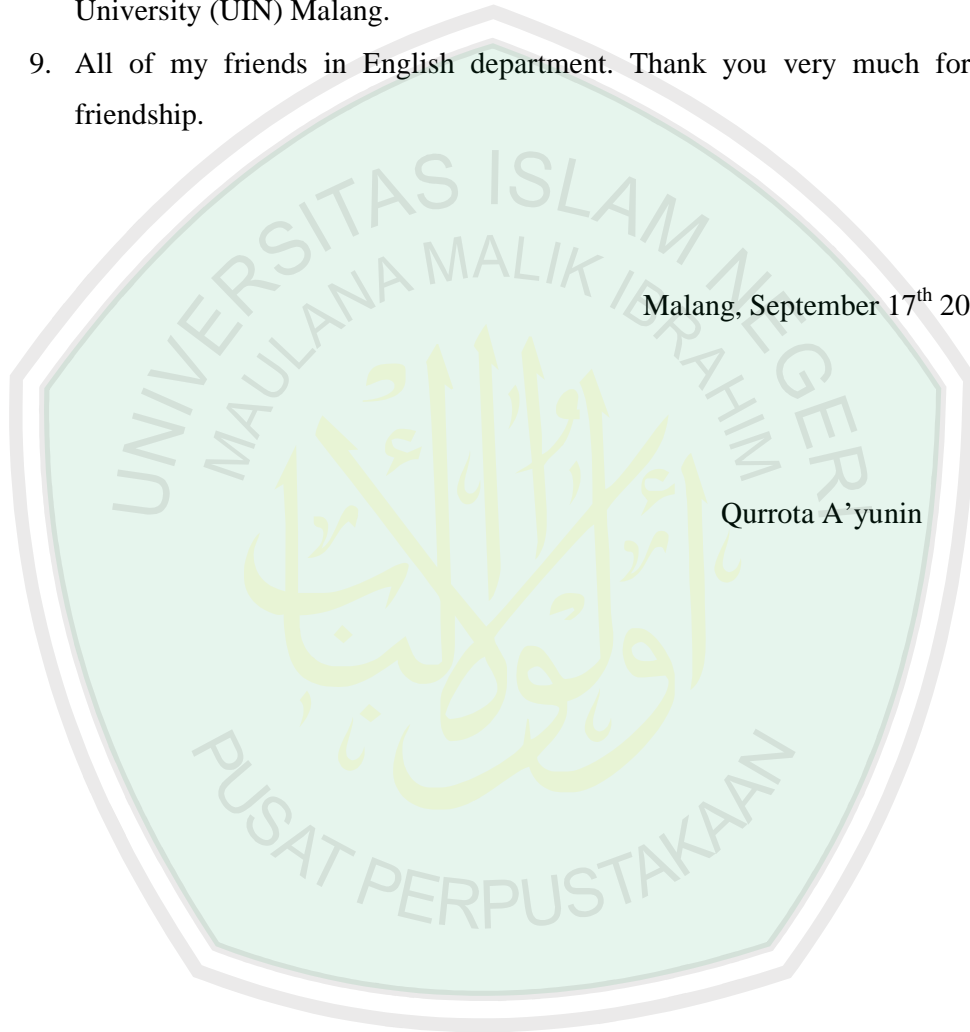
In the name of Allah, the omnipotent and omnipresent, the Lord of the entire world who always gives the best for His human. The Lord of the Universe who gives us brain and feeling to learn everything in this world. One of His blesses is inspiration which is given to the writer, so that the writer can finish this study (thesis) successfully. This thesis is intended to fulfill the requirement to achieve the degree of SARJANA SASTRA in Faculty of Humanities and Culture at The State Islamic University of Malang. Secondly, Sholawat and Salam may always be given to Prophet Muhammad SAW who had shown us the way from the darkness to the lightness, that is, Islam. In completing this thesis entitled *The Effects of Cultural Colonialism on the Ibo Society in Chinua Achebe's Things Fall Apart*, I have many persons who give me their support. Without their supports I would be unable to accomplish it. I convey my sincerely thanks to:

1. The Rector of UIN Malang, Prof. Dr. H. Imam Suprayogo, who has allowed me to conduct the study and research in this university especially in English Letters and Language Department.
2. The Dean of Humanities and Culture Faculty, Dr. Dimjati Achmadin, M. Pd, thanks for your cooperation.
3. My lovely Advisor Sri Muniroch, S. S., M. Hum., who has given me advice, correction and attention, until this thesis is finished successfully.
4. All of beloved lecturers in English Department and all of my teachers, thanks for all your priceless knowledge that was delivered to me.
5. My big lovely family, my two grandmothers, aunts, uncles, cousins, and all the members of my big family. Thanks for your great love and support.
6. My best friends Atik, Lia, Memey, Izna, QARMEN, Reza. Thanks for our friendship start from we were in this university and I hope it will be kept until then.

7. All members of 154 (Sulis, Fitri, Yuzmia, Titik Sweet, Tika, Viva, Vina, nda Rum, mbak Heri). Thanks for every moment that was created when I was there.
8. My friend “Sahabat and sahabati” in PMII UIN Malang especially Rayon Ibnu Aqiel who gave me many values knowledge in my study at State Islamic University (UIN) Malang.
9. All of my friends in English department. Thank you very much for our friendship.

Malang, September 17<sup>th</sup> 2008

Qurrota A'yunin





## ABSTRACT

A'yunin, Qurrota. 2008. *The Effects of Cultural Colonialism on the Ibo Society in Chinua Achebe's Things Fall Apart*. Thesis. Faculty of Humanities and Culture. English Letters and Language Department. The State Islamic University of Malang.

Advisor : Sri Muniroch, S. S, M. Hum

Key Terms : Colonialism, Postcolonialism, Social Organization, Religious System

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Colonization dominates the resources, labor, and markets of the colonial territory, and may impose socio-cultural, religious and linguistic structures on the conquered population. It is essentially a system of direct political, economic and cultural intervention by a powerful country in a weaker one. In other words, colonialism can be meant as a process when one group cannot determine themselves and another group dominates them. The phenomenon of colonization does not happen only in real life but also in written fiction. And this phenomenon clearly described in Chinua Achebe's novel, *Things Fall Apart*. There, he presents to us to have a close and real picture of the past and present African life with all their pains, pleasures and puzzles with immediacy and force.

Related to the phenomenon above, this study is aimed at answering two following questions; the first is how is the Ibo's culture portrayed in *Things Fall Apart*, this question consist of what social organizations that is described on the Ibo society, for instance: marriage and family and what religious practices that is depicted on the Ibo society, such as: submission to the God, offerings, and ritual rites. Next, as the last question is what are the effects of colonialism on the culture of the Ibo society depicted Achebe's novel *Things Fall Apart*.

This research is a literary criticism. And Postcolonial literary criticism can be applied in this study because this study talks about how Ibo undergo the changing of their culture after the British arrival. The data source of this study is the novel *Things Fall Apart* by Chinua Achebe. The data of this study are all sentences in the form of written dialogues, monologues and expression, which are collected from novel *Things Fall Apart*.

After analyzing the data, the writer finds several points about colonialism. They are: the changing Ibo's culture on the Ibo personal and Ibo society after the British arrival. The unique and bizarre of Ibo on their culture change because they cannot keep it as well as their ancestor. As the result, their cultures fall apart.

The changing on the Ibo's culture in many sides and the effects that are received by Ibo society commonly and for personal Ibo especially can be found in this novel, *Things Fall Apart*. Finally, the writer hopes that this study can give a new contribution to the readers, especially the students who are interested in postcolonial discourse. Furthermore, it is hoped for further writers to conduct the research, which not only focuses on reflection of colonization but also on the other aspect of postcolonial.

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Novel is part of literature and one of the literary works and someone who cares about the world around them tries to reflect it as a documentary picture of life. Most of novels are concerned with ordinary people and their problems in the societies in which they find themselves. Moreover, novel also tells the story whether it happens today, later or in the past. By reading a novel, people not only know the information about the events that have happened but also they will understand about what the impacts that will influence to their idea of reality and history (Peck, 1986: 102-103). Furthermore, related with the explanation before, the writer will use a literary work especially a novel written by Chinua Achebe entitle *Things Fall Apart*, which is produced in the past when colonization happen in his country at that time. Moreover, to make this study more specific, the writer only takes the colonialism mainly on the culture of Ibo society. And Postcolonial literary criticism as a theory to analyze the legacy of colonizer that has been left in Ibo's society will be appropriate with this study.

The post-colonial theorists, Ashcroft, Griffiths, and Tiffin in their book *The Postcolonial Studies Reader* (2003: 10-13) stated that even though Postcolonial literary criticism has many sides to investigate like politics, ideology, religion, education, identity, culture, ethnicity, language and so on.

There is one thing that makes all the sides together, that is, the similar history of colonialism. In other words, Postcolonialism in this case can help to re-bring the unity and authority of society who undergo the colonialism process. Furthermore, it focuses particularly on the way in which literature by the colonialism of culture distorts the experiences and realities, and inscribes the inferiority of the colonized people on literature by colonizing people that attempt to articulate their identity and reclaim their past in the face of that past's inevitable otherness.

Related to the explanation before, here the writer presents Chinua Achebe as one of Nigerian novelists. His first novel, *Things Fall Apart*, is an early narrative about the European colonization of Africa told from the point of view of the colonized people. Achebe takes the title for his novel from a line in a classic Western modernist poem "The Second Coming" by the Irish poet William Butler Yeats (1865-1939). As an Nigerian novelist who his ancestor believe in spirit and something occult, Achebe sees that Yeats attracts to the spiritual and occult world and explain human experience. And his poem entitled "The Second Coming" gives Achebe inspiration to produce a novel that is given title *Things Fall Apart*. This novel was published in 1958, recounts about the life of the warrior Okonkwo and describes the arrival of white missionaries to his Ibo village. Furthermore, the story tells about the effect of the arrival of white missionaries on African life and society at the end of the nineteenth century. Achebe writes his own history of colonization in order to present a perspective different from those taught in the Western literary and historical traditions. He also intensely presents the stereotype of

Africa as an undifferentiated primitive land. Throughout the novel, he shows how African cultures vary among themselves and how they change over time. Additionally, Achebe's novels let us have a close and real picture of the past and present African life with all their pains, pleasures and puzzles with immediacy and force (V. Rao, 2007: 1)

Based on website [http://en.wikipedia.org/wiki/Things\\_Fall\\_Apart](http://en.wikipedia.org/wiki/Things_Fall_Apart), the article entitled *My Own Little Reading Room Things Fall Apart* written by Gautami, the writer gets more information about *Things Fall Apart*. There, Gautami stated that *Things Fall Apart* as one of the colonization novels and focuses on Nigeria's early experience with colonialism, from first contact with the British to widespread British administration. Its most striking feature is to create a complex and sympathetic portrait of a traditional village culture in Africa. Achebe, the author, tries not only to inform the outside world about Ibo cultural traditions, but also to remind his own people of their past and to assert that it has much of values. In addition, in his novel, Achebe describes the Ibo cultural traditions which maintain a certain objectivity that allows him to criticize aspects of both colonial and indigenous society. Here, Achebe wants to show the process of dispelling stereotypes of traditional African culture and touch on some of the most universal issues that face any society.

Furthermore, Uchendu (1965: 51) also gives information about *Things Fall Apart*. There, the writer knows that *Things Fall Apart* is a milestone in African literature. The events of the novel unfold around the turn of the 20<sup>th</sup> century. The majority of the story takes place in the fictional village of Umuofia, located west of the actual Onitsha, on the east bank of the Niger

River in Nigeria. The description is similar to that of Achebe's birthplace of Ogidi, where Ibo-speaking people live together in groups of independent villages ruled by titled elders. The customs described in the novel mirror those of the actual Onitsha people, who live near Ogidi, and with whom Achebe is familiar.

The British arrival to colonize the culture particularly on the social organization and religious system of Ibo society in Africa is one of the reasons why the writer decides to analyze this novel. Then another reason is the effects that are got by Ibo society from colonization in their culture. Based on the explanation about *Things Fall Apart* and the writer's reasons, it can be concluded that there is colonization in the novel *Things Fall Apart* written by Chinua Achebe. And Postcolonial Literary Criticism will help the writer to look on and know about the effects of colonization in this novel.

Related to this study, there is scientific writing that had been made by English Letters and Language Department student of the State Islamic University of Malang that appropriates in this area. Agus Maimun Zubir (2005) studied the colonization that is reflected in Daniel Defoe's novel. In his thesis entitled *A Postcolonial Analysis on the Novel "Robinson Crusoe" by Daniel Defoe*, he focuses on the major character as the major colonizer. He describes that hegemony of Robinson Crusoe is huge. Therefore, he can determine everything around him in order to be appropriate for his business. There are many ways to dominate "silent other" that are used by the major character, Robinson Crusoe. In addition, Risna Budi Cahyati, the student of the State University of Malang, presents another study entitled *The Influences*

*Of The British Colonialism On The Religious Life Of The Ibo Community As Described In Chinua Achebe's Things Fall Apart.* Her thesis focuses on the effects of British colonialism particularly in their religion. She explains that before colonization Ibo community believe in more than one God, polytheism. And after British come and bring their new religion, Christians, Ibo community belief in one God, monotheism. Different from Zubir and Cahyati's study, here the writer wants to analyze about the colonialism effects particularly on the culture of the Ibo society. Here, the writer presents the social organizations and religious practices on the Ibo society. In addition, this study is aimed at knowing what the effects of colonialism on the Ibo's culture especially on the Ibo personal and Ibo society, which is described in *Things Fall Apart* novel by Chinua Achebe.

### **1.2 Statement of the Problems**

Related to the phenomena above, this research is aimed at answering two following questions:

1. What are the Ibo society's cultures described in *Things Fall Apart*?
  - a. What are the Ibo society's social organizations described in *Things Fall Apart*?
  - b. What are the Ibo society's religious practices in *Things Fall Apart*?
2. What are the effects of Ibo society's culture described in Achebe's novel *Things Fall Apart*?



### 1.3 Objectives of the Study

In relation to previous statement of the problems, the objective of this study is formulated as follows:

1. to show the Ibo's culture that is divided into two, they are:
  - a. The Ibo's social organizations, and
  - b. The Ibo's religious practices.
2. to explain the effects of Ibo society's culture as depicted in *Things Fall Apart*.

### 1.4 Scope and Limitation

The study of *Things Fall Apart* Novel by Chinua Achebe relates to the aspects of Postcolonial, mainly on the portrait of Ibo's culture. For instance: Ibo's social organizations that are divided into two, they are: marriage and family. And Ibo's religious practices that are divided into 3, such as: submission to the God, offerings, and ritual rites are found in this novel. Another aspect that also has relation with Postcolonial is the colonialism effects particularly on the Ibo society's culture that are depicted by Chinua Achebe in this novel.

### 1.5 Significance of the Study

This study is supposed to enrich the theoretical bases of literary studies, particularly in analyzing colonialism circumstances using Postcolonial literary criticism and practically give contribution for the next writer to understand and improve the knowledge about Postcolonial literary criticisms. In addition,

the writer hopes that this study can give a new input to the readers, especially the students who are interested in postcolonial discourse. Furthermore, it is hoped for further writers to conduct the study, which not only focuses on reflection of colonization but also on the other aspect of postcolonial.

## **1.6 Research Method**

The research method in this section covers research design, data sources, data collection, and the last is data analysis.

### **1.6.1 Research Design**

This study is a literary criticism. As Peck and Coyle in their book *Literary Term and Criticism* (1986: 1), stated that literary criticism is primarily concerned with discussing individual works of literature. Talking about work of literature, here, the writer will use literary criticism to discuss and try to decide not only what the novel about but also how the novel work. In other words, a literary criticism methodically, precisely, and literally is aimed at helping how the writer shows the data used.

In this study, the writer wants to analyze a novel *Things Fall Apart* in which the story tells about the portrait of Ibo's culture, for instance: Ibo's social organizations that are divided into two, they are: marriage and family. And Ibo's religious practices that are divided into 3, such as: submission to the God, offerings, and ritual rites that are done by British. Moreover, the effects of colonialism on Ibo's culture that is got by Ibo personal and Ibo society is the other part which the writer wants to explore more. And Postcolonial

approach is one of literary criticisms that explains about an interdisciplinary movement that attempts to reshape the past, the present and the future of those colonized countries. Moreover, this literary criticism also analyzes lost identities, labors, languages, etc Türkmen (2003: 1). Based on the explanation before, the writer decides that this literary criticism, Postcolonial, will be appropriate to this study.

### **1.6.2 Data Sources**

The data of this study are taken from novel Chinua Achebe's novel entitled *Things Fall Apart*, it is contained 197 pages and published in 1958 by Penguin Books Ltd. The data of this study are all sentences in the form of written dialogues, monologues and expression, which are collected from novel *Things Fall Apart*.

### **1.6.3 Data Collection**

The data were collected through intensive and analytical reading of the novel *Things Fall Apart* written by Chinua Achebe. For the first step, the writer read and understood the novel to gain comprehension of the depiction Achebe's thoughts. Throughout the novel, Achebe shows how African cultures vary among themselves and how they change over time. Next, the writer picked up the data not only about the portrait of Ibo's culture but also the effects of colonialism on the Ibo's culture that dealing with the problem. After that, the writer selected the data which focuses on the research problems above in order to make appropriate with this study. And classified the data

about the portrait of Ibo's culture also the effects of colonialism on the Ibo's culture are as the final for the writer to collect the data.

#### **1.6.4 Data Analysis**

Data analysis is the last method of the writer to conduct this study. There are some steps in doing data analysis, for instance: selected the data of the portrait of Ibo's culture, consist of Ibo's social organization and religious practices also the effects of British colonialism particularly on the Ibo's culture that appropriate with the problem and classified it based on the finding of the problem. Firstly, classified the problem about the culture of Ibo people and the second the writer classified about the effects of colonialism that have received by Ibo society on their culture. Afterward, the writer interpreted by connecting to the writer's point of view and some references of Postcolonial literary theory and criticism. And made a conclusion based on the result of data analysis about effects of colonialism focus on the culture of the Ibo society being the last for the writer to analyze the data.

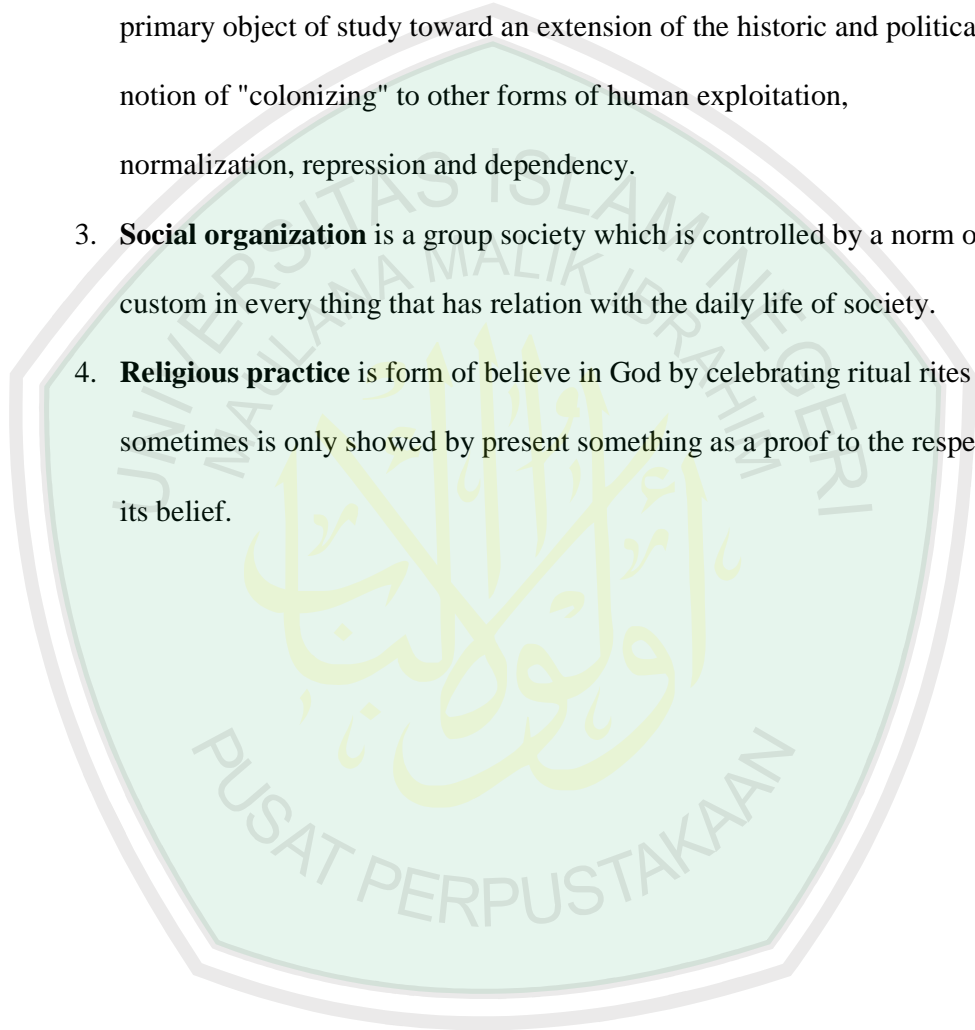
#### **1.7 Definition of Key Terms**

To avoid misunderstanding and misinterpretation that possible to emerge, the writer will define some terms:

1. **Colonialism** stated as an event which can be identified, given an historical definition, through its effects and characteristics as they reveal themselves in a given nation, among different cultural and social groupings. It is

essentially a system of direct political, economic and cultural intervention by a powerful country in a weaker one.

2. **Postcolonialism** deals with the period after colonialism era. It also represents an attempt at transcending the historical definition of its primary object of study toward an extension of the historic and political notion of "colonizing" to other forms of human exploitation, normalization, repression and dependency.
3. **Social organization** is a group society which is controlled by a norm or custom in every thing that has relation with the daily life of society.
4. **Religious practice** is form of believe in God by celebrating ritual rites and sometimes is only showed by present something as a proof to the respect its belief.



## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### 2.1 Postcolonial Literary Criticism

##### 2.1.1 Concept of Postcolonial Literary Criticism

Every literary work should have history of how they were produced. Literary works, which contain of history, teach people the past and influence peoples' perceptions of society and morals. It is particularly important for colonized people because it can give them the idea of reality, history, and even self-worth are all impacted by the books they read. The colonizer books have influenced colonized cultures both historically and fictionally that finally impact colonized peoples' beliefs about themselves. Moreover, the books colonized people write often to counter ideals which have been imposed upon them by colonizers. Furthermore, Postcolonial literature uses a wide range of terms, like writing back, re-writing and re-reading, which describe the interpretation of well-known literature under the perspective of the formerly colonized (Endaswara, 2004:178).

As a literary theory or critical approach, the ancestry of Postcolonial criticism, Frantz Fanon, introduces Postcolonial with his book entitle *The Wretched of the Earth* published in French in 1961. Fanon is a psychiatrist who develops an analysis about psychological and sociological effects that are appeared by colonization. Moreover, in his book he voices what may be called 'cultural resistance' to France's African empire. Fanon argues that the first step for 'colonized' people in finding a voice and an identity is to reclaim their

own past. If the step towards a Postcolonial perspective is to reclaim one's own past, then the second is to begin to erode the colonialist ideology by which that past had been devalued. As a conclusion, Fanon concludes that through colonial dichotomy and colonizer-colonized, this discourse has born the terrifying psychology alienation and marginalization (Barry, 2002: 193).

Additionally, for the following study based on the book *Beginning Theory* written by Barry (2002: 199) about Postcolonial, there he states that Postcolonial approach can criticize literary works in many cases. For instance: rejects the claims to universalism made on behalf of canonical Western literature and seeks how to show its limitations of outlook, examines the representation of other cultures in literature as way of achieving this end, shows how such literature is often evasively and crucially silent on matters concerned with colonization and imperialism, celebrates hybridity and 'cultural polyvalence', that is, the situation whereby individuals and groups belong simultaneously to more than one culture, and the last is develops a perspective not just applicable to Postcolonial literatures, whereby states of marginality, plurality and perceived 'Otherness' are seen as sources of energy and potential change.

Finally, Postcolonial literary criticism appears from inability Europe literary theory to explain the complexity and diversity cultural source in Postcolonial work exactly. For the first time to colonize the oppressed people through their culture the colonizers continuously replace them with their own ones and as a colonized people, they have received an oppression that becomes a basic ingredient of colonialism. There is no denying it that

oppression dehumanizes both the oppressor and the oppressed. Thus in the thickness of colonialism, national movements, and most of them are radical and violent in their approaches, emerge to encounter the aggression of colonialism. Moreover, this often related to conflicts when countries become independent and suddenly face the challenge of developing a new nationwide identity and self-confidence. As generations have lived under the power of colonial rulers, they have more or less adopted their Western tradition and culture. The challenge for these countries is to find an individual way of proceeding to call their own. On the other hand, former colonial powers have to change their self-assessment (Culler, 1997: 131).

### **2.1.2 Colonizer in Postcolonial Literary Criticism**

Colonizer is a historian himself, colonizers write histories for western purpose, to clear an easier way to exploit their colonies. In Postcolonial literary criticism, colonizer constantly as a subject position, arrogant, and dominating to the society. They can do what they want and will disturb the original tradition. As a strange people, aware or not they will influence the original tradition and sometimes it can change everything even it can lost the basic tradition (Endaswara, 2003: 178-179).

There are three factors typify of the colonizer: profit, privilege, and usurpation. People who come in colony and give the new thing for the indigenous society will get many profits after do the colonization because sometimes the indigenous society submissive to them because their incapability to against and show their original tradition. Getting oppression



from the colonizer will make the indigenous people feel inferior and lost their privilege to show themselves because the privilege only for the one who can control everything in their surrounding. The indigenous people not only will be colonized but they also will be forced to change their identity indirectly, so there are many reasons for the colonizer to be the authorities and superior. The colonizer is privileged and, he realizes his privilege is illegitimate. Therefore he is a usurper.

Occasionally, the colonizer who refuses the colonial system as unjust, they may remain to fight for change. For the colonizer, a colony is "a place where one earns more and spends less". In the mother country, "he will go back to being a mediocre man". In the colony, he has superior status and his standard of living is far above what it will be in Europe. Memmi assigns the term "colonialist" to the colonizer who agrees to be a colonizer. In his opinion, the colonizer will defend his role and must absolve himself by demonstrating the merits of his culture and the faults of the native's culture. The colonizer asserts his cultural superiority virtues such as heroism and makes a show of his culture in order to impress the colonized (Memmi, 1991: 1).

### **2.1.3 Colonized in Postcolonial Literary Criticism**

As an indigenous people who always submit in everything, imitate, is one thing makes them voiceless. They should follow the new rule, and cannot make creation in their way. They will be a great object for colonizer to oppress them. Here, they try to keep their own custom because they are sure that not

all their legacy is worst. Works of literature which are produced by colonized people sometimes tells about their oppression from colonizer. They cannot express what they want because there distribute everything hidden during colonization happen (Endaswara, 2003: 178-179).

The colonizer's rewriting of history to his glorification removes the colonized from history. The colonized people become "divorced from reality". The colonized people learn that they are inconsequential, no longer in the game, so to speak. Because they are excluded from government, they become less interested in government. They are conditioned that their inadequacy is what makes them unable to "assume a role in history". They have no rights of citizenship and therefore almost never have the experience feelings of nationality. Resistance movements, when they occur, are severely quelled. Thus, the courage of the colonized is destroyed, leading to deficiencies in self-assurance and pride (Memmi. 1991: 1).

Colonized people respond to the colonial legacy by writing back to the center. This came about as indigenous people begin to write their own histories, their own legacy, using the colonizers' language. The colonized have ultimately answers to the colonial system. Assimilation is one of the examples. Nevertheless, it will be impossible for the colonizer to allow it because the colonial system has not provided a democratic process.

#### **2.1.4 Place and Displacement**

A major feature of Postcolonial literatures is the concern with *place* and *displacement*. Here, the special Postcolonial crisis of identity comes into

being; the concern with the development or recovery of an effective identifying relationship between self and place. A valid and active sense of self may have been eroded by dislocation, resulting from migration, the experience of enslavement, transportation, or 'voluntary' removal for indentured labor. Alternatively, it may have been destroyed by cultural denigration, the conscious and unconscious oppression of the indigenous personality and culture by a supposedly superior racial or cultural model. The dialectic of *place* and *displacement* is always a feature of Postcolonial societies whether these have been created by a process of settlement, intervention, or a mixture of the two. Beyond their historical and cultural differences, place, displacement, and a pervasive concern with the myths of identity and authenticity is a feature common to all Postcolonial literatures in English (Ashcroft, 2003: xxxiii-xxxiv).

Escapes, motionless movements, networks represent the tools "offered" by a maroon writing that, although finds it, will be hard to break its ties with dual categories, recognizes the need to move, even without changing place. Movement is thus a form of non-subjection. The network represents a form of multiplicity where culture and politics are imagined. The re-inscription of a community beyond colonialism is imagined as stemming from the development of awareness about the possessions that emancipation generates. Displacement is, therefore, the key to ceasing reproduction of the desire to inscribe community under the terms of colonial order. But such emancipation is expressed as a separation from the regime of truth that the ambivalent

colonial discourse produces, and that holds stereotypes as a major strategy (De Oto. 2008: 1).

## **2.2 Culture**

### **2.2.1 The Meaning of Culture**

Culture and society are not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms. People are not the only like animals that have societies. Schools of fish, flocks of birds, and hives of bees are societies. In the case of humans, however, societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations. While human societies and cultures are not the same thing, they are inextricably connected because culture is created and transmitted to others in a society. Cultures are not the product of individuals. They are the continuously evolving products of people interacting with each other (O'Neil, 2002: 1).

In anthropology science, every the way of human life and every human action has been become as a research object and its analysis. Based on the anthropology science, culture is all of the idea system, action and the work of human in their life that is got by learning. The term of culture from Latin word, *colere*, means a process or do something mainly in farming. From this term, culture can be concluded as all of the efforts and human acts to process or change the nature (Koentjaraningrat, 1990: 179-180 & 182).

Colonialism has wreaked havoc on native peoples, killing or displacing large populations, exploiting resources, demarcating arbitrary national boundaries, and leaving regions economically and politically dependent on former imperial powers. Yet this multicultural contact has also fostered a new global consciousness and facilitated the rise of international institutions that have given political substance to the belief in universal human rights. The world has no end, and what is good among one people is an abomination with others. In his best-known novel, *Things Fall Apart*, Achebe gives the Western audience an appreciation for traditional Ibo culture while maintaining a certain objectivity that allows him to criticize aspects of both colonial and indigenous society. He also touches on some of the most universal issues that face any society, that is, in the process of dispelling stereotypes of traditional African culture.

#### **2.2.1.1 Forms of Culture**

Form of culture here can be meant as a system from the ideas, concepts as a series of act and human activity that has a pattern. So, related to the meaning before, Koentjaraningrat (1990: 186-188) stated that culture has three forms, they are:

- a. Form of culture as a complex of ideas, values, norms, rules, etc.
- b. Form of culture as a complex of activity and pattern act from human in society.
- c. Form of culture as things of human works.

The first form is the ideal form from culture. The characteristics are abstract and cannot be touched. The location of this form is in the human heads or in other words its place in the mind of society where the culture develops.

The second form of culture is named social system. This definition related to the pattern of human itself. This social system consists of human activities which interact, related to, and contact each other from time by time. It always follows the certain pattern which is based on the behavior custom.

The last form of culture is called physical culture. In other words, this form contains all of the total physical activities, action, and all of the human works in the society.

The three form of culture cannot be separated each other. The ideal culture and custom arrange and give the direction to the human act and work. Both the ideas and the human actions and works have aim to produce the physical culture things. In the other hand, physical culture form a certain life environment that in the future will estrange human from their natural environment, as a result it will influence the behavior pattern, even the way of thinking.

#### **2.2.1.2 Elements of Culture**

The anthropology scientists usually consider a culture as an integrating of the whole thing. When they analyze culture, they classify it into large element that is called the universal elements of culture. According to C. Kluckkohn in his book entitled *Universal Categories of Culture* (1953), there

are seven the universal elements of culture, which are found in the whole world. They are:

- a. Language
- b. Knowledge system
- c. Social organization
- d. Technology system
- e. Job system
- f. Religious system, and
- g. Art

Moreover, to make this study specifically, the writer just focuses on the two of this element of culture, they are: social organization and religious system. And it will be explained to the next session below.

### **2.2.2 Culture Changing Process**

O'Neil in his book *Characteristics of Culture* on the next page states that all Cultures are inherently predisposed to change and, at the same time, to resist change. There are dynamic processes operating that encourage the acceptance of new ideas and things while there are others that encourage changeless stability. It is likely that sociological and psychological chaos would result if there were not the conservative forces resisting change. Three general sources of influence or pressure are responsible for both change and resistance to it, For instance: forces at work within a society, contact between societies, and changes in the natural environment.

Within a society, processes that result in the resistance to change include habit and the integration of culture traits. Older people, in particular, are often reticent to replace their comfortable, long familiar cultural patterns. Habitual behavior provides emotional security in a threatening world of change. Based on O'Neil, there are three processes leading to change that occur because of contact between societies. *Diffusion* can be meant as the movement of things and ideas from one culture to another. When diffusion occurs, the form of a trait may move from one society to another but not its original cultural meaning. For instance, when McDonald has first brought their American style hamburgers to Moscow and Beijing, they are accepted as luxury foods for special occasions because they are relatively expensive and exotic.

*Acculturation*, the process of a culture is transformed due to the massive adoption of cultural traits from another society. As an example, after several centuries of relentless pressure from European Americans to adopt their ways, Native American cultures have been largely acculturated. As a result, the vast majority of American Indians now speak English instead of their ancestral language, wear European style clothes, go to school to learn about the world from a European perspective, and see themselves as being a part of the broader American society.

And the last process of change is *Transculturation*, what happens to an individual when he or she moves to another society and adopts its culture. Immigrants who successfully learn the language and accept as their own the cultural patterns of their adopted country have been transculturated. In contrast, people who live as socially isolated expatriates in a foreign land for



years without desiring or expecting to become assimilated participants in the host culture are not transculturating.

From the explanation above, the writer gets the summation that culture change must also include consideration of changes in the environment in which a society exists. For instance, environmental degradation of fresh water supplies, arable land, and energy sources historically have resulted in the creation of new inventions, migrations, and even war to acquire essential resources.

### **2.2.3 Ibo's Society**

Afigbo has stated in his book entitled *Prolegomena to the study of the culture history of the Igbo-Speaking Peoples of Nigeria, Igbo Language and Culture*, there, he states that Ibo society is both hierarchical and patriarchal. Social status is achieved in the community through the earning of titles. The Ibo, which can also be called the Igbo, live in Ibo land in Nigeria. Ibo land is the home of the Ibo people and it covers most of Southeast Nigeria. This area is divided by the Niger River into two unequal sections – the eastern region (which is the largest) and the Midwestern region. The river, however, has not acted as a barrier to cultural unity; rather it has provided an easy means of communication in an area where many settlements claim different origins. The Ibo are also surrounded on all sides by other tribes (the Bini, Warri, Ijaw, Ogoni, Igala, Tiv, Yako and Ibibio). Related to the explanation before, Afigbo also states that the origins of the Ibo people has been the subject of much

speculation, and it is only in the last fifty years that any real work has been carried out in this subject. Here the quotation:

‘...like any group of people, they are anxious to discover their origin and reconstruct how they came to be how they are. ...their experiences under colonialism and since Nigeria’s Independence have emphasized for them the reality of their group identity which they want to anchor into authenticated history.’ (Afigbo 1975, p. 28)

They are one of the three major ethnic groups in Nigeria. Because they live in the intense heat of the tropical climate, they are required to wear relatively loose clothing. Young boys and girls wear very little or no clothing until they reach puberty. A few of the materials that are used to make their clothing are lace, jacquard, adire, tie dye, Ankara, and many other kinds of fabrics. Women use to wear loose neck blouses, usually long enough to go a little past the waist. Their iro (a skirt), looks like a plain sheet, and is wrapped around the waist and fold in a way so it would stay in place. The women also wear a gele which is a headpiece that looked like a sheet and is folded or tied in a variety of ways on the head. Women always wear unique jewelry with their outfits.

Achebe spends the majority of the first part of the novel depicting Ibo traditional culture. He accomplishes it by describing various festivals and religious rituals, such as a wedding, a funeral, and the Week of Peace.

Additionally, the roles of men and women are represented through the main character (Okonkwo) relationships with his wives and children. This provides a framework not only to identify the changes and devastation brought to Africa by the British invaders, but also to recognize internal tribal divisions and different thinking patterns (Sachs, 2005: 1-2).

## 2.2.4 Ibo's Culture

Achebe presents his best novel *Things Fall Apart* with many kinds of culture that will be showed as follow, which the writer was taken from the *The Geographical Journal* written by Basden (1925: pp. 32-41) entitle *Notes on the Ibo Country, Southern Nigeria*. There, the writer gets the information that Ibo society has many kinds of their historically culture. They are:

### 2.2.4.1 Social Organization

In every society life is always organized or controlled by a custom and rules about the unity in the environment where people life and interact each other from day by day (Koentjaraningrat, 1990: 366). Norms and rules will make the social organization better. The social life not only depends on an external relation between one group and other group, but it also has an internal relation such as a small society or commonly is called by family. This relation will become a basic of people in their social life.

Related to the explanation before, family will represent to the social organization that has been explained before. Based on the book entitled *Anthropology 4<sup>th</sup> Edition* written by Haviland (1985: 73), there, he stated that human family is a group that consists of woman, children who still depend on her, and a man who has legal relation to the woman. In family sometimes there is norm or rule or maybe it can be called as a custom to do. Indirectly, something which is done everyday will become a culture. And in this case, Ibo also have a custom in their family that has become a culture. For instance:

*Story Telling in Oral Cultures*, African oral tradition is rich in folk tales, myths, riddles, and proverbs. These forms are imaginative, but they also serve religious, social, and educational functions. The Ibo, like other peoples throughout the world, use folk tales and proverbs to instill the clan's morality in their children and to pass on their beliefs about spirituality and the nature of the universe. The next example is *What's That You're Wearing?*, Achebe describes the egwugwu's body as being one of "smoked raffia." The long, plumelike leaves of the raffia palm are used for tying up plants and making mats, baskets, masks, hats, and even for the costume that Okonkwo wear. The red cam wood tree provides a dye that the Ibo women use in the decorative painting of their bodies, much the way henna is used in the Middle East.

For the next definition, the writer will show that family system influence the pattern of society life especially on the Ibo people. For instance: *Court Messengers*, Court Messengers, named kotma by the Ibo, are usually Africans from families of aliens or ex-slaves-people who have no stake in the existing social order. Kotma are employed by the District Commissioner. They are the lowest people on the governmental totem pole, but they still represent colonial authority. It is their job to bring messages, summonses, and warrants from the British courts. The kotma soon took on a police function, bringing people to trial and guarding the prison. Many kotma abuse their power. Since the Ibo have no kings, the Commissioner has no way of indirectly imposing his laws on them through native rulers, and so the kotma become an integral part of British colonial rule.

*Ibo Titles*, Ozo is the title an Ibo man takes as soon as his wealth and prestige are great enough to warrant that his voice be attended in communal decision-making. The next title was idemili, with the man takes it called "Ogbuefi" from that point on. Two more titles can also be taken, as well as a very rare fifth title, which carry the connotation of "king." However, this title is ceremonial; a king is never an actual ruler.

The last part of social organization is marriage. Before a family is formed, this way is considered as the beginning of people organization can be formed. By marriage, we can know the uniqueness that happens inside. It can be start from begin to the end. And Ibo people can show their style in marriage. For example: *Marriage, Ibo Style*, Bride-price help ensure a marriage's stability. If a man turned out be a bad husband, his wife could return home and the family can deny him the return of the bride-price. If she leaves him without a good cause, he can demand the bride-price back. After the bride-price is settled, a second ceremony called uri took place, after which the bride paid a long visit to the groom's family. The isa-ifi ceremony is the formal acceptance of the bride into her husband's family. A girl is normally married at 16.

Moreover, Ibo people were known with polygamy system. In this case, if man has a wife more than one, he will get the high regard from society.

The bizarre of Ibo style in marriage celebration that has been explained above show that there the uniqueness of Ibo people in one of their cultures. And it will discuss deeply in analysis chapter.

#### 2.2.4.2 Religious Practices

Religion can be considered as a belief and behavior which are tried by human to handle the important problems that cannot be solved by using technology or the organization technique. To solve the problem, people turn around to the supernatural strength. And it can be showed by ceremonial or ritual rites, singing, dance, offerings and the sacrifice. All of the religious practices are done by people to manipulate the creature and supernatural strength. And the example below will show how Ibo practice their religion (Haviland, 1985: 193).

*Chi, The Spiritual Double*, According to an Ibo proverb, "Nothing can stand alone; there must always be another thing standing beside it." So too, a human being must have some company. Chi is a person's spiritual "double," linking him or her to the ancestors, the unborn, and to Chukwu, the great God that created all the other gods and humankind. While a man who says "yes" may get his chi to agree with him, that same man may find himself in trouble if he goes against a strong "no" emanating from his chi. In the Ibo world-view, chi gets the last word.

*Ani and Agbala*, According to Kalu Ogbaa in *Gods, Oracles and Divination*, Ani is the earth goddess in charge of morality; she also controls the fertility of people, animals, and plants and serves as a symbolic womb for the dead before they are reborn. The Ibo, who traditionally are farmers, held Ani in high regard because they depend on her for food. Ani is the daughter of Chukwu, the creators of the world and of all other gods. Agbala, the Oracle of the Hills and Caves, is the voice or messenger of Ani. Although Agbala is a

male, he is strongly associated with the female earth; his name can also mean "woman," and he is served by a priestess. Agbala has an important role in the governing of Umuofia because his pronouncements are considered unquestionable and must be carried out by the clan.

*Mmo: Community of the Living and Dead*, The first title taken by a man is also an initiation into mmo, the spirit world in which the ancestors live. The spirits rule along with the living men, sometimes reveal themselves through oracles, priests, and the egwugwu. The egwugwu are a select group of men initiated into the spiritual knowledge of the clan. During festivals and ceremonies, men dressed as egwugwu become the spirits or ancestors of the clan. The egwugwu can also function as a council of elders to settle tribal disputes.

There are many kinds of Ibo society's culture. They do all the culture because of their respectability to their ancestor. And White men as the new comer arrive and destroy all.

### **2.2.5 Ibo in Pre-colonial Period**

In *The Journal of African History*, the writer finds Ifeka (1973: 144-145), in her writing entitles *The Pre-Colonial Ibo*, he stated that the Ibo appear from Egypt/Sudan. The origin of the Ibo people is still a subject of speculation and debate. Pre-colonial Ibo political organization is based on a quasi-democratic republican system of government that guaranteed equality of the citizenry as against a feudalist "dictator king" in tight knit communities as

witnessed by the Portuguese who first arrived and met with the Ibo people in the 15th century.

Ibo communities and area governments are overwhelmingly ruled solely by a republican consultative assembly of the common people. Although titleholders are respected because of their accomplishments and capabilities, they are never revered as kings, but often perform special functions given to them by such assemblies. This way of governing is immensely different from most other communities of Western Africa, and only shared by the Ewe of Ghana. Ibo secret societies also have a ceremonial script called Nsibidi. The Ibo have and still have their indigenous ancient calendar in which a week has four days. A month consists of seven weeks and thirteen months make a year. In the last month, an extra day is added. This calendar is still in use in villages and towns to determine the market days. They also have mathematics called Mkpisi and Okwe used for counting, measurements and a form an ancient strategic Ibo game also called "Okew". The Ibo have had a banking system for saving and loans called Isusu which is still in use today. Many Ibo people carry this system with them during the trans-Atlantic slavery to Jamaica, Cuba, Haiti, United States, Brazil, Belize, Trinidad and Tobago and others. They settled law matters via mediators (Uchendu, 1965:1).

#### **2.2.6 Ibo in Colonial Period**

The arrival of the British and increase encounters between the Ibo and other Nigerians led to a deepening sense of a distinct Ibo ethnic identity.

Under British colonial rule, the diversity within each of Nigeria's major ethnic



groups slowly decrease and distinctions between the Ibo and other large ethnic groups, such as the Hausa and the Yoruba become sharper. A civil war after which the federal government reabsorb Biafra into Nigeria, stretch from 1967 until 1970. Several million Eastern Nigerians, especially Ibo, are believed to have died between the pogroms and the end of the civil war. In their brave but brief struggle for self-determination, the people of Biafra earn the respect of the world and are hailed by diverse great 20th century figures (Uchendu, 1965:1).

### **2.2.7 Ibo in Postcolonial Period**

The Ibo, before the arrival of the Europeans, admire achievement or individual initiative. Their social organization is acephalous, with no chief or ruler at the top, no powerful leader typical of many other African societies—a social structure that has often been likened to Western self-reliance and individualism. By midpoint in the twentieth century, when the great wave for independence sweep across the African continent, the Ibo are generally regarded as more westernized than other ethnic groups. They have adapted more fully to Western lifestyles and objectives; many have already acquired Western higher education. Traditional Ibo economic practices are also considered to have meshed more easily with Western ways than do those of other ethnic groups. The civil war in Nigeria during the late 1960s can be regarded as a backlash against the Ibo by other seemingly threatened ethnic groups who are fearful of the potential consequences real or imagined of dealing with "Westernized" Ibos. Even the negative press currently focuses on

Nigeria is related in part to the aggressiveness of Ibo businessmen throughout the world (Larson, 1998: 298).

Additionally, the British rule Nigeria for less than 60 years (1903-1960), but the colonial legacy is still far reaching. The rules of various tribal people are replaced by a version of Western constitutional government over a federation that presently consists of 19 states. After Nigeria gain independence in 1960, regional politics based on traditional tribes dominate the country. In a military takeover in 1966, many Ibo were killed. In 1967, the Ibo declared their homeland in the southeast a new country-Biafra. They fought a bloody three-year war of independence, which they lost. Since then, the national government has been held alternately by military and civilian leaders. Nigeria continues to struggle with sustaining a successful democracy in a huge country with a population of over 100 million people of many ethnic groups, with different languages, customs, and lifestyles. Moreover, today many Ibo People emigrated out of the traditional Ibo homeland in southeastern Nigeria due to an absence of federal presence, lack of jobs, and poor infrastructure. The Ibo, however, continue to face many problems and challenges. Even today, Ibo people have sometimes continued to face discrimination from other ethnic groups (Uchendu, 1965:1).

### **2.3 Previous Study**

Related to this study, there is scientific writing that had been made by English Letters and Language Department student of the State Islamic University of Malang that appropriates in this area. Agus Maimun Zubir

(2005) studied the colonization that is reflected in Daniel Defoe's novel. In his thesis entitled *A Postcolonial Analysis on the Novel "Robinson Crusoe" by Daniel Defoe*, there, he focuses on the major character as a major colonizer. He describes that hegemony of Robinson Crusoe is huge. Therefore, Crusoe can determine everything around him in order to be appropriate for his business. There are many ways to dominate "silent other" that are used by the major character, Robinson Crusoe. In his thesis, he can find everything he has been looking for, using Postcolonial theory. How colonization is reflected in Defoe's Robinson Crusoe and how the dominant power dominates the colonized people in the novel. They are the problems that he wants to explore more. As a result, Zubir, can find why Postcolonial literary theory appropriate with his study based on the main character, Robinson Crusoe who can determine everything around him.

Other study on *Postcolonial* approach has been done by Risna Budi Cahyati, the student of State University of Malang. In her study, she presents *The Influences Of The British Colonialism On The Religious Life Of The Ibo Community As Described In Chinua Achebe's Things Fall Apart*. Her thesis focuses on the effects of British colonialism particularly in their religion. She explains that Ibo community practice polytheism before colonization, they belief in more than one God. And after appearing British and their new religion, Christians, Ibo community practice monotheism, the belief in one God. Both Zubir and Cahyati's step similar how to find and explore the data in their study. To analyze the data, both Zubir and Cahyati, they start it from read the novel repeatedly and carefully. As the last step, they make a

conclusion according to previous chapter. Cahyati concludes that British colonialism can change the religion of Ibo society from believe in many Gods to the one God.

According to the observation held to some studies above, it can be stated that the topic in this study “*The Effects of Colonialism on the Culture of the Ibo Society in Chinua Achebe’s Things Fall Apart*” is not studied yet, especially focuses on the culture of Ibo, they are: Ibo’s social organization and Ibo’s religious practices. Additionally, the effects that are got by Ibo will be the last part to be analyzed in this study. Because of that, it is necessary to study it as a contribution in field of literary work. Moreover, different from Zubir and Cahyati’s study, here the writer uses many references to answer the problems that have presented.

## CHAPTER III

### ANALYSIS

In this chapter the writer would like to answer the problem in this study, they are: the portrait of Ibo's culture focus on Ibo's social organization and Ibo's religious practices, and as the last problem is the effects of colonialism on the culture of Ibo personal and Ibo society. Furthermore, this chapter will describe several points about the Ibo's social organization, such as marriage and family. Moreover, the religious practices that consist of submission to the God, offerings, and ritual rites will become the next part to be analyzed. And finally the point will be ended with the effects of colonialism on the culture on the Ibo personal and Ibo society in the novel *Things Fall Apart*. The discussions include the quotations from the dialogue and the narration in the novel, *Things Fall Apart*, related to the research problem.

Tripathy (2007: 13) states that Ibo society is an ethnic group in West Africa that has been explained by Chinua Achebe in his novel as the focus of the story who undergo the colonization at that time. In the novel *Things Fall Apart*, the imposing culture is group of European, spread their way of life and the culture that is imposed upon, and eventually displace a clan of Ibo tribesmen in Nigeria. The European culture and the way of life are so openly accepted by the native culture that it effectively replaces, or appears to be on the way to replace the way that their society functions. As seen from Chinua Achebe's point of view in *Things Fall Apart*, there is something that can destroy entire cultures, for it is a tool of cultural homogenization, government, and basic tradition based values, thereby eliminating diversity between peoples.

The first section of *Things Fall Apart* is spent almost entirely on explaining the details of the Ibo culture. Achebe goes into great detail talking about the more subtle cultural aspects of the community, highlighting crop rotation, the customs of feasts and communal custom to immerse the reader in the Ibo way of life. When the Europeans are first introduced in the book, they are described by the Ibo tribesmen as being distinctly different like nothing they have ever seen before, they use devices and accessories that are completely foreign. In fact, the first white man is introduced in the novel is mistaken as an albino, and his bicycle is referred to as an iron horse. It is clearly seen in:

‘During the last planting season a white man had appeared in their clan.’

‘An albino,’ suggested Okonkwo. (*Things Fall Apart*, p.130) and:

‘Anyway,’ resumed Obierika, ‘they killed him and tied up his iron horse. (*Things Fall Apart*, p.131)

This misunderstanding in cultures is used to show the distinct differences between the two cultures, and how the natives are initially captivated with the novelty of the differences between the two peoples. The Ibo's infatuation with the European culture eventually led to them mimicking them, as seen when the missionaries come to the village, and start to change the tradition culture of Ibo people.

One of Chinua Achebe's goals in *Things Fall Apart* is to portray Ibo culture vividly and honestly. Throughout the novel, Achebe offers detail illustrations of the richness of Ibo culture. Many chapters do not directly advance the plot, but rather serve to provide examples of this culture. Lastly, culture colliding can cause disagreement or friendship. A culture decides how it will influence and treat other cultures and their people. In *Things Fall Apart*, the

Europeans and Africans do not understand each other at first they learn how to communicate and get along while learning about each other's beliefs and culture.

### **3.1 Ibo's Social Organizations before the Colonialism of British**

Many culture changing processes in this novel when we read from begin to the end. And Achebe, as the author, presents his best work and tries to give space to the reader to imagine how difficult to receive own culture to change with the new one. The explanation below will show the portrait of Ibo's social organization that is undergone by Ibo people before the British.

#### **3.1.1 Marriage**

In Umuofian, there are many customs on the Ibo always is done by someone and sometimes this custom being a characteristic for someone which shows his prestige. Throughout the novel, Achebe provides detail descriptions of the structure and roles of the traditional Ibo to marry. In Ibo's culture mainly when men want to make a family, they should marry. Additionally, here the unique of Ibo to get marry, because usually they should have few wives to get a high regard. Once married, the young wife is expected to have children so that they can assist jobs such as planting and making food. In Umuofia, the more wives a man has, the better. It is clearly seen in:

Okoye was also a musician. He played on the *ogene*. But he was not failure like Unoka. He had a large barn full of yams and he had three wives. (*Things Fall Apart*, p. 6)

Okoye is a rich man when Unoka life. Beside has a large barn of yams, he also has three wives. As explained before that in Umuofia who there is someone has many wives, the prestige will be got. Moreover, the more have child the more

fortune will be received. Its idiom that make Umuofia's people especially for the important person in this village has many wives in order to have many children to help them to plant harvest and help their mother to cook. Not only Okoye, Okonkwo also does the same case. As someone who has a big role in Umuofia, Okonkwo marries three women to be his wives and to bear his children. It is shown below:

There was a wealthy man in Okonkwo's village who had three huge barns, nine wives and thirty children. (*Things Fall Apart*, p. 18)

One custom of Umuofia that will be very different from Western culture is Polygamy, the practice of having many wives. This custom is practiced in the connected nine villages of Umuofia. In fact, a man's wealth is partially measured by the number of wives he has. A wealthy man described in *Things Fall Apart*, has nine wives and thirty children. For instance: Okoye and Okonkwo. Okonkwo has three wives and eight children. It is a custom for Umuofia people to marry more than one woman.

### **3.1.2 Family**

In Umuofia, there is a rule in family when they do something. One of the examples of the family custom is an honor for a wealthy man to receive first chance for every event like 'drinking horn' which is celebrated when several fame person in one place. Okonkwo as one of the great wrestlers and a fame person in this village gets it. Horn is a drinking that is brought by each person. Based on their custom, only someone who has high honor can be first person to drink horn. And Okonkwo does it. It is clearly seen in:



The first cup went to Okonkwo, who must taste his wine before anyone else. Then the group drank, beginning with the eldest man. (*Things Fall Apart*, p. 19)

Additionally, this custom also follows by women in Umuofia. Women in Umuofia's society are women seem to play a minor role in everyday life. Perhaps Umuofia's degrading treatment of women and wives comes from unconscious fear or reverence for the unpredictable Earth goddess Ani, who wreaks such turmoil on the townspeople's lives. Nevertheless, their function in the community is just as important as that of the men. The main role that is given to women is that they belong in the home and for the most part, they are seen and respected. Their husbands consider his wife as a property, as Nwakibie treats his first wife. He must not his people to drink horn before his first wife, Anasi, comes. It is clearly seen as below:

'Is Anasi not in?' he asked them. They said that she was coming. Anasi was the first wife and the others could not drink before her, and so they stood waiting. (*Things Fall Apart*, p. 19)

This honorable staging of women is used by Achebe to identify women's role in the Ibo society. The value of woman's role appears when Anasi, Nwakibie's wife, as a central person to start their custom when people want to drink their horn from the goatskin bags they carry. Anasi as the oldest wife is not at home at that time, as a result no one can drink it. It is showed that in Umuofia's people is very respect to the first wife. Moreover, the Ibo culture, traditions and religion constitute their way of life, which is not only very interesting, but very exotic and bizarre. This traditional form of respect goes to the extent that the second wife cannot drink before the first, and the third before the second. They

finally end it with complements to and from each in-law, and loud cheering from the crowd.

Being the first wife is an honor for women in Umuofia, does Anasi. In this novel, it is explained that only her that has an honor not only become the first person to drink horn but she also has an honor to wear title of her husband, Nwakibie. It is shown in:

She wore the anklet of her husband's titles, which the first wife alone could wear. (*Things Fall Apart*, p. 20)

It is shown that women even though play a minor in Umuofia, they still are given important place in society as is explained by the data above. It means that the duties for women not only care about their children, stay at home the whole time, wait for their husband and serve what their husbands want. But they also have place to make themselves more are respected by other people especially men.

Respect to the husband is the main role in Umuofia's women. Their husband like the God that whatever their husband wants they should follow it. If do not, they will be considered as a wife that can not keep an honor of their husband. In every situation and condition, women should feel what their husbands feel. As described as below:

She could not be expected to cook and eat while her husband starved. (*Things Fall Apart*, p. 22)

Women should ignore themselves to respect their husband, whatever happens. They should be willing to feel starved when their husband feel it. It will make women become a good wife.

The women of Umuofia are treated very poorly. Women are required to cook, clean and take care of the children. If these duties are not taken care of, the women of Umuofia can be beaten. The Ibo tribe not only allows, but encourages wife beating. Being a good wife is not an easy thing to do in Umuofia. Everything should do base on the rule. Another example is give attention and care to their children. But as a wife of Okonkwo, Ojiugo does not follow the rule to do it. She is careless in looking for her children because she will rather to plait her hair than look for her children. And of course, it makes Okonkwo as her husband is very angry to her. It is stated in:

‘Where is Ojiugo?’ he asked his second wife, who came out of her hut to draw water from gigantic pot in the shade of a small tree in the middle of the compound.

‘She has gone to plait her hair.’

Okonkwo bit his lips as anger welled up within him. ‘Where are her children? Did she take them?’ he asked with unusual coolness and restraint.

‘They are here,’ answered his first wife, Nwoye’s mother. Okonkwo bent down and looked into her hut. Ojiugo’s children were eating with the children of his first wife. (*Things Fall Apart*, p. 28)

After knows it, Okonkwo backs to Ojiugo’s hut and waits for her comes. He is very angry to her youngest wife. Commonly, as woman in Umuofia especially as a wife cannot be ignored that they have a duty not only to serve their husband but they also have a responsibility to be a good mother for their children. And one of it is a wife should prepare a meal for her child in her home. It is contrary with Ojiugo, she forgets to prepare a meal for her child so as a result her children are feed by other Okonkwo’s wife. Okonkwo is very angry to her because she careless with her responsibility. It cannot be forgiven and Okonkwo does not think twice to beat his youngest wife. Okonkwo is an Umuofian that

always obedient with all the custom in his village. So he cannot let his wife to do what she wants without remembers what she should do.

Besides has a duty to serve her husband and her children, women in Umuofia also have custom to tell the story when mother is cooking to prepare the food to eat, children sit around to their mother in order they can listen to the story about every thing in Umuofia. This traditional custom not only happens when child together with their mother. But it happens also when children together with their father. The quotation below will make it clear, it can be seen in:

At such times, in each of the countless thatched huts of Umuofia, children sat around their mother's cooking fire telling stories, or with their father in his obi warming themselves from a log fire, roasting and eating maize. (*Things Fall Apart*, p. 33)

Like in Indonesia, if child wants to go to bed, before it mother usually reads the story to accompany her child in their sleep. And it has a same traditional custom in Umuofia. Beside listen to the story that has been read by their father or mother, they also eat maize and roasting in their hut with a log fire. This custom is always kept by both men and women.

To keep the custom there is no difference between woman and man, but in the society the men and women of the village hold very set places and positions. In Umuofia, men are considered the rulers and leaders of the village; and just like all patriarchies, the women are viewed as objects. To the Ibo, woman exists to fulfill every man's need and to serve them. In the 19th century Europe, women do not have a high rank in society but there are better laws that protect them and they are treated better than in the Ibo society. In the Ibo culture, women are a contrast to men. It can be seen in every ceremonial that is celebrated by Ibo people which

most of them just become the audience in the outside area. It is different with men who always get the main place when the ceremonial is celebrated. It is shown as below:

It was clear from the way the crowd stood or sat that the ceremony was for men. There were many women, but they looked on from the fringe like outsiders. (*Things Fall Apart*, p. 83)

From the data above, we know that women do not have a main place because in Umuofian women do not allow to have a main place, according to them women are created only to serve their husband and look after their children not more than that. Women do not do as a slave but they just do not have a change to be an important person when there is the ceremonial is held. In other words, men are very highly regarded by the Ibo.

Even though in Umuofia women do not have position as high as men, they also get a special place when they die. The quotation below will show it:

When a woman dies she is taken home to be buried with her own kinsmen? She is not buried with her husband's kinsmen. (*Things Fall Apart*, p. 125)

In Umuofia, a child belongs to his father. But when a father beats his child, it seeks sympathy in its mother's hut. A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness he finds refuge in his motherland. It can not be ignored that children have closer relation to their mother. It is caused by mother looks for her children from they do not birth yet until they are adult. Mother knows what a better thing for her child. Ibo's children usually ask for their mother safe if their father does a cruel act.

Talking about funeral, there is a man who has a bad *chi* or personal god, named Unoka, Okonkwo's father, he is an ill-fated man. He has a bad *chi* or

personal god, and evil fortune follows him to the grave, or rather to his death, for he has no grave he dies of the swelling which is an abomination to the earth goddess. The people present are extremely polite and courteous toward one another and act quite homely together. Not so far away, lay the Evil Forest, which entrusts in it are all of the bodies of the ill-fated men and women who die from evil causes. Moreover, someone has those pains does not allow to stay and to die in his own house. He will be carried to the Evil Forest and left there to die. And as explained before it happens to Unoka. He is brought to the Evil Forest with his flute. He dies there and is not given the first or the second burial. Another example shows that Evil Forest is not a place to build something there, only one place that can be build in this place, that is, a place for religious reasons. As described as follows:

‘They want a piece of land to build their shrine,’ said Uchendu to his peers when they consulted among themselves. ‘We shall give them a piece of land.’ He paused, and there was a murmur of surprise and disagreement. ‘Let us give them a portion of the Evil Forest.’ (*Things Fall Apart*, p. 140)

One example of Ibo traditional customs that is altered by the missionaries is that of the power of the evil forest. The Ibo believe that that forest is a great source of evil power and should be avoided at all cost, unless for religious reasons. When the missionaries come though, the only area in which the tribe will allow them to set up a large camp is partially inside the forest.

The evil forest does not seem so evil to the European missionaries who come because they have not adopted this particular belief of evil into their culture. In fact, the clan purposely grants land in the evil forest to missionaries for their church, believing evil will destroy them, but the missionaries do last until the

church is burnt down by members of the clan. Evil is not taken lightly in the Ibo culture and abominations that are committed by members of the clan are dealt with and cleansed from the land so that others will not do the same thing. Here the quotation:

‘Let us give them a portion of the Evil Forest. They boast about victory over death. Let us give them a real battlefield in which to show their victory. (*Things Fall Apart*, p. 140-141)

For Umuofia’s people, *Evil Forest* is a place which is considered as a sacred place for them. Besides a place for people who have a disease come from the evil and should send there, this place also believed as a place which will give punishment for everyone who do not follow the rule of the village, Umuofia. The belief in the evil power of the Evil Forest that it will soon kill the white men who have established a church in the midst of the forest and in declaring some of the tribesmen as *osu* or outcast. Moreover, the failure of the villager's superstitious belief that the Christians will die in the Evil Forest, affirmed the power of the new religion. As a result, white men who are considered as a disturber for their culture will be sent indirectly into *Evil Forest*.

### **3.2 Ibo’s Religious Practices before the Colonialism of British**

Before British arrive, Ibo people do their religious practices in different way. The culture of the Ibo society before the colonial infiltration, may be hard to understand but it is forced by Achebe to realize it that Ibo has traditions and customs that make it work. *Things Fall Apart* is the idea of balance and interdependence, earth and sky, individual and community, man and woman or

different perspectives on the same situation. The religious practices of Ibo people are divided into submission to the God, offerings, and ritual rites.

### 3.2.1 Submission to the God

The Village of Umuofia is a virtual reality space enhancing the study of Chinua Achebe's novel *Things Fall Apart* and the Ibo people at time of British colonial domination of Nigeria. People in Umuofia strongly depend on gods and ancestors in their culture. It is a belief and tradition that these two figures govern every aspect of their lives. The people of Umuofia are very obedient to their gods. They do not go to war without consulting their gods. When a daughter of Umuofia is murdered in Mbaino, they do not just decide to go for war or do things on their own; they consult to their gods and they are asked to a demand lad and a virgin from the people of Mbaino. It is clearly seen in:

And in fairness to Umuofia it should be recorded that it never went to war unless its case was clear and just and was accepted as such by its Oracle – the Oracle of the Hills and the Caves. (*Things Fall Apart*, p. 12)

However, if the people of Umuofia do not obey their gods and go to war that they are told not to go, they will be defeated. Moreover, if the clan disobey, the Oracle they will surely have been beaten, because their dreaded *agadi – nwayi* will never fight what the Ibo call *a fight of blame*.

The Oracle of the Hills and the Caves has the priestess to deliver his voice to Umuofia's people when they consult. She is named *Chielo*, the priestess dedicates to the Oracle of the goddess Agbala. The Ibo believe that their customs and traditions keep chaos and violence from evolving. It happens to Unoka, Okonkwo's father, he always consults what he will do to his Oracle who is called



Agbala. Unoka believes that everything Agbala says will make his life better.

Once upon time, when he gets a miserable harvest, he comes to the Agbala and confers with him about it. It is shown in:

The story was told in Umuofia of how his father, Unoka, had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest. (*Things Fall Apart*, p. 16)

At the first part of this novel, Unoka as an Umuofia's farmer always gets an unlucky harvest. He does not know what he should do to make his harvest better. Everyone knows that Unoka is a debtor and he borrows some money from his neighbor, from a few cowries to quite substantial amounts. Without a job, Unoka just collects his debts but he is not hopeless with it. He believes that God has a secret for his life, so that, whatever he will do to his field should consult to the Oracle of the Hills and Caves, called *Agbala*, the voice or messenger of *Ani*. *Agbala* will give the best advice to Unoka in order his life better than before. Unoka believes to Him because the voice of *Ani* never gives the wrong advice. *Ani* is the Earth Goddess in charge of morality. She also controls the fertility of people, animals, and plants and serves as a symbolic womb for the death before they are reborn. As described as below:

'We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow'. (*Things Fall Apart*, p. 29)

The Ibo, who traditionally are farmers, hold *Ani* in high regard because they depend on her for food. *Ani* is believed in controlling everything in Ibo's crops. *Ani* is the daughter of *Chukwu*, the creator of the world and of all other Gods. Even though Ibo people have many Gods, but the main God for Ibo people is *Chukwu*. The greatest deity was *Chukwu*. He rules all the Ibo deities. He is the

supreme God and the overlord who makes the earth and the heaven. He makes the entire world. He creates Gods and Goddesses as His messengers and helpers. It is shown in:

‘We also believe in Him and call Him Chukwu. He made all the world and the other gods.’ (*Things Fall Apart*, p. 169)

Even though have many deities, it can not make Ibo confuse to honor their creator because each of them has a duty. But the great deity who makes all the Ibo gods and goddesses is Chukwu.

Understanding the belief of a different culture is often difficult. From birth, people are surrounded by cultural values and traditions that are soon accepted as normal. So do Umuofia’s people. In their belief, they have what is called personal God or *Chi*. According to an Ibo proverb, "Nothing can stand alone, there must always be another thing standing beside it." So too, a human being must have some company. *Chi* is a person's spiritual "double," linking him or her to the ancestors, the unborn, and to *Chukwu*, the great God that creates all the other gods and humankind. Furthermore, each person has his or her own personal god, or *chi*, which protects each individual. It is seen in:

But the Ibo people have a proverb that when a man says yes his chi says yes also. Okonkwo said yes very strongly; so his chi agreed. (*Things Fall Apart*, p. 26)

Based on the explanation above, *Chi* is a person's spiritual double or in other words it can be called as a personal god always follows every person in this village. Because they believe that their *Chi* will show the truth way when they get problems that force them to decide something. The characteristics of *chi* can be changed if the owner has a good will or strength to change it. The Ibo people have

a proverb “When a man said yes his *chi* said yes also. In other words, while a man who says "yes" may get his *chi* to agree with him, that same man may find himself in trouble if he goes against a strong "no" emanating from his *chi*. In the Ibo world-view, *chi* gets the last word.

The children spirits are called *ogbanje*. They die immediately as soon as they are given birth. These evil children die repeatedly and return to their mother to be reborn. It is impossible to make *ogbanje* child lives unless its *iyi – uwa*, a special kind of stone that forms the link between the *ogbanje* and the spirit world, is discovered and destroyed. Sometimes, the really evil children misled people into digging up the fake *iyi – uwa*. It happens to Ekwefi. She is lose his children nine times in infancy, usually before the age of three, until Ezinma is born. Ezinma survives. When she is six years old, she finds her *iyi – uwa* is buried near the orange tree not far from Okonkwo’s hut. It is shown in:

And this faith had been strengthened when a year or so ago a medicine-man had dug up Ezinma’s *iyi – uwa*. Everyone knew then that she would life because her bond with the world of *ogbanje* had been broken. (*Things Fall Apart*, p. 76)

Ibo believe in their deities, spirit, Oracle and ghost. Even though have many Gods, Ibo’s people also give their respect to someone who is considered as the messenger of their Gods. This someone is named the priestess, *Chielo*. In their belief, Ibo people not only follow what their God commands but they also follow what the messenger of their Gods says. Whatever the priestess commands, it should be followed. The priestess likes the second God so everyone should honor to her. No exception for everyone even though he/she has a big role in Umuofia, likes Okonkwo. It is shown as below:

The priestess suddenly screamed. 'Beware, Okonkwo!' she warned. 'Beware of exchanging words with Agbala. Does a man speak when a god speaks? Beware!' (*Things Fall Apart*, p. 95)

From the datum above, it can be explained that even though Okonkwo, one of the most famous persons in his village, he can not do what he wants. Chielo is the priestess of Agbala prophesying. Chielo is addressing her prophecy and greetings to Okonkwo that Agbala, the Oracle of the Hills and Caves, commands Okonkwo to give his daughter up to the cave. Okonkwo can not do that because Ezinma, his daughter, is asleep. Chielo is very angry to Okonkwo. She remembers that whatever Agbala says, everyone should do it. Moreover, no exception that every person in Umuofia should believe in Agbala's sayings and commands, so does Okonkwo. He can not do anything. Agbala is his Oracle whom should be respected. If he does not, Agbala will be angry to him.

### **3.2.2 Offerings**

An offering can be meant a religious sacrifice of plant, animal or human life (blood sacrifice), or a sacrifice of precious items. An offering may also be a monetary donation, or may be of a purely spiritual nature (rational sacrifice), offering one's heart or life to God. Every person hopes that everything in their life will be better later. And he/she will present everything to reach it. It is same with Ibo, they believe in many Gods and honor them. Usually they make an offering by ritual kill an animal to be presented to their God. Ibo have a custom to sacrifice a cock if they want to plant anything in their field. It is done because to honor their Earth Goddess, *Ani*, she is responsible for all things related to the earth, like the well being of crops, and the general well being of the tribe. Moreover, they do it

in order they get a good harvest. They believe that their god will give good harvest to them if they present a cock. It is clearly seen in:

'Every year,' he said sadly, 'before I put any crop in the earth, I sacrifice a cock to Ani, the owner of all land. It is law of our fathers. I also kill a cock at the shrine of Ifejioku, the god of yams. (*Things Fall Apart*, p. 17)

Umuofian people do this customs not only when they want to plant something but they do it also every year. They keep it in order their god will help them in their harvest. In addition, this custom has become a tradition from their ancestors. Additionally, as explained before, the writer has stated that Ibo have many Gods beside *Ani*, who Ibo called Him *Ifejioku*, the God of yams. Both *Ani* and *Ifejioku* have the same thing to sacrifice when they want to put their crop in the earth. Even though Ibo have many Gods, they still keep their custom to honor them. Ibo do not want their Gods were angry to them, so that they do this custom every year.

Another example that shows how Ibo present their offering is when a new year comes. They celebrate it by offering palm oil to honor their ancestor. The more valuable the offering, generally, the more highly the sacrifice is regarded but the more difficult to make. Palm oil is a rich yellow oil pressed from the fruit of certain palm trees and used both for fuel and cooking. They present it hope that their ancestors will protect not only themselves but also every person they love.

As described as below:

He offered a sacrifice of new yam and palm-oil to his ancestors he asked them to protect him, his children and their mothers in the new year. (*Things Fall Apart*, p. 38)

A new year is a year where everything should be better than before. To celebrate it, Ibo present an offering to the ancestors, that is one of a symbols for Ibo how they honor their ancestor.

### 3.2.3 Ritual Rites

The next part of Ibo's culture before British appearance is a ceremonial or ritual rites. A ceremony is an activity, infused with ritual significance, performed on a special occasion. In the novel *Things Fall Apart* by Chinua Achebe, many cultural values are demonstrated through special ceremonies. The Ibo inhabitants of the land Umuofia perform ceremonies of many different sorts. The data follow will show how Ibo people do the ceremonial or their ritual rites every year.

In *Things Fall Apart*, the Ibo culture veil the Africans as primitive natives who held their own different, seen as evil, ways and traditions. Evil is defined by its culture, whether it is how the culture accepts another culture and condemns as evil or identifies specific items as evil. The clan refers to a forest as an evil forest and they cast everything they deem into it. One of their ritual rites is when someone is afflicted with swelling in the stomach, he/she should bring to one special place which is named Evil Forest. There is a story of a very stubborn man who staggers back to his house and has to be carried again to the forest and tied to a tree. The sickness is an abomination to the earth, and so the victim can not be buried in her bowels. He dies and rots away above the earth, and is not given the first or the second burial. Here the quotation:

When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the hours. He was carried to the Evil Forest and left there to die. (*Things Fall Apart*, p. 18)

Someone who gets trouble like the quotation has been explained above, he cannot have a common ceremonial for his funeral but he will carry to the Evil Forest and leave there. It shows that Ibo do the ceremonial or ritual rites only for someone who when he live has a good attitude.

Other ceremonial or ritual rites which are held by Ibo will describe that this tribe have culture that unique and bizarre to be known. One of the bizarre and unique cultures on the Ibo is when they do the ritual rites in the day called 'Week of Peace'. It can be shown as follows:

Okonkwo knew she was not speaking the truth. He walked back to his *obi* to wait Ojiugo's return. And when she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace. (*Things Fall Apart*, p. 28)

From the data above, it is explained that the man is the head of their household and can do whatever he wants and women do not fight back. So does Okonkwo. Week of Peace is one of the ritual rites or ceremonial events in Umuofia. In other words, it is named as a sacred week in which violence is prohibited. In this ritual rite, everyone must not disturb the peace because it has the aim to honor the Earth of Goddess, Ani. This ritual rite is held before the harvest began. Ibo's people hope that their crops success and have bless from their God. But for this time, Okonkwo does not obey the rule. He disturbs the Week of Peace and breaks it by hurt his wife. Ezeani as the priestess of Ani, explains this well known tradition to Okonkwo after he breaks the Week of Peace. When Okonkwo breaks it, he knows that he has violated a traditional rule of the tribe. Ezeani warns Okonkwo for his act. It is described in:

You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbour. (*Things Fall Apart*, p. 29)

Saying a harsh word to their neighbor include their family is not allowed in this week. Ezeani is afraid if Ani angry to Okonkwo and does not give her bless for the crops. To avoid it, Ezeani asks Okonkwo to present some offerings and meet with the Priest of Ani for his punishment, which he willingly accepted. Okonkwo should bring one she-goat, one hen, a length of cloth and a hundred cowries. It is aimed in order Ani, the Earth of Goddess gives her blesses and forgets what Okonkwo did.

There is a story which has relation with the Week of Peace ritual rite. The story is little bit same with what happen in Okonkwo life. In the past, there was a man who broke the peace was dragged on the ground through the village until he died. The explanation before appropriate with the quotation below:

If a man dies at this time he is not buried but cast into the Evil of Forest. (*Things Fall Apart*, p. 30)

Evil Forest is a place which especially for people who break the rule in the village. They are considered as the messenger of evil and they do not have an honorable to have a funeral ceremonial when they die. They will throw in the Evil Forest to accompany it. Umuofia's people will remember to tell this story their generation as a value story.

In Ibo's tradition, eat something not only will do in the event above, but it can be done also in The Feast of the New Yam. This festival is similar to Ibo's Thanksgiving, it is held every year before the harvest began, to honor the earth goddess and the ancestral spirits of the clan. Yam is the primary crop of Umuofia.



A sign of manliness is if you can farm yams to feed your family. It there is no difference to hold this event because it is held to honor the earth goddess and the ancestral spirit. It is clearly seen in:

The Feast of the New Yam was held every year before the harvest began, to honour the earth goddess and the ancestral spirits of the clan. (*Things Fall Apart*, p. 35)

Women produce body art and intricate designs, and cook allows social interaction within the clan, especially when preparing for the Feast of the New Yams. As woman should do, they are never careless to prepare this event because this event has aim to honor the earth goddess. She always gives fertile to the field of Ibo. So to show their happiness, they make the Feast of the New Yam.

This event is held for every person who wants to plant their yam in their field. A wealth man who holds this event should invite every person to come to his celebration. Ibo believe that if they can do the better thing in their celebration, their harvest will be better. Because they believe in the earth goddess who will delivers her blessing to the kind person. The large numbers who are invited come from far and wide. As described as below:

The New Yam Festival was thus an occasion for joy throughout Umofia. And every man whose arm was strong, as Ibo people say, was expected to invite large numbers of guests from far and wide. (*Things Fall Apart*, p. 36)

The event which is held not only when the harvest ends but it also celebrates when the event still began already.

Other ritual rite which is had by Ibo is birth celebration. In this event, parent presents their happiness by the ritual killing of an animal named Animal sacrifice. It is practiced by Ibo as a means of appeasing a god or gods or changing

the course of nature. One of Okonkwo's wives has a change to birth a child and Okonkwo presents an animal to show his glad to the God. He thanks to his God because he still is given responsible to have more child. It is shown by the quotation below:

When she had borne her third son in succession, Okonkwo had slaughtered a goat for her, as was a custom. (*Things Fall Apart*, p. 75)

This traditional custom is little bit similarly with the Indonesian tradition especially in Islam. Both show the glad by killing the animal. In Islam has a difference number to kill the animal and it is based on the sex of the child. But in Ibo, parents do not care how many animals should be killed. In their mind, they just think that how to show the glad to their God only by animal sacrifice.

Man in Umuofia has many roles. It is not only shown in many events that should man become the first to start the events. But it shows also in the event when man has daughter and he should married his daughter with a man. As a father, a man should pay bride price to the husband and the family. This event will celebrate greatly. All neighbors are invited to celebrate it. It is described in the quotation follow:

On the following morning the entire neighbourhood wore a festive air because Okonkwo's friend, Obierika, was celebrating his daughter's uri. (*Things Fall Apart*, p. 104)

Through the marriage of Obierka's daughter, it can be seen traditions of their weddings. The celebration of Uri, which is the day preceding the wedding, everyone is invited. On this day the brides' (money and property given to a prospective bride family by the prospective groom and his family) suitor brings palm-wine, not only for the bride's parents and immediate relatives but also for the

wide group of kinsmen. The bride and her mother go around in a circle shaking hands with all the guests. The bride's father then presents Kola-nuts to his in-laws, (Kola-nuts signifies hospitality) he tells them he is giving them his daughter and that she will be a good wife. They eat and drink all day, it is a great celebration and at night they all dance. This ritual is not just done for any reason, but they have special importance towards each clan. It may be thought that the rituals to be odd, but in a peculiar way, it relates to many customs we do today. The bride is not allowed to listen or be present, only to serve wine and food during the discussion. The bride price is done so that the bride's father will show his appreciation in how the other family will accept the duty of taking care of his beloved daughter. In the Umuofian culture, all the fathers have to pay a bride price to the husband and his family.

Another bizarre ceremonial beside the bride-price is the funeral of a great man in Umuofia. Ibo people respect to someone who has a big role in this village, like Ezeudu as a great man in Umuofia. He dies and as a great man he has a great funeral also. Many things are done to honor him. It can be seen in:

Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and cannon were fired, and men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. (*Things Fall Apart*, p. 114)

It is a warrior's funeral, and from morning till night warriors come and go in their age-group. It can be ignored that Ibo has unique traditional custom. When the funeral will be begun, they start with beat the drum of death then guns and cannon are fired, cut down every tree or animal they have seen and the last they

do jump over walls and dance on the roof. Today, the ritual like the explanation before only can be seen when there is celebration of party.

### **3.3 Ibo's Social Organizations after the Colonialism of British**

After the appearance of British, the Ibo's culture aspects change mainly in their social organization. As known, Ibo have unique and bizarre in their culture. When British come, influence and break all things Ibo can not keep their culture. All things fall apart.

#### **3.3.1 Marriage**

The first part of social organization is marriage. Before a family is formed, this way is considered as the beginning of people organization can be formed. By marriage, we can know the uniqueness that happens inside. It can be start from begin to the end. And Ibo people can show their style in marriage. The example that can be shown by Ibo is how they do the polygamy way. As known before colonialism Ibo do the polygamy because it makes them get a high regard from society. But after colonialism they face the new thing. As stated in the datum below:

But Mr. Brown himself was breaking down in health. At first he ignored the warning signs. But in the end he had to leave his flock, sad and broken. (*Things Fall Apart*, p. 172)

The datum above shows that Mr. Brown feels lonely when he faces his dying. No one accompany him because after the colonialism of British there is the new culture that a man should to marry only for one woman, not more. Because British or the white men consider that a high regard does not depend on the

number of wife they have. A high regard can be got by everyone who wants to compete with other. Moreover, for British women are not only the sign of a high regard for men. But they also have change to make themselves as the same as the men.

### 3.3.2 Family

A custom as the second part of this part will be presented related to the event when the white men success to influence Ibo's daily habit. The first new habit is undergone by Nwoye, Okonkwo's child, he does not go to the cave to consult about his life and luck but after the white influence him to follow the white men's rule, Nwoye leaves the cave and goes to the white men's place to consult his life and fortune. It is clearly seen in:

One morning Okonkwo's cousin, Amikwu, was passing by the church on his way from the neighboring village, when he saw Nwoye among the Christian. (*Things Fall Apart*, p. 143)

The quotation shows that Nwoye does not go to the cave anymore. He enjoys together with the white men that of course it will make a great terrible for him if his father, Okonkwo, knows it. Nwoye disobeys his rule to honor his Gods and his deities. And now Nwoye becomes a strange person for his clan. He does not care anymore about his creator. The white men success to influence Nwoye and make him move to the new custom and leaves his cave. In this case, Nwoye not only lets himself to join with the colonizer with the new custom but Nwoye also spreads his new habits to other Ibo. It can be seen in:

Suppose when he died all his male children decided to follow Nwoye's steps and abandon their ancestor. (*Things Fall Apart*, p. 144)

The datum above shows that Okonkwo is afraid about his son that after join with the custom, his Nwoye becomes his enemy. Okonkwo cannot imagine that his son will become the messenger and indirectly influence the other Ibo. Nwoye does not care about what his father think anymore. Nwoye can leave his old habit, so does he can leaves his father.

Daily habit that has lost in Umuofia because of the influence of the white men cannot be ignored. It spreads like a wind that comes to every people and makes them fresh with its blast. One little thing can change everything. It is also happens for Ibo when they decide to receive the strange custom. They cannot keep their own culture but they receive other culture that in the end can make them fell apart.

### **3.4 Ibo's Religious Practices after the Colonialism of British**

*Things Fall Apart* is a text rooted in the social customs, traditions, and cultural milieu of a people. The characters and their actions are better understood when they are examined in that light. So when some members of the Umuofia community unwittingly accepted the invitation and endorsed "a strange custom," things fall apart for the Ibo people in Achebe's novel.

#### **3.4.1 Submission to the God**

The first changing for the Ibo is Ibo do not believe in many Gods anymore, but after colonialism they is introduced and forced indirectly to the one God or called monotheism. It is stated in:

'There is only one true God and He has made the earth, the sky, you and me and all of us.' (*Things Fall Apart*, p. 138)

*and:*

'Your Gods are not alive and cannot do any harm,' replied the white man. 'They are pieces of wood and stone.' (*Things Fall Apart*, p. 138)

The new faith believes in one God only. The Ibo do not believe in the great power of spirits or deities since they consider that as a superstition, not a religion. This changing is the big changing that will make Ibo separate because not all Ibo people believe in the new faith. But the white men never stop their effort to make Ibo's culture break. The white men say that Ibo's God is not alive, because there is no God which is created from wood or stone. It means that there is no other God based on the white men's belief. In other side, it is very dissimilar with the Ibo's belief. From one generation to the generation, Ibo believe in many Gods and it is destroyed by the white men who come with their new faith. It makes Ibo fall apart slowly.

Furthermore, the white men Umuofia's integrated, organic community is irreparably fractured. Their customs are desecrated and shattered. The people are divided or put asunder. The British District Commissioner takes charge and controls the people. The missionaries have been actively recruiting members for their new church. Even the titled Ogbuefi Ugouna has cut his anklet and converted. Now an *Osu* (a class of people in Igbo culture considered outcasts, not fit to associate with free-born members of the clan) one of the converts to the new religion, has killed the tribe's sacred and protected animal, the python.

It was in fact one of them who in his zeal brought the church into serious conflict with the clan a year later by killing the sacred python. (*Things Fall Apart*, p. 149)

The other great deity is the water God. He emanates in a sacred royal python snake. It is respected and allowed to go everywhere it liked. It is addressed “Our Father”. It eats rats and hen’s eggs. If clansman kills it, he will make a big sacrifice and burial ceremony for the snake such as done for a great man. It is feared very much, as the people never call his name especially at night. They are frightened it will come and disturb them.

Before the British colonialism and missionary, Ibo practice their traditional culture in many different ways. They make sacrifices and offerings to their personal god, spirit, gods and goddess, and the combination of sacrifices-offerings is done in various kinds of ceremonies. But it is changed by the white men appearance; they break and destroy everything on Ibo’s culture. The different behavior will led to certain special customs, and it automatically will drive to the other function of Ibo’s culture. All of the people’s behavior and their way of thinking are based on their custom rules.

### **3.4.2 Offerings**

Beside change about Ibo’s belief, they also change about the custom to honor the God. If Ibo present a sacrifices or offerings to honor their God before British appearances, but after the white men coming Ibo is introduced by the new way to honor the new God that is singing. It is shown in:

After singing the interpreter spoke about the Son of God.  
(*Things Fall Apart*, p. 138)

It can not be avoided because the white men always give their influence, they will do everything to make their effort success unless Ibo’s culture become as their victim in many sides and one of it is about how to honor their God. Other



datum follow which will show the difference between the white and Ibo how they honor the God, it can be seen clearly in:

Then the missionaries burst into song. It was one of those gay and rollicking tunes of evangelism which had the power of plucking at silent and dusty cords in the heart of Ibo man. (*Things Fall Apart*, p. 138)

Sing a song is the new thing how to honor the God for the White men. And of course, it is very strange with Ibo's custom to honor their God. Before colonialism, Ibo always present something when they want to pray like bring several fruits, killing the animal, etc. But the white men change all and the new custom cannot be avoided because day by day Ibo people join the new custom.

### **3.4.3 Ritual Rites**

Ceremonial or ritual rite here is not same with ceremonial or ritual rite when the white men do not come yet. Ibo have a custom to celebrate their special day in unique way such as Ibo always celebrate their special day every year with everything they have as a present to show their thank. But after colonialism appearance, they white men change it and destroy all, here the quotation how the white men change it:

'We have now built a church,' said Mr. Kiaga, 'and we want you all to come in every seventh day to worship the true God. (*Things Fall Apart*, p. 142)

From the data above, it can be seen that Ibo do not celebrate their special day every year but every seventh day. This difference change the Ibo's custom. They do not celebrate it in every year anymore, but in every seventh day. Another new ritual that is celebrated by the white men is Easter. In this ritual people try to make everything nice and clean. As described as below:

It was Wednesday in Holy week and Mr. Kiaga had asked the women to bring red earth and white chalk and water to scrub the church for Easter, and the women had formed themselves into three groups for this purpose. (*Things Fall Apart*, p. 151)

There many women join to this ritual, and as the leader, Mr. Kiaga asks them prepare for all. Women should bring red earth, white chalk and water. It has an aim that Mr. Kiaga as one of the white men wants to influence women to celebrate his ritual. In Umuofia, women are forbidden to against command from men because men have higher regard than women. So when Mr. Kiaga commands them to bring it, they do it. It is also different with the ritual when before colonialism. Women always prepare many foods and other thing to celebrate the ritual rite. But when the new culture come and change all, women just bring red earth, white chalk and water.

### **3.5 The Effects of British Colonialism on the Ibo Society**

*Things Fall Apart* written by Chinua Achebe analyzes the arrival of the white man and its results on the culture of the people of Umuofia. The appearance of the white men bring a cultural conflict which causes a changing to the Ibo people not only inside but it also outside. Each of them will be explained as follows.

#### **3.5.1 The Effects on the Individuals**

The result that is received by Ibo especially in their personal can be described in this part. The first effect is a broken of Okonkwo's family. Okonkwo very respect to his custom but does not his son, Nwoye. Nwoye does not care

about his belief more because he has been influenced by a new faith, which is brought by white men. In the end, Okonkwo loses his son who does not become his wish anymore to be as himself. Nwoye is attracted to the Christian missionaries. He is lost hope in maintaining the cultural traditions of his fatherland when he finds out that the people have allowed white men to stay with them. The statement below will make the explanation above clearly, here is:

Nwoye did not fully understand. But he was happy to leave his father. He would return later to his mother and his brothers and sisters and convert them to the new faith. (*Things Fall Apart*, P. 144)

and:

A man can now leave his father and his brothers. He can curse the gods of his fathers and his ancestors, like a hunter's dog that suddenly goes mad and turns on his master. 'I fear for you; I fear for the clan'. (*Things Fall Apart*, p.158)

Even though Nwoye Okonkwo's son, but he unlike his father who wants to keep their culture to still believe in his God. Because of this case, Okonkwo is not as strong as before. His beloved son destroys him. Okonkwo considers that what everything he has done before cannot make his son even his clan to realize that what the white men have done will make their unity break and fall. Okonkwo is very afraid to face the fact that his wish to keep the culture will be useless. Finally, he not only got a sign of frustration and hopelessness but he also commits suicide and lost his own life. Despite these appalling events in Umuofia and in neighboring villages, signs of hope are still apparent. However, due to certain circumstances the hope is eventually lost. In addition, Africans believe that "death does not end it" in other words, when they die they are not finished yet. It means that unseen personal beings influence the lives of men and are mostly spirits of men who held titles or high esteem in the village like Okonkwo.

In other side, the white men do everything to change not only on the traditional culture of Ibo but they also break the Ibo's social life. Little by little what the Okonkwo says is ignored by his people. Okonkwo hopeless with it and finally he decides to end his life by doing the crime. The first crime is male crime. It happens when someone makes a big mistake in his life. No sacrifices or offerings can remove the male crime. One of the examples is suicide. The common suicide exists in the Ibo community by hanging in the back yard of their house. The clansmen will not bury a man who commits it since his body is evil and only strangers may touch it. It happens to Okonkwo. He hangs himself and his clansmen ask the District Commissioner to take down Okonkwo's body and bury him. It is clearly seen in:

'Why can't you take him down yourselves?' he asked. 'It is against our custom,' said one of the men. 'It is an abomination for a man to take his own life. It is an offence against the Earth, and a man who commits it will not be buried by his clansmen. His body is evil, and only strangers may touch it. That is why we ask your people to bring him down, because you are strangers. (*Things Fall Apart*, p. 196)

The dialog above from *Things Fall Apart* is a fact not fiction about the Ibo people's view of suicide. In Ibo land, if suicide is committed by hanging from a tree, not everyone is permitted to touch or to bring the corpse down from the tree. When the corpse is finally brought down, able-bodied men in the community will cut that tree down with very sharp cutlass and axe for several reasons. First, as a precaution to prevent another person from committing suicide on the same tree. Second, the tree is regarded as an "evil" or "bad" tree.

### 3.5.2 The Effects on the Society

The white men appearance not only break Okonkwo's family. But they also break Mbanta's people. At first, people do not care about the white men in their village, but when they realize that the white men's influence is stronger than before this people are afraid. Mbanta's people think that it will not survive but in fact they become something that is scary. And the quotation follow will make the explanation clear:

The young church in Mbanta had a few crises early in its life. At first the clan assumed that it would not survive. But it had gone on living and gradually becoming stronger. (*Things Fall Apart*, p. 146)

People cannot believe that the influences of the white men can make everything falls apart. They have tried to keep their culture but it is useless. The white men become a center in Mbanta and unfortunately most of people follow what the white men rule. The white men want Mbanta's people change their belief from polytheism (believe in many Gods) to the monotheism (believe in one God).

Okonkwo as a leader of the nine villages cannot let it for long time. He has an idea to keep his culture. At the very end of the novel, Okonkwo urges his people to rise up against their oppressors, and stave off their way of life, thereby preserving their own. His call to arms is met with pacifism, the obliviousness to the erasure of their own culture. What is more, after Okonkwo single handedly stands up against the missionaries and take one of their lives, his tribesmen cannot discern any logical reason for him having taken that action, show just how drastically their views has changed from what they once are. As described as:

‘Okonkwo has spoken the truth,’ said another man. ‘We should do something. But let us ostracize these men. We would then not be held accountable for their abominations. (*Things Fall Apart*, p. 146)

Another strongly celebration traditional Ibo belief is that of the honor of warfare, or at least the ability to partake in it, should the opportunity arise. It is considered a great feat to take another's life in the heat of battle. Okonkwo cannot stand anymore with British colonialism in his culture. He does not want the new comer breaks his culture and change it with the new one. He wants his people against it in order their culture will still be kept. Because of that, Okonkwo asks for Umuofia's people to be strong. And finally, this people agree with Okonkwo's opinion and they will do what Okonkwo's said.

Okonkwo is very happy because his people will against the white men. But it cannot stand for a long time because the white men have a key to make Mbanta's people follow their rule. If there is someone breaks it, he will get the punishment. He will be driven out of the clan. Here the quotation:

And so nobody gave serious thought to the stories about the white man's government or the consequences of killing the Christians. If they became more troublesome than they already were they would simply be driven out of the clan. (*Things Fall Apart*, p. 147)

Because of Mbanta's people lack of knowledge about this rule and they are afraid of the white men law, Mbanta's people cannot do anything to avoid it. They do not want to be driven out from the clan. They obey it. The white men not only enough to make this rule, but they also will do everything to make this people fall apart.

On the other hand, the social life of the white man is totally different from that of the people of umuofia which also lead to a culture conflict. The white men

not only break the Ibo's culture but they also destroy the social life of Ibo as on the effects of the British colonialism. They make the rule which oppresses Ibo. It is clearly seen in:

On the morning after the village crier's appeal the men of Umuofia met in the market-place and decided to collect without delay two hundred and fifty bags of cowries to appease the white man. They did not know that fifty bags would go to the court messengers, who had increased the fine for that purpose. (*Things Fall Apart*, p. 187)

The outcast or *osu* (a class of people in Ibo culture consider outcasts, not fit to associate with free-born members of the clan), at the lower level in the village, is now very important people. They make the rich poor and the poor rich. The clans are very rich but after the coming of the white man, they become poor and nobody was now rich. White men also destroy the hierarchy of the people of Umuofia. The oppression that is done by the white men like the statement above cannot be avoided by Ibo because the outcast or *osu* at time become an important role. Ibo cannot do anything except follow what they want to give two hundred and fifty bags of cowries.

Many of the traditional culture that the people of Umuofia abide by pass down from generation to generation, and are held in high regard because that is how it has always been done. This sense of tradition is another significant part of the native lifestyle that is effectively eliminated or at least significantly altered by the missionaries.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

After analyzing the data, the conclusion which is drawn from the data that was found in the novel and suggestion which is hoped can help the further writers to conduct with the similar study, will be presented as follows:

#### 4.1 Conclusion

*Things Fall Apart*, Achebe's first novel is one of the great works that was created. There, the readers can see what kind of the Ibo's culture portrait. Achebe describes it in a unique and bizarre way.

Before colonialism, Ibo's social organization mainly in mainly marriage custom is every man should marry with more than one woman in order to get a high regard. In the other hand, after the British arrival, Ibo should have only one woman to be their wife because woman is not a symbol of high regard. They have the same right in society. Other part of Ibo's cultures is Ibo's religious practices before colonialism. Ibo people always go to the cave to consult with someone who is believed to make their life better. Next is they always present many fruits or animal to sacrifice to their gods to honor their gods. They believe that if they can present the best thing for their gods, gods will give more than what Ibo have presented. As the last part of religious practices before colonialism are ritual rites. One of the finding data is Ibo always celebrate their important day like *Week of Peace* in every year. And other celebrations from their ancestor are done year by year to keep the bizarre culture.



But after the British colonialism Ibo change their culture. Polygamy is not done anymore because British avoid it and Ibo should follow the changing of the new culture. Before colonialism Ibo always consult whatever they will do to someone on the caves to get the best advice. And it is changed by British that Ibo must not consult to the caves anymore. The next religious practices changing is Ibo always present something if they want to show their glad but after colonialism, Ibo show their glad by sing a song. There is a big difference between them. Moreover, British not only stop their effort only in that case but change the ritual rites in Umuofia. British have forced Ibo to have ceremonial just on the seventh day not in every year more. And as the last strange culture is communal custom. Nwoye, as the victim of the colonialism at that time can become an example how he does not go to the cave anymore to consult his life. After colonialism he always goes to the white men's place.

All of Ibo's culture change and Ibo society cannot avoid and even receive it as their new culture. As a result, there are effects for Ibo to be received. Especially it is felt by personal Ibo, Okonkwo, he cannot stand anymore to see that his culture has been changed and most of his people obey the new culture. At the end, Okonkwo hangs himself. Additionally, the effects not only are received by Okonkwo but also for Ibo society. Ibo who do not follow to the new culture and against it, they will drive out from the clan because most of the rules are made from the white men. Want or not, Ibo should follow it.

The first time before the British arrival, Ibo are known as people who have very rich of culture, but it cannot stand for along time because the white men arrive and destroy all. The downfall of Ibo society is a product of both the white

man's external influence and increasing internal disunity. Lastly, a culture decides how it will influence and treat other cultures and their people. In *Things Fall Apart*, the British and African did not understand each other at first they learned how to communicate and get along while learning about each other's culture.

#### **4.2 Suggestion**

In this part, the writer would like to convey the suggestion for the further writers who want to conduct this study in the same field and also the writer's hope.

The writer suggests to the further writers who learn postcolonial discourse to pay attention the reflection of colonization and ways used by dominant power. It is important to learn because dominant power can become a basic analysis in postcolonial discourse. Then, the writer hopes that this study can give a new input to the readers, especially the students who are interested in postcolonial discourse. Furthermore, it is hoped for further writers to conduct the study, which not only focuses on reflection of colonization but also on the other aspect of postcolonial.

Furthermore, the writer hopes some suggestion or critics from reader in order to make this study better. Because the researcher sure that this study is still far from perfect, thus the suggestion is much needed.

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# APPENDIXES

## THE DATA

### Datum 1

'During the last planting season a white man had appeared in their clan.'  
'An albino,' suggested Okonkwo. (*Things Fall Apart*, p.130)

### Datum 2

'Anyway,' resumed Obierika, 'they killed him and tied up his iron horse. (*Things Fall Apart*, p.131)

### Datum 3

And in fairness to Umuofia it should be recorded that it never went to war unless its case was clear and just and was accepted as such by its Oracle – the Oracle of the Hills and the Caves. (*Things Fall Apart*, p. 12)

### Datum 4

The story was told in Umuofia of how his father, Unoka, had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest. (*Things Fall Apart*, p. 16)

### Datum 5

'We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow'. (*Things Fall Apart*, p. 29)

### Datum 6

'We also believe in Him and call Him Chukwu. He made all the world and the other gods.' (*Things Fall Apart*, p. 169)

### Datum 7

But the Ibo people have a proverb that when a man says yes his chi says yes also. Okonkwo said yes very strongly; so his chi agreed. (*Things Fall Apart*, p. 26)

### Datum 8

And this faith had been strengthened when a year or so ago a medicine-man had dug up Ezinma's *iyi* – *uwa*. Everyone knew then that she would live because her bond with the world of *ogbanje* had been broken. (*Things Fall Apart*, p. 76)

### Datum 9

The priestess suddenly screamed. 'Beware, Okonkwo!' she warned. 'Beware of exchanging words with Agbala. Does a man speak when a god speaks? Beware!' (*Things Fall Apart*, p. 95)

**Datum 10**

'Every year,' he said sadly, 'before I put any crop in the earth, I sacrifice a cock to Ani, the owner of all land. It is law of our fathers. I also kill a cock at the shrine of Ifejioku, the god of yams. (*Things Fall Apart*, p. 17)

**Datum 11**

He offered a sacrifice of new yam and palm-oil to his ancestors he asked them to protect him, his children and their mothers in the new year. (*Things Fall Apart*, p. 38)

**Datum 12**

When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the hours. He was carried to the Evil Forest and left there to die. (*Things Fall Apart*, p. 18)

**Datum 13**

Okonkwo knew she was not speaking the truth. He walked back to his *obi* to wait Ojiugo's return. And when she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace. (*Things Fall Apart*, p. 28)

**Datum 14**

You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbour. (*Things Fall Apart*, p. 29)

**Datum 15**

If a man dies at this time he is not buried but cast into the Evil of Forest. (*Things Fall Apart*, p. 30)

**Datum 16**

The Feast of the New Yam was held every year before the harvest began, to honour the earth goddess and the ancestral spirits of the clan. (*Things Fall Apart*, p. 35)

**Datum 17**

The New Yam Festival was thus an occasion for joy throughout Umofia. And every man whose arm was strong, as Ibo people say, was expected to invite large numbers of guests from far and wide. (*Things Fall Apart*, p. 36)

**Datum 18**

When she had borne her third son in succession, Okonkwo had slaughtered a goat for her, as was a custom. (*Things Fall Apart*, p. 75)

**Datum 19**

On the following morning the entire neighbourhood wore a festive air because Okonkwo's friend, Obierika, was celebrating his daughter's *uri*. (*Things Fall Apart*, p. 104)

**Datum 20**

Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and cannon were fired, and men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. (*Things Fall Apart*, p. 114)

**Datum 21**

Okoye was also a musician. He played on the *ogene*. But he was not failure like Unoka. He had a large barn full of yams and he had three wives. (*Things Fall Apart*, p. 6)

**Datum 22**

There was a wealthy man in Okonkwo's village who had three huge barns, nine wives and thirty children. (*Things Fall Apart*, p. 18)

**Datum 23**

The first cup went to Okonkwo, who must taste his wine before anyone else. Then the group drank, beginning with the eldest man. (*Things Fall Apart*, p. 19)

**Datum 24**

'Is Anasi not in?' he asked them. They said that she was coming. Anasi was the first wife and the others could not drink before her, and so they stood waiting. (*Things Fall Apart*, p. 19)

**Datum 25**

She wore the anklet of her husband's titles, which the first wife alone could wear. (*Things Fall Apart*, p. 20)

**Datum 26**

She could not be expected to cook and eat while her husband starved. (*Things Fall Apart*, p. 22)

**Datum 27**

'Where is Ojiugo?' he asked his second wife, who came out of her hut to draw water from gigantic pot in the shade of a small tree in the middle of the compound.

'She has gone to plait her hair.'

Okonkwo bit his lips as anger welled up within him. 'Where are her children? Did she take them?' he asked with unusual coolness and restraint.

'They are here,' answered his first wife, Nwoye's mother. Okonkwo bent down and looked into her hut. Ojiugo's children were eating with the children of his first wife. (*Things Fall Apart*, p. 28).

**Datum 28**

At such times, in each of the countless thatched huts of Umofia, children sat around their mother's cooking fire telling stories, or with their father in his obi warming themselves from a log fire, roasting and eating maize. (*Things Fall Apart*, p. 33)

**Datum 29**

It was clear from the way the crowd stood or sat that the ceremony was for men. There were many women, but they looked on from the fringe like outsiders. (*Things Fall Apart*, p. 83)

**Datum 30**

When a woman dies she is taken home to be buried with her own kinsmen? She is not buried with her husband's kinsmen. (*Things Fall Apart*, p. 125)

**Datum 31**

'They want a piece of land to build their shrine,' said Uchendu to his peers when they consulted among themselves. 'We shall give them a piece of land.' He paused, and there was a murmur of surprise and disagreement. 'Let us give them a portion of the Evil Forest.' (*Things Fall Apart*, p. 140)

**Datum 32**

'Let us give them a portion of the Evil Forest. They boast about victory over death. Let us give them a real battlefield in which to show their victory. (*Things Fall Apart*, p. 140-141)

**Datum 33**

'There is only one true God and He has made the earth, the sky, you and me and all of us.' (*Things Fall Apart*, p. 138)

**Datum 34**

'Your Gods are not alive and cannot do any harm,' replied the white man. 'They are pieces of wood and stone.' (*Things Fall Apart*, p. 138)

**Datum 35**

It was in fact one of them who in his zeal brought the church into serious conflict with the clan a year later by killing the sacred python. (*Things Fall Apart*, p. 149)

**Datum 36**

After singing the interpreter spoke about the Son of God. (*Things Fall Apart*, p. 138)

**Datum 37**

Then the missionaries burst into song. It was one of those gay and rollicking tunes of evangelism which had the power of plucking at silent and dusty cords in the heart of Ibo man. (*Things Fall Apart*, p. 138)

**Datum 38**

'We have now built a church,' said Mr. Kiaga, 'and we want you all to come in every seventh day to worship the true God. (*Things Fall Apart*, p. 142)



**Datum 39**

It was Wednesday in Holy week and Mr. Kiaga had asked the women to bring red earth and white chalk and water to scrub the church for Easter, and the women had formed themselves into three groups for this purpose. (*Things Fall Apart*, p. 151)

**Datum 40**

One morning Okonkwo's cousin, Amikwu, was passing by the church on his way from the neighboring village, when he saw Nwoye among the Christians. (*Things Fall Apart*, p. 143)

**Datum 41**

Suppose when he died all his male children decided to follow Nwoye's steps and abandon their ancestor. (*Things Fall Apart*, p. 144)

**Datum 42**

Nwoye did not fully understand. But he was happy to leave his father. He would return later to his mother and his brothers and sisters and convert them to the new faith. (*Things Fall Apart*, P. 144)

**Datum 43**

A man can now leave his father and his brothers. He can curse the gods of his fathers and his ancestors, like a hunter's dog that suddenly goes mad and turns on his master. 'I fear for you; I fear for the clan'. (*Things Fall Apart*, p.158)

**Datum 44**

'Why can't you take him down yourselves?' he asked. 'It is against our custom,' said one of the men. 'It is an abomination for a man to take his own life. It is an offence against the Earth, and a man who commits it will not be buried by his clansmen. His body is evil, and only strangers may touch it. That is why we ask your people to bring him down, because you are strangers. (*Things Fall Apart*, p. 196)

**Datum 45**

The young church in Mbanta had a few crises early in its life. At first the clan assumed that it would not survive. But it had gone on living and gradually becoming stronger. (*Things Fall Apart*, p. 146)

**Datum 46**

'Okonkwo has spoken the truth,' said another man. 'We should do something. But let us ostracize these men. We would then not be held accountable for their abominations. (*Things Fall Apart*, p. 146)

**Datum 47**

And so nobody gave serious thought to the stories about the white man's government or the consequences of killing the Christians. If they became more troublesome than they already were they would simply be driven out of the clan. (*Things Fall Apart*, p. 147)

**Datum 48**

On the morning after the village crier's appeal the men of Umuofia met in the market-place and decided to collect without delay two hundred and fifty bags of cowries to appease the white man. They did not know that fifty bags would go to the court messengers, who had increased the fine for that purpose. (*Things Fall Apart*, p. 187)



## THINGS FALL APART SYNOPSIS

The bulk of the novel takes place in Umuofia, a cluster of nine villages on the lower Niger. Umuofia is a powerful clan, skilled in war and with a great population, with proud traditions and advanced social institutions.

Okonkwo has risen from nothing to a high position. His father, a lazy flute-player named Unoka, has many debts with people throughout the village. Unoka's life represents everything Okonkwo strives to overcome. Through hard work, Okonkwo has become a great man among his people. He has taken three wives and his barn is full of yams, the staple crop. He rules his family with an iron fist. One day, a neighboring clan commits an offense against Umuofia. To avoid war, the offending clan gives Umuofia one virgin and one young boy. The girl is to become the offended party's new wife. The boy, whose name is Ikemefuna, is to be sacrificed, but not immediately. He lives in Umuofia for three years, and during that time he lives under Okonkwo's roof. He becomes like a part of Okonkwo's family. In particular, Nwoye, Okonkwo's oldest son, loves Ikemefuna like a brother. But eventually the Oracle calls for the boy's death and a group of men take Ikemefuna away to kill him in the forest. Okonkwo, fearful of being perceived as soft-hearted and weak, participates in the boy's death. He does so despite the advice of the clan elders. Nwoye is spiritually broken by the event.

Okonkwo is shaken as well, but he continues with his drive to become a lord of his clan. He is constantly disappointed by Nwoye, but he has great love for his daughter Ezinma, his child by his second wife Ekwefi. Ekwefi bore ten children, but only Ezinma has survived. She loves the girl fiercely. Ezinma is sickly, and sometimes Ekwefi fears that Ezinma, too, will die. Late one night, the powerful Oracle of Umuofia brings Ezinma with her for a spiritual encounter with the earth goddess. Terrified, Ekwefi follows the Oracle at a distance, fearing harm might come to her child. Okonkwo follows, too. Later, during a funeral for one of the great men of the clan, Okonkwo's gun explodes, killing a boy. In accordance with Umuofia's law, Okonkwo and his family must be exiled for seven years.

Okonkwo bears the exile bitterly. Central to his beliefs is faith that a man masters his own destiny. But the accident and exile are proof that at times man

cannot control his own fate, and Okonkwo is forced to start over again without the strength and energy of his youth. He flees with his family to Mbanto, his mother's homeland. There they are received by his mother's family, who treat them generously. His mother's family is headed by Uchendu, Okonkwo's uncle, a generous and wise old man.

During Okonkwo's exile, the white man comes to both Umuofia and Mbanta. The missionaries arrive first, preaching a religion that seems mad to the Ibo people. They win converts, but generally the converts are men of low rank or outcasts. However, with time, the new religion gains momentum. Nwoye becomes a convert. When Okonkwo learns of Nwoye's conversion, he beats the boy. Nwoye leaves home. Okonkwo returns to Umuofia to find the clan sadly changed. The church has won some converts, some of whom are fanatical and disrespectful of clan custom. Worse, the white man's government has come to Umuofia. The clan is no longer free to judge its own; a District Commissioner judges cases in ignorance. He is backed by armed power.

After a release of the men, the clan calls a meeting to decide whether they will fight or try to live peacefully with the whites. Okonkwo wants war. During the meeting, court messengers come to order the men to break up their gathering. The clan meetings are the heart of Umuofia's government; all decisions are reached democratically, and an interference with this institution means the end of the last vestiges of Umuofia's independence. Enraged, Okonkwo kills the court messenger. The other court messengers escape, and because the other people of his clan did not seize them, Okonkwo knows that his people will not choose war. His act of resistance will not be followed by others. Embittered and grieving for the destruction of his people's independence, and fearing the humiliation of dying under white law, Okonkwo returns home and hangs himself. The District Commissioner and his messengers arrive at Umuofia to see Okonkwo dead, and are asked to take down his body since Ibo mores forbid clan members to do this.

## THINGS FALL APART CHARACTER LIST

### **Okonkwo**

An influential clan leader in Umuofia. Since early childhood, Okonkwo's embarrassment about his lazy, squandering, and effeminate father, Unoka, has driven him to succeed. Okonkwo's hard work and prowess in war have earned him a position of high status in his clan, and he attains wealth sufficient to support three wives and their children. Okonkwo's tragic flaw is that he is terrified of looking weak like his father. As a result, he behaves rashly, bringing a great deal of trouble and sorrow upon himself and his family.

### **Nwoye**

Okonkwo's oldest son, who Okonkwo believes is weak and lazy. Okonkwo continually beats Nwoye, hoping to correct the faults that he perceives in him. Influenced by Ikemefuna, Nwoye begins to exhibit more masculine behavior, which pleases Okonkwo. He maintains, however, doubts about some of the laws and rules of his tribe and eventually converts to Christianity, an act that Okonkwo criticizes as "effeminate." Okonkwo believes that Nwoye is afflicted with the same weaknesses that his father, Unoka, possessed in abundance.

### **Ezinma**

The only child of Okonkwo's second wife, Ekwefi. As the only one of Ekwefi's ten children to survive past infancy, Ezinma is the center of her mother's world. Their relationship is atypical—Ezinma calls Ekwefi by her name and is treated by her as an equal. Ezinma is also Okonkwo's favorite child, for she understands him better than any of his other children and reminds him of Ekwefi when Ekwefi was the village beauty. Okonkwo rarely demonstrates his affection, however, because he fears that doing so would make him look weak. Furthermore, he wishes that Ezinma were a boy because she would have been the perfect son.

### **Ikemefuna**

A boy given to Okonkwo by a neighboring village. Ikemefuna lives in the hut of Okonkwo's first wife and quickly becomes popular with Okonkwo's children. He develops an especially close relationship with Nwoye, Okonkwo's oldest son, who looks up to him. Okonkwo too becomes very fond of Ikemefuna, who calls him "father" and is a perfect clansman, but Okonkwo does not demonstrate his affection because he fears that doing so would make him look weak.

### **Mr. Brown**

The first white missionary to travel to Umuofia. Mr. Brown institutes a policy of compromise, understanding, and non-aggression between his flock and the clan. He even becomes friends with prominent clansmen and builds a school and a hospital in Umuofia. Unlike Reverend Smith, he attempts to appeal respectfully to the tribe's value system rather than harshly impose his religion on it.

### **Reverend James Smith**

The missionary who replaces Mr. Brown. Unlike Mr. Brown, Reverend Smith is uncompromising and strict. He demands that his converts reject all of their indigenous beliefs, and he shows no respect for indigenous customs or culture. He is the stereotypical white colonialist, and his behavior epitomizes the problems of colonialism. He intentionally provokes his congregation, inciting it to anger and even indirectly, through Enoch, encouraging some fairly serious transgressions.

### **Uchendu**

The younger brother of Okonkwo's mother. Uchendu receives Okonkwo and his family warmly when they travel to Mbanta and he advises Okonkwo to be grateful for the comfort that his motherland offers him lest he anger the dead—especially his mother, who is buried there. Uchendu himself has suffered—all but one of his six wives are dead and he has buried twenty-two children. He is a peaceful, compromising man and functions as a foil (a character whose emotions or actions highlight, by means of contrast, the emotions or actions of another character) to Okonkwo, who acts impetuously and without thinking.

### **The District Commissioner**

An authority figure in the white colonial government in Nigeria. The prototypical racist colonialist, the District Commissioner thinks that he understands everything about native African customs and cultures and he has no respect for them. He plans to work his experiences into an ethnographic study on local African tribes, the idea of which embodies his dehumanizing and reductive attitude toward race relations.

### **Unoka**

Okonkwo's father, of whom Okonkwo has been ashamed since childhood. By the standards of the clan, Unoka was a coward and a spendthrift. He never took a title in his life, he borrowed money from his clansmen, and he rarely repaid his debts. He never became a warrior because he feared the sight of blood. Moreover, he died of an abominable illness. On the positive side, Unoka appears to have been a talented musician and gentle, if idle. He may well have been a dreamer, ill suited to the chauvinistic culture into which he was born. The novel opens ten years after his death.

### **Obierika**

Okonkwo's close friend, whose daughter's wedding provides cause for festivity early in the novel. Obierika looks out for his friend, selling Okonkwo's yams to ensure that Okonkwo won't suffer financial ruin while in exile and comforting Okonkwo when he is depressed. Like Nwoye, Obierika questions some of the tribe's traditional strictures.

**Ekwefi**

Okonkwo's second wife, once the village beauty. Ekwefi ran away from her first husband to live with Okonkwo. Ezinma is her only surviving child, her other nine having died in infancy, and Ekwefi constantly fears that she will lose Ezinma as well. Ekwefi is good friends with Chielo, the priestess of the goddess Agbala.

**Enoch**

A fanatical convert to the Christian church in Umuofia. Enoch's disrespectful act of ripping the mask off an egwugwu during an annual ceremony to honor the earth deity leads to the climactic clash between the indigenous and colonial justice systems. While Mr. Brown, early on, keeps Enoch in check in the interest of community harmony, Reverend Smith approves of his zealotry.

**Ogbuefi Ezeudu**

The oldest man in the village and one of the most important clan elders and leaders. Ogbuefi Ezeudu was a great warrior in his youth and now delivers messages from the Oracle.

**Chielo**

A priestess in Umuofia who is dedicated to the Oracle of the goddess Agbala. Chielo is a widow with two children. She is good friends with Ekwefi and is fond of Ezinma, whom she calls "my daughter." At one point, she carries Ezinma on her back for miles in order to help purify her and appease the gods.

**Akunna**

A clan leader of Umuofia. Akunna and Mr. Brown discuss their religious beliefs peacefully, and Akunna's influence on the missionary advances Mr. Brown's strategy for converting the largest number of clansmen by working with, rather than against, their belief system. In so doing, however, Akunna formulates an articulate and rational defense of his religious system and draws some striking parallels between his style of worship and that of the Christian missionaries.

**Nwakibie**

A wealthy clansman who takes a chance on Okonkwo by lending him 800 seed yams—twice the number for which Okonkwo asks. Nwakibie thereby helps Okonkwo build up the beginnings of his personal wealth, status, and independence.

**Mr. Kiaga**

The native-turned-Christian missionary who arrives in Mbanta and converts Nwoye and many others.

**Okagbue Uyanwa**

A famous medicine man whom Okonkwo summons for help in dealing with Ezinma's health problems.

**Maduka**

Obierika's son. Maduka wins a wrestling contest in his mid-teens. Okonkwo wishes he had promising, manly sons like Maduka.

**Obiageli**

The daughter of Okonkwo's first wife. Although Obiageli is close to Ezinma in age, Ezinma has a great deal of influence over her.

**Ojiugo**

Okonkwo's third and youngest wife, and the mother of Nkechi. Okonkwo beats Ojiugo during the Week of Peace.





## CHINUA ACHEBE BIOGRAPHY

Chinua Achebe, born Albert Chinualumogu Achebe on November 16, 1930, is a Nigerian novelist, poet and critic. He is best known for his first novel, *Things Fall Apart* (1958), which is the most widely-read book in modern African literature. Raised by Christian parents in the Igbo village of Ogidi in south Nigeria, Achebe excelled at school and won a scholarship for undergraduate studies. He became fascinated with world religions and traditional African cultures, and began writing stories as a university student. After graduation, he worked for the Nigerian Broadcasting Service and soon moved to the metropolis of Lagos. He gained worldwide attention for *Things Fall Apart* in the late 1950s; his later novels include *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966), and *Anthills of the Savannah* (1987). Achebe wrote his novels in English and has defended the use of English, a language of colonizers, in African literature. In 1975 he was the focus of controversy when he delivered a lecture entitled *An Image of Africa: Racism in Conrad's "Heart of Darkness"*. He criticized author Joseph Conrad for his unflattering depiction of African people, referring to him as "a thoroughgoing racist".

When the region of Biafra broke away from Nigeria in 1967, Achebe became a devoted supporter of the secession and ambassador for the people of the new nation. The war ravaged the populace, and as starvation and violence took its toll, he appealed to the people of Europe and the Americas for aid. When the Nigerian government retook the region in 1970, he involved himself in political parties but soon resigned due to frustration over the corruption and elitism he witnessed. He lived in the United States for several years in the 1970s, and returned in 1990 after a debilitating car accident.

Achebe's novels focus on the traditions of Ibo society, the effect of Christian influences, and the clash of values during and after the colonial era. His style relies heavily on the Ibo oral tradition, and combines straightforward narration with representations of folk stories, proverbs, and oratory. He has also published a number of short stories, children's books, and essay collections. He is currently

the Charles P. Stevenson Professor of Languages and Literature at Bard College in Annandale-on-Hudson, New York.

### **Biography**

Achebe's parents, Isaiah Okafo Achebe and Janet Anaenechi Iloegbunam, were converts to the Protestant Church Mission Society (CMS) in Nigeria. The elder Achebe stopped practicing the religion of his ancestors, but he respected its traditions and sometimes incorporated elements of its rituals into his Christian practice. Chinua's unabbreviated name, Chinualumogu ("May God fight on my behalf"), was a prayer for divine protection and stability. The Achebe family had five other surviving children, named in a similar fusion of traditional words relating to their new religion: Frank Okwuofu, John Chukwuemeka Ifeanyichukwu, Zinobia Uzoma, Augustine Nduka, and Grace Nwanneka.

### **Early Life**

Chinua was born Albert Chinualumogu Achebe in the Ibo village of Nneobi, on November 16, 1930. His parents stood at a crossroads of traditional culture and Christian influence; this made a significant impact on the children, especially Chinualumogu. After the youngest daughter was born, the family moved to Isaiah Achebe's ancestral village of Ogidi, in what is now the Nigerian state of Anambra. Map of Nigeria's linguistic groups. Achebe's homeland, the Ibo region (sometimes called Ibo), lies in the central south.

Storytelling was a mainstay of the Ibo tradition and an integral part of the community. Chinua's mother and sister Zinobia Uzoma told him many stories as a child, which he repeatedly requested. His education was furthered by the collages his father hung on the walls of their home, as well as almanacs and numerous books – including a prose adaptation of *A Midsummer Night's Dream* (c. 1590) and an Ibo version of *The Pilgrim's Progress* (1678). Chinua also eagerly anticipated traditional village events, like the frequent masquerade ceremonies, which he recreated later in his novels and stories.

## **Education**

In 1936 Achebe entered St Philips' Central School. Despite his protests, he spent a week in the religious class for young children, but was quickly moved to a higher class when the school's reverend took note of his intelligence. One teacher described him as the student with the best handwriting in class, and the best reading skills. He also attended Sunday school every week and the special evangelical services held monthly, often carrying his father's bag. A controversy erupted at one such session, when apostates from the new church challenged the catechist about the tenets of Christianity. Achebe later included a scene from this incident in *Things Fall Apart*.

At the age of twelve, Achebe moved away from his family to the village of Nekede, four kilometres from Owerri. He enrolled as a student at the Central School, where his older brother John taught. In Nekede, Achebe gained an appreciation for Mbari, a traditional art form which seeks to invoke the gods' protection through symbolic sacrifices in the form of sculpture and collage. When the time came to change to secondary school, in 1944, Achebe sat entrance examinations for and was accepted at both the prestigious Dennis Memorial Grammar School in Onitsha and the even more prestigious Government College in Umuahia.

Modeled on the British public school, and funded by the colonial administration, Government College had been established in 1929 to educate Nigeria's future elite. It had rigorous academic standards and was vigorously egalitarian, accepting boys purely on the basis of ability. The language of the school was English, not only to develop proficiency but also to provide a common tongue for pupils from different Nigerian language groups. Achebe described this later as being ordered to "put away their different mother tongues and communicate in the language of their colonisers". The rule was strictly enforced and Achebe recalls that his first punishment was for asking another boy to pass the soap in Ibo.

Once there, Achebe was double-promoted in his first year, completing the first two years' studies in one, and spending only four years in secondary school, instead of the standard five. Achebe was unsuited to the sports regimen of the

school and belonged instead to a group of six exceedingly studious pupils. So intense were their study habits that the headmaster banned the reading of textbooks from five to six o'clock in the afternoon (though other activities and other books were allowed). Achebe started to explore the school's "wonderful library". There he discovered Booker T. Washington's *Up From Slavery* (1901), the autobiography of an American former slave; Achebe "found it sad, but it showed him another dimension of reality". He also read classic novels, such as *Gulliver's Travels* (1726), *David Copperfield* (1850), and *Treasure Island* (1883) together with tales of colonial derring-do such as H. Rider Haggard's *Allan Quatermain* (1887) and John Buchan's *Prester John* (1910). Achebe later recalled that, as a reader, he "took sides with the white characters against the savages" and even developed a dislike for Africans. "The white man was good and reasonable and intelligent and courageous. The savages arrayed against him were sinister and stupid or, at the most, cunning. I hated their guts."

### **University**

In 1948, in preparation for independence, Nigeria's first university opened. Known as University College, (now the University of Ibadan), it was an associate college of the University of London. Achebe obtained such high marks in the entrance examination that he was admitted as a Major Scholar in the university's first intake and given a bursary to study medicine. After a year of grueling work, however, he decided science was not for him and he changed to English, history, and theology. Because he switched his field, however, he lost his scholarship and had to pay tuition fees. He received a government bursary, and his family also donated money – his older brother Augustine even gave up money for a trip home from his job as a civil servant so Chinua could continue his studies. From its inception, the university had a strong English faculty and it includes many famous writers amongst its alumni. These include Nobel Laureate Wole Soyinka, novelist Elechi Amadi, poet and playwright John Pepper Clark, and poet Christopher Okigbo. In 1950 Achebe wrote a piece for the *University Herald* entitled "Polar Undergraduate", his debut as an author. It used irony and humour to celebrate the intellectual vigour of his classmates. He followed this with other essays and letters

about philosophy and freedom in academia, some of which were published in another campus magazine, *The Bug*. He served as the *Herald's* editor during the 1951–2 school year.

While at the university, Achebe wrote his first short story, "In a Village Church", which combines details of life in rural Nigeria with Christian institutions and icons, a style which appears in many of his later works. Other short stories he wrote during his time at Ibadan (including "The Old Order in Conflict with the New" and "Dead Men's Path") examine conflicts between tradition and modernity, with an eye toward dialogue and understanding on both sides. When a professor named Geoffrey Parrinder arrived at the university to teach comparative religion, Achebe began to explore the fields of Christian history and African traditional religions. It was during his studies at Ibadan that Achebe began to become critical of European literature about Africa. He read Irish novelist Joyce Cary's 1939 book *Mister Johnson*, about a cheerful Nigerian man who (among other things) works for an abusive British store owner. Achebe recognised his dislike for the African protagonist as a sign of the author's cultural ignorance. One of his classmates announced to the professor that the only enjoyable moment in the book is when Johnson is shot. After the final examinations at Ibadan in 1953, Achebe was awarded a second-class degree. Rattled by not receiving the highest result possible, he was uncertain how to proceed after graduation. He returned to his hometown of Ogidi to sort through his options.

### **Things Fall Apart**

Back in Nigeria, Achebe set to work revising and editing his novel (now titled *Things Fall Apart*, after a line in the poem "The Second Coming" by William Butler Yeats). He cut away the second and third sections of the book, leaving only the story of a yam farmer named Okonkwo. He added sections, improved various chapters, and restructured the prose. By 1957 he had sculpted it to his liking, and took advantage of an advertisement offering a typing service. He sent his only copy of his handwritten manuscript (along with the £22 fee) to the London company. After he waited several months without receiving any communication from the typing service, Achebe began to worry. His boss at the NBS, Angela

Beattie, was going to London for her annual leave; he asked her to visit the company. She did, and angrily demanded to know why it was lying ignored in the corner of the office. The company quickly sent a typed copy to Achebe. Beattie's intervention was crucial for his ability to continue as a writer. Had the novel been lost, he later said, "I would have been so discouraged that I would probably have given up altogether." In 1958 Achebe sent his novel to the agent recommended by Gilbert Phelps in London. It was sent to several publishing houses; some rejected it immediately, claiming that fiction from African writers had no market potential. Finally it reached the office of Heinemann, where executives hesitated until an educational adviser, Donald MacRae – just back in England after a trip through West Africa – read the book and forced the company's hand with his succinct report: "This is the best novel I have read since the war."

Heinemann published 2,000 hardcover copies of *Things Fall Apart* on 17 June 1958. According to Alan Hill, employed by the publisher at the time, the company did not "touch a word of it" in preparation for release. The book was received well by the British press, and received positive reviews from critic Walter Allen and novelist Angus Wilson. Three days after publication, the Times Literary Supplement wrote that the book "genuinely succeeds in presenting tribal life from the inside". The Observer called it "an excellent novel", and the literary magazine Time and Tide said that "Mr. Achebe's style is a model for aspirants". Initial reception in Nigeria was mixed. When Hill tried to promote the book in West Africa, he was met with skepticism and ridicule. The faculty at the University of Ibadan was amused at the thought of a worthwhile novel being written by an alumnus. Others were more supportive; one review in the magazine Black Orpheus said: "The book as a whole creates for the reader such a vivid picture of Ibo life that the plot and characters are little more than symbols representing a way of life lost irrevocably within living memory."

In the book Okonkwo struggles with the legacy of his father – a shiftless debtor fond of playing the flute – as well as the complications and contradictions that arise when white missionaries arrive in his village of Umuofia. Exploring the terrain of cultural conflict, particularly the encounter between Ibo tradition and Christian doctrine, Achebe returns to the themes of his earlier stories, which grew

from his own background. *Things Fall Apart* has become one of the most important books in African literature. Selling over 8 million copies around the world, it has been translated into 50 languages, making Achebe the most translated African writer of all time.

### **Marriage and family**

In the same year *Things Fall Apart* was published, Achebe was promoted at the NBS and put in charge of the network's eastern region coverage. He moved to Enugu and began to work on his administrative duties. There he met a woman named Christie Okoli, who had grown up in the area and joined the NBS staff when he arrived. They first conversed when she brought to his attention a pay discrepancy; a friend of hers found that, although they had been hired simultaneously, Christie had been rated lower and offered a lower wage. Sent to the hospital for an appendectomy soon afterwards, she was pleasantly surprised when Achebe visited her with gifts and magazines. Achebe and Okoli grew closer in the following years, and on September 10, 1961 were married in the Chapel of Resurrection on the campus of the University of Ibadan. Christie Achebe has described their marriage as one of trust and mutual understanding; some tension arose early in their union, due to conflicts about attention and communication. However, as their relationship matured, husband and wife made accommodations to adapt to one another.

Their first child, a daughter named Chinelo, was born on July 11, 1962. They had a son, Ikechukwu, on December 3, 1964, and another boy named Chidi on May 24, 1967. When the children began attending school in Lagos, their parents became worried about the world view – especially with regard to race – expressed at the school, especially through the mostly white teachers and books that presented a prejudiced view of African life. In 1966, Achebe published his first children's book, *Chike and the River*, to address some of these concerns. After the Biafran secession and war, the Achebes had another daughter on March 7, 1970, named Nwando.



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Judul Skripsi : *The Effects of Cultural Colonialism on the Ibo Society in Chinua Achebe's Things Fall Apart*  
Pembimbing : Sri Muniroch, S. S., M. Hum.

NO	TANGGAL	MATERI	TANDA TANGAN
1.	7 Maret 2008	Pengajuan Judul Skripsi	1.
2.	24 Maret 2008	Pengajuan Proposal	2.
3.	1 April 2008	ACC Proposal	3.
4.	12 Juni 2008	Konsultasi Bab I	4.
5.	18 June 2008	Ambil Bab I	5.
6.	27 June 2008	Penyerahan revisi Bab I	6.
7.	15 July 2008	Konsultasi Bab II	7.
8.	22 July 2008	Ambil Bab II	8.
9.	26 July 2008	Penyerahan Revisi Bab II	9.
10.	2 September 2008	Konsultasi Bab III & IV	10.
11.	6 September 2008	Ambil Bab III & IV	11.
12.	9 September 2008	Penyerahan Revisi (1) Bab III & IV dan Bab I & II	12
13.	16 September 2008	Ambil Revisi (1) Bab I, II, III, dan IV	13.
14.	17 September 2008	Penyerahan Revisi (2) Bab I, II, III & IV	14.
15	18 September 2008	ACC Keseluruhan skripsi (Bab I, II, III, dan IV)	15.

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certify that the thesis I wrote to fulfill the requirement for the degree of Sarjana Sastra entitled *The Effects of Cultural Colonialism on the Ibo Society in Chinua Achebe's Things Fall Apart* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for this thesis if there is any objection or claim from others.

Malang, September 17<sup>th</sup>, 2008

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