

Multiculturalism in Chinua Achebe's novels *Things Fall Apart* and *No Longer at Ease*

Sawza Aziz

Dept.of English language and literature, Istanbul Aydin University Besyol Mah. İnönü Cad. No. 38
Küçükçekmece, Istanbul Turkey

Abstract

Many novels display an intense interest in culture, traditions and the conflict between two different cultures. Multiculturalism is a topic which is also a major concern of contemporary literary criticism and cultural history at large. The present study is concerned with the issue of multiculturalism in Chinua Achebe's novels *Things Fall Apart* (1958) and *No Longer at Ease* (1960). Now a day societies are culturally diverse and people demand for the recognition of their own culture and identity. Therefore, the study explores the misrecognition of Nigerian culture by the dominant British power during the colonial period. Chinua Achebe's novels are important to the emergent principle of modern African literature. His novels provide an image of an African society, represented both as a living entity and in its historic circumstance. He also provides an image of a social structure modelling the institutional foundation of the re-establishing of African meanings and values. Since the paper examines the cultural clash between Nigerian and British cultures as a consequence of colonization because Nigerian became a colony in 1884. As Achebe in his fictional world shows the impact of colonialism on Nigerian culture and people that cause to misrecognize their traditional culture and identity by the white dominance culture. Besides, Achebe's response considers as a reaction to western ideals that representing Africans as primitive and uncivilized.

Key Words: Multiculturalism, colonization, culture, clash, recognition, tradition.

1. Introduction

From the mid-twentieth-century onwards, societies began to see themselves as increasingly "Multicultural". The reasons behind this historical diversity were colonization, slavery, refugees and immigration. However, cultural diversity has raised a series of essentially divisive questions in particular nations. Clash between minority and majority increased over the issues of regional autonomy, political representation, language rights and land claims. As Taylor claims that, "Multiculturalism as a demand by ethno cultural groups or minority cultural groups for recognition of their marginal cultures". (Taylor 41).

In contemporary politics the political activity of minority groups, multiculturalists and feminism operate for the demand of recognition. The politics of recognition has a specific importance for them because it has linked to identity which defines individual's characteristics according to the people of their surroundings or uncovers the identification of individuals. As Hegelian's belief individual's identity is inter subjective. Identity is not shaped by an individual alone; rather it is formed through dialogue with others. Therefore, individual's identity is determined through the others that negotiate their identity. Taylor concentrates on the importance of recognition and mentioning to it as "a vital human need" and denoting that misrecognition "can inflict a grievous wound, saddling its victims with a crippling self-hatred" (26).

During the end of the nineteenth century the coexistence of diverse cultures began as a practical way for solving the problems that arose from plural societies, later on, the conception of multiculturalism developed into political and plural societies at the turn of twentieth-century. (Udebunu 4). This concept was necessary due to a new wave of European military successes in Africa and the subsequent breakup and distribution of the African continent to European nations as colonies by Europeans. At the same time a large number of European began immigrate to the United States. For that reason a number of philosophers such as William James, George Santayana, and John Dewey placed the concepts of cultural pluralism which is evolved into the concept of multiculturalism. As there will be important to understand how the Nigerian's could adopt and accommodate the values and beliefs of a now dominant culture which stands between the indigenous populace and the demands of their traditional culture.

The reason behind Nigeria's cultural collision was colonization which is the major force that introduced the country's. British imperialism brought many changes to the Nigerian society (Falola & Heaton). Employing the concept of the British governed the territories of Nigeria, after expanding their commerce in the country for its interest, using local leadership under British supervision (Iweriebor 5). However, the British colonizers thought that they entered the African continent to civilize and develop the African populace that they considered backward and inferior. Thus colonization restructured "the face" of Nigerian society in all aspects. As, Mary Specht explains: "from its earliest contact with this continent the West tried to come to terms with Africa by exploring, exploiting, enslaving, colonizing, Christianizing and mythologizing". (42).

The troubles of the early colonial period resulted from tensions between the British authorities and the larger Nigerian society. This occurred when colonial rule had a great impact over the people were forced to adopt or accommodate British orders. The Nigerians resisted colonial rule, rioting in order to make their raised voices heard and demand a return to the regional or tribal system of the pre-colonial period. They tried negotiation with colonial rulers, explaining that the Nigerians knew how to restructure their own society and they didn't need to be told how to develop their own country. As late as 1920 there was active resistance against colonial rule, initially a local phenomenon which became a national movement.

Moreover, further cultural changes were brought by colonial rule through the spread of Christianity and western education. The Nigerians were hesitant towards the expansion of Christianity in their culture and the new education system being applied in local schools. They realized that Christianity was a threat to their traditional culture and the western education based on Christian theology would slowly minimize their languages and beliefs in their own country. This cultural change did cause the loss of distinct ethno-cultural identities during the colonial period. The colonial rule formed a new identity for Nigerian people that mingled the traditional and the modern, clearly illustrating that one culture could not operate without the support of the other.

Achebe's enthusiastic feelings about the validity of his own culture lead him to write *Things fall Apart*. The novel depicts the roots of Igbo people in order to provide his contemporaries with self-confidence in their own culture, but at the same time he points out that the roots of the Igbo were so strong that they could not be destroyed. Thus, the people should not need such a confidence boost. In the first half of the novel he shows the dignity of his people that had been lost under colonialism. He clarifies the historical situation, explaining that before the British came to Nigeria, the Igbo "had a philosophy of great depth and value and beauty that they had poetry and, above all, they had dignity" (Achebe 8). He takes on the responsibility to revive the history and culture of the African continent and to prove that the Africans have their own traditional and historical background and cultural identity long before the British arrived. The major themes of the novel were the cultural conflict between past and present as a result of the changes that the British brought through imperialism which destroyed the tribe's traditions and religion. It also shows the resistance of colonized people against cultural, social and historical changes that imposed by British power. Moreover, Achebe utilizes colour for naming characters to illustrate the theories of racism brought about by modernity.

Achebe's second novel *No Longer At Ease* is the complement to his first novel in which he depicts the identity of a second generation caught between two moral systems, the old and the new. Achebe shows the influence of westernization on the Nigerian people causing them to ignore their traditional culture. Therefore, colonial rule imposed a system which led to corruption and bribery rather than to progress. The major theme of the novel is the clash of ideologies between African culture and British cultures and the cultural clash between different understandings of corruption. It describes how much African culture changed due to the impact of colonialism which caused the younger generation to construct a new identity for Nigerians. Achebe criticizes this system of corruption established during the colonial period, which caused the destruction of the authentic Nigerian self and society.

2. Analysing the conception of Multiculturalism in Things Fall Apart

Things Fall Apart is a modern African literature written by Chinua Achebe in 1959 and it's also a critique of colonial period and the impact of colonialism over the African society. It depicts the real picture of Nigeria when British imperialism arrived during the late 19th century and the early 20th century which becomes an epitome of the whole Africa. He can able to articulate African reality in postcolonial literature through using Western fiction or language. Though, he sets the novel to describe the traditional culture of Igbo society and the clash between the Nigerian society and the British imperialists who govern the state. The description is too close to truth that it proceeds to comprehend the impact of imperialism and Christian missionaries over the Igbo culture. Collision between two different cultures cause great problems and disrupt the Nigerian heritage culture. In his fictional

world, he portrays the cultural values of Igbo community and how they loss their dignity during that period. They resist against Western norms and values that imposed upon them so, they tried to reorganise their nation rather they become disillusionment in post independent era because of their internal dilemma. Achebe's aim to write *Things Fall Apart* was a kind of a sharp criticism and a critique of such novels like Joseph Conrad's *Heart of Darkness* that he documented Africa at the time of colonialism which means that the civilization of Africa established within the period of British colonialism that's why Achebe wrote his novels in English to convey the real picture of Nigerian culture in pre-colonial and colonial period and as assertion that Nigeria has its own history. Achebe often said that "Art has a social purpose and can influence things." (Granqvist 28). He goes on to resist against the exploited of colonial powers and their beliefs which imposed their authority over the Igbo community.

The title of the novel comes from W.B.Yeat's poem *The Second coming* as a descriptor for the chaos that have been made in modern period through the collision between tradition and modern culture cause to a kind of cultural trauma because Nigerian people demand for the recognition of their traditional culture. Achebe compared the poem to the situation of Igbo culture that transformed from their violent male tradition to the colonial powers in 20th century. In *Things Fall Apart*, people are criticized colonial powers who governed their state. They show their inner anxiety about losing their dignity during the colonial period. The novel shows the Igbo values before the European colonial powers entered the village; they have its own culture, values, dignity, and their consolidation with other cultures. They were resisting against the western government and Christianity. *Things Fall Apart* described the Igbo land which is located in the Eastern region of Nigeria between '(1850-1900), the period that is just prior to colonial time and after coming white men to Nigeria. Umuofia and Mbanta are the setting of the novel, the two main villages in a combination of the "nine villages". The fiction consists of three parts: the first and important part is the description of Umuofia before the white men coming. The second part, displays Okonkwo's exile to Mbanta where his mother's village as a result of his sin that do it against the earth goddess. It also describes the coming of white man to the nine villages and how they initially established Church, government, trading system and gradually, exploiting the traditional ways of tribal life. The third part portrays the struggle between change and tradition that has been influenced the villagers then the death of tribal system also death of Okonkwo. (Killam 514) Immediately Achebe introduced the complex laws and customs of Umuofian tribe and their tolerance with each other. The novel focus on Okonkwo who's the protagonist of the novel his characteristic revealed through the fiction. He is the greatest warrior in the Umuofian clan and the villagers respected him for his braveness and brought honour to his village by achieving victory in a wrestling competition. While, he resists against the new political and religion system of the White men so, he didn't want to become a betrayal man and loose his social statues. He was controlled under the laws and norms of traditional society. Some complex laws and customs of Umuofian cause to create a number of outcasts and a number of villagers who convert to Christianity during the colonial period. Such as kill of Ikemefuna and twin newborns have a great impact on Nwyoie who is Okonkwo's son which destroyed his inner side and cause him to convert to Christianity. The people of the village have been captured between two religions so, they tried to know which of them are better in order to adapt. Moreover, Achebe points out the appearance of European colonists and the unfaithfulness practicing of colonialism through the novel by three phases. The initial phase, it articulates when Okonkwo in his second year of exile his friend Obierika visits him and tells him about the white man's arriving to their clan. "The elders consulted their Oracle and it told them that the strange man would break their clan and spread destruction among them And so they killed the white man and tied his iron horse to their sacred tree" (P.138). Obierika also said "I forgot to tell you another thing which the Oracle said. It said that other white men were on their way. They were locusts..."(P.138 - 39). The second phase of imperialism during the second visit of Obierika to Mbanta "When nearly two years later Obierika paid another visit to his friend in exile the circumstances were less happy. The missionaries had come to Umuofia.: They had built their church there; won a handful of converts and were already sending evangelists to the surrounding towns and village" (P.143). The third phase is the occurrence of white government; they imposed their power in the villages and established their government but their judicial system in the villages lead to destruction rather than to progress. The narrator comments fearfulness "But stories were already gaining ground that the white man had not only brought a religion but also a government. It was said that they had built a place of judgment in Umuofia to protect the followers of their religion" (P.155).

2.1 Multiculturalism

In *Things Fall Apart*, the main themes focus on clash between two different cultures as a result of colonialism that cause to achieve the conception of multiculturalism. Achebe doesn't merely portray the western culture but also the customs and laws of subcultures. Each village has its own laws and customs. As Umuofian clan take Ikemefuna and a virgin girl instead of a murdered Umufian's woman. Ikemefuna's culture was dislike them

through brings different folk tales which was exciting by villagers. Colonialism cause to reshaping the African continent in terms of religion, ideology, economy, politics, and society that, Achebe highlighted in his fictions. The writer portrays the locusts as a symbol for colonizers that descended upon the village that locust was a metaphor for arrival the European colonizers who will exploit the Igbo values and cut off the villagers from their own roots and culture. In fact, the villagers rejoice about the arriving of locusts because they used as a resource for their food. In contrast, in Christianity locusts is the symbol of destruction and ruin so, Achebe choose it as a symbol for coming British imperialist that they changed everything and convert the people to Christianity. Through the novel the phrase "they settled" repeats as it is allegorical phrase that the colonizer appeared suddenly though they became a harmful settler for changing the Igbo culture and took the benevolent interests of Africa. The writer explicitly use the locusts again as it was an attention for coming the white man when Obieka's talked to Okonkwo that " the Oracle... said that the other white man on their way. They were locusts". Achebe describes locusts that they are so heavy which break the branches of trees as a symbol that the Igbo's culture and tradition break down by the colonialism and white settlement. In his fictional world, he introduces the first European missionary who came to the Abame village and presented a tragic event where the villagers killed the white man because their oracle told them that they would bring the destruction to Abame. However, the villagers didn't understand anything about the white man and his religion. Here, Achebe highlights the customs and religion of his traditional culture who obeyed the orders of their oracle and they couldn't correlate with the western culture because, they are zealous to their culture and values. Thus, Achebe through the end of the novel displays the events that would happen as a result of colonialism that create a collision such as the Igbo culture couldn't endure the western culture. Moreover, as the missionary first arriving to Mbanta, they look for a king (P.138). But the villagers said that they don't have the king thus the colonizer didn't find any one in the village to work with them so, British imperialists established their own system through taking assistant from the British government to setup their district commission and native court messengers. Moreover, those who are foreigners and live in Nigeria but they were not belong to Africa witnessed the bad treatment of imperialism thus they travelled and leave Nigeria. The novel indicates that the foreigners recognize the unfaithfulness of the district commission with the villagers. British government impose their power in Nigeria exploiting the opportunity of not having a governmental system, the villagers depend on the elders and worthy man of their clan. So, Igbo's was unhappy with their new system therefore, they have a democratic tribal system before that the elders in the village gathers together for making decisions for the problems that would happen in their village thus the clan elders ruled the village. Each man has been evaluated by his own value "according to his worth" rather than "to the worth of his father". Although Achebe wants to describe their own people and system how they are tolerant with each other that merely Europeans saw them as a savage or uncivilized society. He thinks that his own culture and religion were much better than the Europeans who they came to convert them. Such as, Uchendo talked to Oknokwo about the arrival of white men and he said "what is good among one people is an abomination with others" (P.104). Here, Achebe exposure to imperialists power and displays their conversations when they confronted the colonized people. When the white man arrived, he criticises the Igbo's customs and religion and said that their gods are not true at all, they worshipping false gods the gods of wood and stone and their customs are bad (P.135). But Igbo's tradition was unlike Europeans, they believe that "It is good that a man should worship the gods and spirits of his fathers" (P.139) therefore, they have to worship the gods of their ancestral even if they are not Igbo's god. The writer described both religions of colonizer and colonized people as a result of colliding two diverse cultures. In European tradition, men fight against their brothers over the religion issues however, Igbo's tradition doesn't allow their people to kill each other, it is a crime against the earth goddess and they have to be punished. Further, the European holy wars proved that men struggles each other over the religion but in Igbo it's abomination to kill a member of the clan rather it's a problem between the man and the god means that their personal Gods decided for them (P.148). In Mbanta, the Christian missionary's opinion was opposed to Igbo gods opinion that they tell the Igbo to kill each other (P.135). In fact, the gods forbids the villagers to fight against another villages so, at the beginning the oracle prevents the Umuofians to go to war (P.9). In Things Fall Apart, Europeans kill the Igbo behind the religion reason not on the base that they are Igbo man such as the destruction of Abame by Europeans in revenge for killing a white man (P.129).

The central issues of Achebe's fiction were political and religious violence. He portrays through depending on characters that they are enthusiasm to their religion. In all of Achebe's novels, spiritual issues are obvious even, if he indirectly presented but he had connected to social conflict or political power. Incompatibility between two cultures begin within the arrival of European imperialism that religion was the first issue to focus on in order to convert Igbo's to Christianity. When the white man first arrived at Mbanta, he told the villagers that all of them have one god and belong to one god and all of them died and "went before him for judgement". Also that he has been sent by god to tell them that your gods are false so it's better to leave your religion. He explains the Christianity but he couldn't convince all of them, the villagers make mockery and Okonkwo thought that he was a mad man. Nevertheless, the young Nwoye had been attracted by the poetry of the new religion which is taught

by the white man so, it could be answered Nwoye's questions about the death of his foster brother Ikemefuna and leaving the newborns twin in forest to die thus, the poetry is calling him "like the drops of frozen rain melting on the fry plate" (110). Therefore, Achebe focused on the social conflict as a result of these two different ways appears in social life which has a great impact on zealous characters like Okonkwo. The inevitable clash between Okonkwo and his son was as a result of the changes that brought by Europeans and cause to break the relation between Nwoye and his father. A new life begin through building a new church in Mbanta where the land have given to Europeans located in the evil forest because the elders of the village thought that the sinister spirits would kill them after two or three days. Instead of that the church won a large number of people. Furthermore, the church offers refuge to those who outcasts from Igbo society. European principles gives a live to newborn twins who thrown away by traditional laws. The narrator tells the story of Nneka who outcasts from society results from that she produces twin children so she became the first women that church welcomed her:

Nneka had had four previous pregnancies and child-births. But each time she had borne twins, and they had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman and were not unduly perturbed when they found she had fled to join the Christians. It was a good riddance. (P.143)

Likewise, the church won many converts from the "efulefu" the title less men who convert to Christianity in order to find the worth of their existence. Also, the principles of new religion allow the outcasts to shave their hair without being dying even if they break a taboo as traditional customs imposed upon them. The marginalised people who welcomed by church they have right if they refused to tackle with other outcasts as a members of marginalised caste, the church treat them equally without raised the status of one over the others. Nwoye's conversation destroyed Okonkwo because Okonkwo thought that he was like his grandfather and Nwoye's actions was unacceptable by his father. While, he treats him strictly but he still thinks that he become a clansman. Nwoye rejects the Igbo's values and customs, he converted to Christianity that cause his father became disappointed about him. He finds that Christianity stood against things that Okonkwo believed in it. Okonkwo sorrowfully express his sadness about losing Nwoye. He always thinks that How he has a son like Nwoye, he worked hard in his life in order not to be like his grandfather but he resembled Nwoye to his grandfather Unoka. He wants to comfort himself through thinks about the time when he was famous and being called "Roaring Flame" in the vilage. But he knows that "Living fire begets cold impotent ash" (P.115). In spite of that, struggle begins between Europeans and Africans. Here, Achebe shows the events that would happened during colonialism as a result of having two diverse culture in a community. The British imperialists tried to expand their powers not only through religion but also by establishing judicial government and education system. Achebe comments that, "The white man had not only brought a religion but also a government" (P.146). In Umuofia, colonizer had built a place of judgement to protect their followers who were converted and they warned the clan that "They hanged one man who killed a missionary" (P.147) and also those who make much more trouble have thrown out the clan. Through the novel, the actions of colonizer and the reaction of colonized people are apparent. After the church win a great number of people, a convert man who was enthusiastic for the church has killed a royal python that it was called "Our Father" by Igbo but he growing disrespect for the Umuofian's custom. Even, the elders of the clan didn't announce the war against the Christians instead they ignored them. Okonkwo was very angry about the clan's decision and called them "A womanly clan". In fact, he thinks that the villagers have to resist against losing their cultural values.

The presence of British colonizer have a great impact over the Igbo's traditional norms as well as multiculturalism cause to weakened The kinship bonds between the Igbo during that time because the new generation were converted to Christianity as a result of bad customs that owned by the Igbo. The new generation have bothered by their old tradition so, they eagerly began to learn new beliefs and Ideologies thus cause the Igbo no more act as one. Before Okonkwo returns to Umuofia, he decides to hold a feast for mother's kinsmen in order to thanks them. Through the feast the oldest man thanked Okonkwo for his fidelity to his culture and his greatness and expresses his inner anxiety about the younger generation which the church won it:

An abominable religion has settled among you. 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." He turned again to Okonkwo and said, "Thank you for calling us together (p 138).

2.2 Colonizer and Colonized

The narrator concentrates on Igbo people in *Things Fall Apart* and how their culture exploit by the arriving of British colonizer at the end of the fiction, so it is highly important to analyse the major characters in order to understand their cultures, religions and ideologies:

2.2.1 Mr. Brown

Achebe displays the sympathetic and cruel sides of British imperialists during that time. He was not mysticism to his culture only to shows the negative aspects of British colonialism. Through the characteristics of Mr. Brown he could able to portrays the good attitude and activity of some colonialists toward the colonized people. From the whole, Brown has an ability to listen to two sides in a dispute, and advise a compromise acceptable to both, therefore, he won a large number of converts. The villagers were less concern about coming the white man, even though they have brought Christianity but also they became benevolent for the Igbo through building trade posts and money has been flowed in Umuofia because the palm oil and kernal have reach the great price. Mr. Brown, the white missionary, who leads his flock from the fights of the clan. He built a school and a hospital and asks the villagers to send their children to school to learn and write if they don't do it, in future strangers would come to rule them. Though, the villagers rejoice about his hospital which has a good service by giving a medicine which was quick in working and he has a great role to convince the villagers thus he successes in his work. When Okonkwo returns back to Umuoufia, Brown paid him a visit and said that Nwyoie was in the training course college for teachers but Okonkwo drives him away with violent threats.

Achebe doesn't one side in its description of colonial. He displays the economic interests of multiculturalism within the contact with each other. However, Brown was a colonialist but his presence became enlightened. He doesn't know the Igbo traditions and norms but he respects their values and never allows his flock to antagonizing the clan. He deals with the clan peacefully and harmony. In addition to, he talks with Akunna over religion without being edgy or insults him. Achebe utilizes Mr. Brown as a defeat for the missionary. Even though there were still people in the village who keep go on their traditional way. Although, Brown said that "There is one supreme God who made heaven and earth but Akunna said "We have one supreme God and also believe in him and call him Chukwu he made the entire world and the other Gods" (p169). According to heavenly religions it's forbidden to worshipping the idols so, Mr. Brown said that the Igbo are worshipping the false God which is wooden idols but the Igbo also criticising them that it's impossible to worship a god that has a son without being married (Nichols). Nevertheless, it's difficult to say that colonialism has only the positive side because the Igbo tradition suddenly has to assimilate into European culture and leave their tradition and religion. As Mackenzie connects the religions problems to the power of authority and it's inevitable to operate both religion in Umuofia, so "The economics of Mr. Brown's religion demand ideological substitution, not occurrence or hybridization". However, Mackenzie's next claims observe that the majority of Umuofians who believes in Christianity had still connection with some of their old traditions. They have saved some of their values which are worth to maintain. Mr. Brown continuously, serves the villagers till his health became weakened and his place replaced by the one who reversed him entirely.

2.2.2 Reverend James Smith

Just unlike Mr. Brown, another white missionary who was Mr. Smith, he was a successor of Mr. Brown. He was a rigorous and intolerant unlike Mr. Brown. He always causes problems between the church and the clan. Therefore, he doesn't want to respect and knows the Igbo traditions and norms. Even though, he has a bad treatment with the converts in the church and he requests them to obey the whole orders of the Bible. He was not satisfied with Brown's policy of missionary because he believes that he was not strict but tolerant with the villagers and neglect his duty as a missionary so he couldn't converts a large number of villagers to Christianity. Although, he demands his converts to cut off their ties with their indigenous culture and encourages them to fight the clan. Achebe shows through unmasking the "egwugwu" the negative side of colonialism and reveals the real picture of colonial government and judgement affairs how they smashing the Africans for their interests. When, Enoch one of the converts to Christianity unmask the "egwugwu" in public during the Igbo's feast for thanking the earth Goddess. Therefore, The villagers were very enraged about this violation from uncompromising Mr. Smith and they decided to burn the church to the ground. Through the novel, the Igbo are seen tolerant by their viewpoints as Ajofia, who is ready to burn the church, he said to Mr. Smith: "You can stay with us if you like our ways. You can worship your own god. It is good that a man should worship the gods and the spirits of his fathers. Go back to your house so that you may not be hurt" (P.180). As, The narrator reveals the complex system of power in Nigeria during the early 20th century. Although, Smith was insistent that the villagers

couldn't touch the church and said "Tell them to go away from here. This is the house of God and I will not live to see it desecrated." but his interpreter conveys his message incorrectly instead of that he tells to them that Smith said to leave this trouble in his hands so, the interpreter wants to calm the villagers as a result he was a native African and afraid of the antagonising the clan. Here, language becomes an obstacle tool between the colonizer and the villagers as a consequence to place misunderstanding. For that reason the villagers have to promote Mr. Brown's believes that sending their children to school to learn and write was important in order to rely upon themselves for maintain their autonomy in future (Nicolas 2009).

2.2.3 Okonkwo

He was the warrior and the wrestler in his village so he achieved a statue in his society by brought honour to his village. He always working hard in order not be like his father Unoka who was a failure. Although, he is not happy with his life and his society he lives in. There are many factors that make him gain self-consciousness and realize the alienation of Igbo's old tradition in general. The narrator concentrates on Okonkwo in both parts of the novel as a key character; the first part of the novel describes the downfall of Okonkwo from a tribal world in which he lives in with its old tradition culture and good economic case that provides a moral tale about the traditional struggle between the individual and society. While in the second part, tells the tragic events that happened through the arrival of aggressive European missionaries. Therefore, it causes Okonkwo to give up his life because he couldn't find any way to assimilate or got compromise between the two worlds the Africans and the Europeans but instead he commits suicide. According to literary criticism, social desolation considers as a problem for those intellectuals who is colonized. Though Okonkwo was the leader of the clan, his exclusion does not really results from insufficiency in his duty. Okonkwo's exile is the punishment according to the rules of his clan, before the imposition of British government. Therefore, it is the intra cultural problem:

The only course open to Okonkwo was to flee from the clan. It was a crime against the earth goddess to kill a clansman, and a man who committed it must flee from the land. The crime was of two kinds, male and female. Okonkwo had committed the female, because it had been inadvertent. He could return to the clan after seven years. (P.41)

Achebe portrays the whole aspects of his culture through Okonkwo he shows the profound patriarchal system of Igbo tribe. Although, the practice of violence against women is accepted in their community. They equals femininity with weakness and masculinity with strongest. Okonkwo associated masculinity with aggression he thinks that anger is the only feeling to prove his masculinity, for this reason he often beats his wives or threatening by killing them. In their clan if the man is lazy and couldn't undertake any duty or a titleless man they called them "agbala" which means woman. Therefore, Okonkwo has obliged to go to mother's village in his banishment, he was annoyed the entire years of exile because in Igbo culture people forbidden to get touch with the maternal ancestors. Even though, he thinks that his mother's clan was not like the Umuofians, they were coward and pacifist and didn't act violently according to okonkwo they were somehow effeminate. Soon, he receives warmly by his Uncle Uchendu and the rest of his kinsmen. Although Okonkwo works hard before the accident in order "to become one of the lords of the clan" but now he becomes disillusionment because his destiny draws him to another way and he wants to begin his life in his mother's land depend on principles that he has in his youth (Killam). Uchendu always tried to comfort him and decrease his graveness through explains the principles of life:

It's true that a child belongs to its 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. Your mother is there to protect you. She is buried there. And that is why we say the mother is supreme (P.126).

Achebe introduces the arrival of British colonizers in his fiction, first as missionary and then as a government and judgement. Obierika paid two visits to Okonkwo during his exile. He told him that the white man arrived at Abame which is one of the nine villages thus their Oracle said the villagers to kill the white man, they obey the oracle's order and kill the white man but the colonizers took their revenge by vanishing the village. In spite of Okonkwo believes that the villagers of Abame should armed themselves and kill the white man but these violent actions reflects the Igbo principles that it's crime against the earth goddess to kill a man. Throughout the novel, The Igbo's values deal with peace for the conflicts that happened instead of violent reactions and these can be seen from Uchendu's personality when he said that killing a white man in Abame it's a foolish action because they didn't know what was his intends. In accordance with, the expanding of British power the situations of the villages have changed. Obierika takes another visit to Okonkwo states that the white men are arrived at Umuofia

and had built their church and won a great number of the converts but the converts were not the worthy men, they were outcast from society and those who were "efufefu" which means worthless empty men. Hence, the narrator describes the missionaries how they spread over the villages and controlled them also the evangelists arrived at Mbanta and Okonkwo believes that they came either for convincing them to go out the village or they came for their destruction. Therefore, Okonkwo go to market square to listen to the white man but eventually he persuaded that he was a madman because the missionary refuses the Igbo values and religion.

Although, Achebe focuses on the expansion of the social conflict as a consequence of having two different ways of life that have a great impact over the relationships between families or people. Within the arrival of the missionary the relation between Okonkwo and his son Nwoye have ruined. Nwoye doubts about his native religion and he realizes that the new religion could answer the question that spins in his mind specially killing Ikemefuna and the newborn twins therefore, he converts to Christianity. In other hand, Okonkwo still insistent to struggle against the new way of life and entirely refuses Christianity. However, many critics have explained Okonkwo's misfortune as a symbol of Okonkwo's "refusal of the new order, as well as the collapse of the old order (Irele.171). But Okpala adds that Okonkwo's misfortune, which reach to his suicide cannot be only explained as such, for the emphasized this situation it could be perceived in the text "clearly his personal god or chi was not made for great things" (122). The narrator tells this statement when Okonkwo is in exile because of the accident that happened during the burial of Ezeudu. At this time the new way of life has not come to Umuofia but his misfortune has related to his chi or his personal god. Subsequently, Nwoye discards "traditional sanctity" for "the poetry of the new religion" (173). Okonkwo deeply thinking thus: "Why ... should he, Okonkwo, of all people, be cursed with such a son? He saw clearly in it the finger of his personal god or chi" (142). Okonkwo's thought has indicated through the consciousness of the narrator, and his consciousness shows that Okonkwo's calamity results from his agreement with his chi. However, this is apparent that Okonkwo deals with the spirituals that he is not alone in his life but he shares with his personal god "chi".

2.3 Racism

Achebe's main aim to write *Things Fall Apart* was to display a complex and dynamic society for a western public who thought that African society is primitive, simple, and underdeveloped. Unless Africans could narrate their aspects of their story, Achebe believed that the African facts be turning mistakenly forever by European authors, even by those who have good intent such as Joyce Cary in *Mister Johnson*. Cary who worked in Nigeria during the colonial era and he was sympathetic toward the Nigerian people. Yet, Achebe realizes that Cary and other western writers like Joseph Conrad taken a false impression about Africa. Many European writers have perceived Africa as a dark place and its people as uncivilized or savage so Achebe considers this decreasing portrayal of Africa as a racialism theory in colonial era. He also refers to Conrad who wrote about colonialism but he reduces the prestige of Africa in his writing that the British imperialism have a great influence and developed the African civilization. Therefore, Achebe explains his inner anxiety about the untrue picture of African and said that "Joseph Conrad was a thoroughgoing racist. That this simple truth is glossed over in criticisms of his work is due to the fact that white racism against Africa is such a normal way of thinking that its manifestations go completely unremarked" (Achebe).

According to Fanon Frantz racism had a long history that used in pre modern and pre-colonial time to make a difference among social, cultural or ethnic groups in Africa. While Achebe unlike Fanon, he describes the theory of racism as a productivity of modernity and he returned the appearance of this theory with history of African when confronted with colonialism and modernity (Garuba). Naturally the colonization of Nigeria was racist that can be perceived through *Things Fall Apart*, Achebe used three characters Mr. Brown, Reverend James Smith, and the district commander as examples of racism. Collision between two different civilizations caused to emerge the theory of racism. At the beginning when the white man appeared in the village, the Igbo people call them "Lepers" and "Albinos" (P.138) because of their white colour and this claim that the Igbo culture determine that they are superior. In other hand, the European thought that they are superior and they describe the Africans as primitive minded and uncivilized (P.209). The first missionary who was Mr. Brown genially treats with the Igbo in order to make them to participate in colonization and give up their beliefs. He applies the paternalist system with the Igbo during his authority and thinks that God sent him to help the Igbo people. He refused the Igbo beliefs that they have so many Gods and told them that there is only one supreme God and the others are false. Through the European medicine and education he claims that the Christianity's theology and ideologies are superior. Although racism doesn't appear in his words clearly nevertheless he shows that the white man's civilization is the best and this leads to racism.

While, Mr. Brown's health deteriorated Mr. Smith who was a racist evangelist took his place. He also tries to convert the Igbo people to Christianity but he acts differently unlike Mr. Brown, "he condemned openly Mr. Brown's policy of compromise and accommodation. He saw things as black and white. And black was evil" (P.174). Mr. Smith obviously shows that white are civilized and superior. He also was more zealous for his religion and tries to persuading Igbo people to give up their religion and convert to Christianity. However, Achebe ironically uses Smith who sees things as black and white to show how racism rooted deeply during colonial time. The English men not only racist in his thought but also use religious ideas and instilled with racism. Like Smith, "He saw the world as a battlefield in which the children of light were locked in mortal conflict with the sons of darkness" (P.174). Here, the children of light considered as a symbol of white skinned children because light is a signal of white colour and sons of darkness considered as a symbol of black skinned boys because dark is a signal of black colour, thus means that racism has a great impact on the Igbo people during colonization. Moreover, the author ironically named the characters in his fiction and uses colours such as "Brown" the generic personalities reflects in his name because he was tolerant and benevolence for the Igbo people. He could able to deal with black people and respect them. In contrast, Mr. Smith was intolerant man and always causes problems between the church and the clan and also encourages the converts to affront the traditional Igbo culture. Even, he was strict with converts in the church, he treats them in a very rude way especially with those who didn't completely understand the doctrine of Christianity or reserve some of their religious beliefs along with Christianity.

Therefore, Achebe named him "Smith" and shows his intolerance in his act and displays the violent actions of Mr. Smith that he demands from the converts to leave their traditional beliefs completely. He suspended the woman from the church as a result of pours the new wine in old bottles that he doubts she has lived between the two worlds at once and this is the metaphor that some of converts had still connected with their roots. while, Smith heard the story of "ogbanje" from the most faithful people which means the existence of the evil spirits that brought misfortune to family. However Mr. Smith didn't believe in the literal existence of "ogbanje" because Smith doesn't like to understand the principles of Igbo people but he attempts to impose himself and his culture over the clan.

Within a few weeks of his arrival in Umuofia Mr. Smith suspended a young woman from the church for pouring new wine into old bottles. This woman had allowed her heathen husband to mutilate her dead child. The child had been declared an ogbanje, plaguing its mother by dying and entering her womb to be born again. Four times this child had run its evil round. And so it was mutilated to discourage it from returning. Mr. Smith was filled with wrath when he heard of this. He disbelieved the story which even some of the most faithful confirmed, the story of really evil children who were not deterred by mutilation, but came back with all the scars. (P 174)

The third character who was also a racial man was a district commissioner. He is worked at a low level in government administrator. He is a prototype of Europeans who's thought that they have a great experience about Africa and have a usual perspective that they are "Primitives". However, he was unprofessional anthropologist; his participation in colonization is that how he saw the Igbo people in order to become the objects of his study because he planned to write a book about his experience in colonialism. He installed himself as an expert on the Igbo people this is another characteristic of racism as Rodney in his book *How Europe Underdeveloped Africa* quoted that: "Colonial governments discriminated against the employment of Africans in senior categories; and, whenever it happened that a white and black filled the same post, the white man was sure to be paid considerably more. this was true at all levels, ranging from civil service posts to mine workers (151).

But here, too Achebe deals with the colonizer's view point in his fictions in which the Europeans influenced by the ironic ambiguity of African novelist that they invest the European tools. The white commission couldn't able to understand the humanity of Okonkwo's tragedy as a consequence of the demoralization effects of the new order. He said that he could write a chapter or at least a paragraph on Okonkwo's life. Thus he will reduce the Igbo people because he writes a paragraph about the violence acts of the "savage" and this shows how belittling the lives of non-white people. This is obviously shows the theory of racism. But Achebe could able to write a historical novel on Okonkwo's life to displays the history of Africa that "primitives" as the Europeans called is a part of that history.

As he walked back to the court he thought about that book. Everyday brought him some new material. The story of this man who had killed a messenger and hanged himself would make interesting reading. One could almost write a whole chapter on him. Perhaps not a whole chapter but a reasonable paragraph, at any rate (P.197).

Another example of racism is a sentence that concluded the novel in which the commissioner gives this sentence to the title of his book about the Igbo people: "The pacification of the primitive tribes of the lower Niger". He used the keyword "primitive" that he clearly considers the Igbo people as uncivilized because he thought in such a way that other human beings except the white colour is primitive and evil. Although he didn't pay any attention to the Okonkwo's fatality as a result of new system of life instead of that he ignored the situation and still thinks that he brought peace and civilization for the Igbo. He was arrogant and racist in his opinion toward the indigenous tribes. The narrator tells the scene about the book that the commissioner would write is a signal to Joseph Conrad's novel, *Heart of Darkness* because Conrad uses a character in his novel whose name is Kurtz, he does like a commissioner in writing a pamphlet and he named the "Suppression of savage customs". Thus, Achebe satirizes the perspective of Europeans toward the Africans that they descend the conception of natives through using the notions of "Primitive" and "Pacification". In addition to, it's highly ironic that the commissioner has chosen this title, because the Europeans were behind the reason that the Igbo people need pacification. The Igbo people live in peace before coming the imperialists if there was a conflict, they soon found a way in order to avoid the war. Hence, Achebe attends his view about imperialism that its imposition of western culture and their ways without any attempt to understand the other cultures. The commissioner knows very little about the Igbo people and he look carefully in order to choose a title "after much thought" and this reveals the ignorance him rather than supposed to reveal the ignorance of Igbo people who they are peace and stability but his presence has thrown them to chaos: "He had already chosen the title of the book, after much thought: *The Pacification of the primitive tribes of the lower Niger*" (P.197).

Achebe in his historical novel shows the harm that caused by colonialism and racism and had a great impact over the African people. As Diamond's theory illustrates that there is no reason for one race or culture supposed to be superior to another. In the process of colonization the main part is the exploiting a group of people through imposing their authority over the state and cut off the indigenous people from their roots. However, Achebe was not racist in his opinion only to point out the negative sides of colonization. He also criticizes his society as he does it about the imperialists. Like Adewale Maja Pearce has thought that one of the Achebe's aim in *Things Fall Apart* is to affirm that "the spiritual values of pre-colonial Africa were in no way inferior to those of Europe, merely different" (10). Thus, that difference cause to become a source of sensitivity between these two cultures. For centuries, no one could able to challenge the Umuofian's religious codes and practices. They were stability for a long time even they couldn't able to develop strategies for adaptation or confrontation. Such as their sacred "Python" no one could thought about its sacredness or ever be challenged. The authority of white evangelises cause to break down the norms of Igbo's community. For example the evil forests became a place for life and no longer depicts as an evil and the outcasts welcomed warmly by the church so they were not thrown out anymore and their traditional religion and rituals were destroyed. The "ideological pacification of the colonized occurs when this insidious and humiliating idea is decisively implanted in African psyches and is accepted by Africans as their destiny" (Serequeberhan, 2010).

3. Clash of Traditions in No Longer at Ease

The main theme of *No Longer at Ease* is the clash between two different cultures which are the Nigerian culture and the European imperialism. Achebe in his first novel describes the norms and customs of pure Igbo society before the presence of British imperialism and the situations of first collision between the British imperialists and Igbo culture at the beginning of 20th century. Nevertheless, this novel is the complements of the first novel shows the perspective of Africa in the middle of 20th century how much the colonial British system influenced and changed the Igbo society within the positive and negative sides of British colonization and how the Igbo people deal with new religion and cultural collision through, tells the story of a tragic hero who is the grandson of Okonkwo the protagonist of *Things Fall Apart*. Achebe explores how the Igbo people controlled and absorbed in new system of British colonizers. According to losambe that the Igbo people always resist against losing their traditional culture and they hadn't assimilate with this new system. It's impossible to cut off their relations with traditional beliefs so, it's difficult to find an Igbo person who was completely converted and disconnected himself from his own culture (losambe 148). Achebe contends this idea in his novels especially in *No Longer at Ease*. Obi's father was converted to Christianity when he was young and refused everything about Igbo's society like culture, religion, and traditions. While, Obi discovered that his beloved Clara was an Osu, Obi's parents forbidden him to marry her as a result of her origin. Even, Obi's family converted to Christianity but they have still connected to the Igbo's norms and traditions. In addition to, Obi's father was a catechist according to the Bible he hasn't have right to judge in this case, he couldn't disconnected his relations with his roots and accept an Osu in his family. In the following passage he told Obi that he has afraid of his future life and the new generation who hold this bad reputation. So, he knows how the villagers think and still follow old tradition. Though the writer shows that some colonized people accepted the traditions of colonizer but they are still tied to their own

tradition and old roots. Okonkwo is disagreed his marriage because he considers that it has a bad sequences. Therefore, he worries about Obi's daughter who would have to carry her mother's name and will be damn in their society. The villagers also thinks like him and follow the old traditions even those who they are converted. However, Obi has tried to convince his father by claims that in the Bible there is no judgement or bond like this case that his father imposed upon him. It's only the mistake of their ancestors in the past though they ought not to catch the same way and make the same mistake; even they saw the "Light" of the Gospel. Obi uses the language and religion of the colonizers to convince his father to marry Clara like Achebe uses the language of European imperialists for his interest to show the reality of his civilization to world that they had civilization and identity.

The Bible says that in Christ there are no bond or free.' 'My son,' said Okonkwo, 'I understand what you say. But this thing is deeper than you think. 'Osu is like leprosy in the minds of our people. I beg of you, my son, not to bring the mark of shame and of leprosy into your family. If you do, your children and your children's children unto the third and fourth generations will curse your memory. It is not for myself I speak; my days are few. You will bring sorrow on your head and on the heads of your children. Who will marry your daughters? Whose daughters will your sons marry? Think of that, my son. We are Christians, but we cannot marry our own daughters.' (P106).

Achebe depicts two different ways of life which are completely contradictory with each other. Cultural and religion collision cause to have many events. The main goals of arriving the white man were to convert the Igbo's people to Christianity. Lokangaka Losambe displays the dissimilarity between the religions and the methods of Igbo community. The power of colonizer imposed over their tradition though, they have to give up their tradition and religion and adopt the new way of life. The missionary explains the Christianity for them that there is only one God so, they must leave their idol Gods which they utilized for worshipping in decades. They also have to not make a distinguish between people in their society as they do it and called some people an Osu who they cursed by their ancestors. Therefore, the new system gives life to twins and disabled people who they are no longer being killed by their fictitious tradition. However, Achebe shows the relations of those who converted to Christianity but they still have relations with their old tradition such in Obi's family was a Christian and they begged his son not to marry an Osu girl because they would be cursed by the villagers.

Another important thing in No Longer at Ease was the influential ideas of Western religion on traditional Igbo belief. Ogbuefi Odogwu demands that "his only criticism of the Christian service was that the congregation was denied the right to respond to the service" (P.42) this quotation illustrates the absence of dialogue in western theology unlike the Igbo who were making the collective decision. The congregation don't have right to discourse directly in the sermon .They don't have a direct relations with their Gods however, the personal gods ask the supreme God for their requests in order not be bothered by people. Throughout the history of Christianity people have been discouraged to ask the priesthood specially, after the revolution of the protestants there are a single authority who is the supreme God to depend on and have a direct relation to ask for their demands not by the mediator. Indeed, Igbo community continuously have a relation with spiritual world so, the tradition permits a person to "talk and bargain even with his chi (personal deity) at the moment of his creation "; according to Igbo even Chukwu is the supreme God, "did not make the world by fiat. He held conversations with mankind ... to make the earth firm and productive" (Morning 175). A similar idea foreshadows in Achebe's fiction about the power of written words in Christianity world that never be changed. Obi's father amazed Christianity's books that the printed words remain forever. The sacred writings of Christianity have one meaning which are fixed. However, Achebe points out that in Igbo culture the absence of scripture words are apparent. When the oracles or personal deity say something, the people think in his mind so many interpretations, they don't understand their purposes because they were not written words that remain with the same meaning forever and may be change over time. In Christianity the words were lastly defined and wrote it in ink or stone so, it had the limited meaning. Okonkwo has expressed his feeling about the written words of colonizer and said:

Our women made black patterns on their bodies with the juice of the uli tree. It was beautiful, but it soon faded. If it lasted two market weeks it lasted a long time. But sometimes our elders spoke about uli that never faded, although no one had ever seen it. We see it today in the writing of the white man. If you go to the native court and look at the books which clerks wrote twenty years ago or more, they are still as they wrote them. They do not say one thing today and another tomorrow, or one thing this year and another next year. Okoye in the book today cannot become Okonkwo tomorrow. In the Bible Pilate said: "What is written is written." It is uli that never fades. (P.100)

The genius of Achebe shows the positive and negative sides of Igbo community and colonial authority during that time. He criticizes that the corruption had been expanded during the colonial era. He depicts these ideas

through the main character. When Obi in England he knows the importance of his homeland "It was in England that Nigeria first became more than just a name to him. That was the first great thing that England did for him". He always thinks how to purify his society from corruption. In accordance with, he achieved the European education and the European position where many Nigerians wish to have a position like him but at the end he is condemned as a result of taking bribes. Here, Achebe proposed that in modern age it's difficult to distinguish between bribery and gifts that Igbo community take and give with each other before colonial era specially Kola and traditionally, it strengthens the relations of villagers in tribal culture. In addition to, he wants to preference his culture over the stranger's culture that the roots of corruption appeared with the presence of British authority in Nigeria. According to the British they thought that the Nigerians couldn't adapt the civilized ways of European modernity even, Obi has an European education but he has been failed to take benefit from it. Such as Mr. Green said that "the African is corrupt through and through". He thought that Europeans brought civilization and education to them before that time the Africans were an uncivilized community.

In addition Language is another problem that arose through the clash of these two diverse cultures. Achebe uses variety types of linguistics in his fictions like Ibo, Standard English and Pidgin. This can be revealed by character's speech in fictional world. Obi caught between two worlds the Africans and the Europeans so, he fell down from results he was a racial in origin and become alienated in colonial era. When Obi in England, he spoke English with other Nigerians but from other ethnic groups, he tries to not be heard by Europeans because he was afraid of that the Europeans think that the Africans had no history or culture before colonialism:

When he had to speak in English with a Nigerian student from another tribe he lowered his voice. It was humiliating to have to speak to one's own countryman in a foreign language, especially in the presence of the proud owners of that language. They would naturally assume that one had no language of one's own. (P.49)

Achebe also writes about Pidgin language which appeared in Nigeria during the arriving of British colonialism. It becomes an outcome in polyglot society. Characters caught between two languages which are their native tongue and English or Pidgin. The purposes for using Pidgin either they are far away from their country or their loving for own culture. For instance, when Obi returning to Nigeria he becomes seasick in the boat, Clara gives him some medicine and tell him in Ibo that "I noticed you were not looking very well, she said in Ibo, so I brought you some tablets of Avomine" (P.25). This gesture was important for Obi he believes that they are belonging to the same country, culture, and language. For the first time she speaks in Igbo as if she wants to say "we belong together: we speak the same language". After that Obi has changed his mind toward her so, when he meets her for the second time in the boat he decided to neglect her. Here, Language has an important role which makes them too fell in love with each other because they have the same background. Another example of transforming language appears when Obi discusses his marriage with Josef. Josef becomes upset and thinks that his education makes him to be like a stranger in his country. He switched his language to English to intensify a point as if the Igbo language is unsuitable for conveying his message. He speaks English when he wants to give important information and when he answers the phone but he never speaks Igbo or pidgin English. He clarifies that among the Nigerians it's inadequate to express the anxiety about a tension between each other. As Gikandi, "claims of both colonial modernity and their previously degraded African mode of life". Josef wants to upgrade his status by developing his language and mimics the colonizer's accent. According to him Phone is a modern technology so he speaks slandered English in order to connect himself to modernity. Through, acting this it shows that his mind still doesn't develop and his alienation has no interest for him.

Look at me, said Joseph, getting up and tying his coverlet as a loincloth. He now spoke in English 'You know book, but this is no matter for book. Do you know what an osu is? But how can you know? In that short question he said in effect that Obi's mission-house upbringing and European education had made him a stranger in his country. (P.57)

3.1 Identity

Identity and cultural clash are the main themes of the novel. Through the whole fiction the protagonist struggles with his identity and fidelity. Before going to England he was enthusiastic for his own culture and tradition and he has a connection with African roots. But his father converted to Christianity and lost his connection with his ancestors. He strictly, refused his old religion and built a Christian family. Obi " had very little religion". His European education has a great impact over him. He was a member of second generation after colonialism and he seems as a modern secularized Nigerian. He thinks that if he told his parents that he couldn't believe in their religion what will happen. Although, he scared and couldn't tell:

Obi thought: 'what would happen if I stood up and said to him: "Father, I no longer believe in your God"?' He knew it was impossible for him to do it, but he just wondered what would happen if he did. He often wondered like that. A few weeks ago in London he had wondered what would have happened if he had stood up and shouted to the smooth M.P. lecturing to African students on the Central African Federation: 'Go away, you are all bloody hypocrites!' It was not quite the same thing, though. His father believed fervently in God; the smooth M.P. was just a bloody hypocrite. (P.44)

It seems that there is a similarity between Obi's situation and his grandfather Okonkwo because they couldn't find any way to deal with the new system. When Obi came back to his home he saw that everything changed and were not remain like before. The British colonizer and its influence had changed the villages and their people. For him, Nigeria no more like before he has dreamt off in abroad so, his memory versus the reality that he saw it. The new system of life had been progressed quickly during Obi's absentee for four years. The Igbo society couldn't keep going on over their old African traditions and culture any more. The following quotation describes the colonial society and how it was changed:

It was in England that Nigeria first became more than just a name to him. That was the first great thing that England did for him. But the Nigeria he returned to was in many ways different from the picture he had carried in his mind during those four years. There were many things he could no longer recognize, and others---like the slums of Lagos--- which he was seeing for the first time. (P.12)

Nigeria was transformed to colonial system where the concept of corruption has been expanded through colonial period. Although the collision between two cultures was still remain. Obi thinks that he has to try his best in order to adopt the new system and to be faithful to his promise and education to rid his society from such a kind of corruption like bribery but the pressures of his old tradition and the financial crisis makes him to gives up to criminal world. Even though, Okonkwo and hid grandson had the same situation but Obi was different because he didn't succumbed his life to new system and kill himself instead of that he always thinks how to tackle with the colonizer's system. Though, Okonkwo became weak so, he couldn't find any way to deal with the new system and to resist against the pressures that result from the collision of old tradition and modern system. In spite of, he was courageous and stable but he didn't try to assimilate into the colonial culture instead of that he succumbed his like and eventually chose death (Babalola). "While courage and inflexibility ruled the society of Okonkwo, his grandfather, Obi is a typical product of a modern era that mixes motives and values, a miserable amalgam, the offshoot of a weak, Hybrid Culture" (Moanungsang).

The British power made the process of westernization over the African continent easily due to the lack of governmental system or nation. Though, Nigeria contains many separate tribes whose culturally are different as Gikandi mentions, "The nation in Africa is an arbitrary and often fictional colonial creation" (Gikandi 8), that's why the Umuofians " see themselves as foreigners in the national community" that is established by the British colonizer, therefore they thought that national community established temporarily in the hybrid form. For example, one of the Umuofian presidents in Lagos branch said that "We are strangers in this land". Here also, the narrator shows the sense of disparate themselves with other tribes when he said "Six or seven Six or seven years ago Umuofians abroad had formed their Union with the aim of collecting money to send some of their brighter young men to study in England" (P.7). The above quotations are the sense of native characters who works or lives outside their villages. In addition to, Achebe points out the negative side of African society that their culture only disturbed by the foreigners but it destroyed by their own people because the healthy culture will often survive. Here, the writer criticizes the internal cleavages and tribal system in Africa. While, the colonial power has probably collected many tribes and created one nation, the clansmen still separate themselves from that larger nation which is created by colonizer. Throughout the novel the Umuofians saw themselves as strangers in Lagos where it is a part from Nigeria and the narrator represents the characters as they are in "abroad".

The Igbo community had lost their identity as a result of British influence and the changes that they have brought by them. Cultural and religion collision had the fond impact over the Igbo who they suddenly had to find their way to assimilate into the new system and also according to the rules of imposed power they have to reshape their identity. They caught between two worlds the English and the African who couldn't find their way to absorbed into the western system and culture. However, the colonial system throws out the old traditions and imposes their culture and religion over them thus the Igbo couldn't cut off their relations with their roots and old traditions. Moreover, it is difficult for Igbo to block their culture and religion suddenly. This is the whole issues that Okonkwo and Obi couldn't institute a way to deal with western system which replaced by the old Nigerian system. They confronted the colonizer's rules and they don't able to keep work on within. The pressures that

were coming from the cultural collision and the loss of identity cause Okonkwo to commits suicide because whatever he believed in before was destroyed by European power. However, Obi didn't kill himself but the society stopped to trust him anymore. Besides that, he has lost his statue in society and became a betrayer man.

In his second novel, Achebe describes the reaction of second generation against the western target in Nigeria. In fact, many Africans flourish at that time by preserving some values of their old traditions. Gikandi has discussed that "One of the key themes in this novel is Nigeria's search for a national idiom that might express its collective will" (Reading 81). It is difficult to obtain the idea of collective will throughout this dilemma however, it depends on the second colonized generation to determine how much of their values be maintained in colonial and postcolonial environment. The second generation after colonization were seems different among the first generation, they wanted to get things easily and have little religion although, they were not so zealous to their own culture. Even though, Obi's generation return back to their old traditions, they eat foods by their fingers as they claimed that it tastes better. However, they are not afraid as the first generation to called them uncivilized people. They adopted the traditions of Christianity so, the first chapter ends with Christianity motion "Praise God from whom all blessings flow" then Obi's family and friends pressed their presents and money to him. According to Christianity's interpretation that these gifts have a spiritual relations and brings goodness and blessing for him. However, These gifts are foreshadowing of Obi's downfall. The Western ideas could be easily accommodated into the Africans culture such as the ideas of "gift giving", "tipping" and money exchange so, the narrator discusses that it is difficult to make a distinguish between gifts and bribery in modern period.

It seems that the people in the novel trapped between two eras so, they stand for vanishing the traditional African. However, Obi act against the absence of utopian in this two worlds which he caught into. Obi's identity formed through embracing the traditional culture of Igbo, his father's Christianity, the education of Europeans and the corrupt progression of Lagos. He sees himself as a "pioneer". He attempts to rid his society from the corruption but eventually he found himself in a court as he succumbed to criminal worlds. When Obi came back to his country he achieved a European position in the civil service where the dreams of many Africans to reach at that position. At first, he prepared himself to stand and fight for whatever he believed in. Everyone in Lagos tells him that taking bribes is not problem if he refused bribery it doesn't means that he has resolved the matters because there are other servants who take the bribes in civil service. As well as, people offer him bribes in order to achieve the scholarships but he always refused until he had fallen into financial crisis and lost his mother and Clara that's why he participated in corruption system and had arrested. Furthermore, the below quotation illustrates that the education that he achieved abroad is the symbol of promise. Although, it becomes a problematic for him because he finds himself as a stranger in both worlds but it doesn't learn him to accept bribery because if he was able to progress in his position without taking any bribe. But now he has to confess that his identity as a man of education and promise has been missed. "Obi's listlessness did not show any signs of decreasing even when the judge began to sum up. It was only when he said: "I cannot comprehend how a young man of your education and brilliant promise could have done this" that a sudden and marked change occurred" (P.2).

Even though, Obi rejects the old Nigerian traditions but he was a compromise regarding his status in between. He fights as a result that many of his people adopted the ways of European rather than to preserve their own ethnic identity. Although, he takes many benefits from the changes that Europeans brought to his country specially his education but eventually makes him to masking his own true culture and lose his identity. At that time, the African people think that those individuals who had been abroad tries to change their social culture as a sign of progression. Also, they expected that when they returned from abroad they cut off their ties with their own people and culture. This can be seen when Obi came back from England and he needs a place to stay. He asks Josef to share his place as he had done before going to England and Josef replies, "What will the people of other towns say when they hear that a son of Umuofia returned from England and shared a room in Obalende?" (P.36). Josef's answer expected that Obi has to separate and Obi's return is a kind of progression for them. Even the Umuofia progressive Unions have the same opinion as Josef's had that Obi "should be put up in proper fashion at a hotel" (P.35). Obi's friend Christopher noting a critical point in the text about Clara's situation that he spotlighted alienation on the political aspects specially in the work not only on the social aspects of traditional culture and said "You may say that I am not broad-minded, but I don't think we have reached the stage where we can ignore all our customs". According to them it's better to change some of their social customs such as social orders. However, Obi experienced abroad so he would like to change many of his customs. The European experience alienated him from his own culture. Even, Obi and Christopher have the same statue but they are different in making decision because Christopher stopped him to marry Clara as a result of her identity as an outcast in their society.

Hence, the central connotation of identity was when the men of Umuofia discuss about those Africans who go to England and marry the white women. They are happy because Obi didn't do it that and maintains his cultural heritage and he is proud of that he is black man and remaining black. Therefore, the Umuofian men give him an identity and they congratulate him, they suppose that he is another Okonkwo who has returned back for them (65).

3.2 Self- Destructive Tendencies

Throughout the novel the narrator demands the recognition of their identity as they have loosed their traditional culture during the colonial period. The misrecognition of their identity by the white dominance government had a great impact upon the Nigerian people and cause them psychologically deteriorated. He also has criticizes the corruption system in Nigerian government that it takes root deeply during the colonial period. He displays his opinions into the main character Obi who succumbs to criminal world. In both novels the protagonists are confrontational and eventually became conscious and they have some self-destructive tendencies (Baldauf 50). Obi is the first one who sent to England by Umuofian's to achieve the European education to raise the statue of his village and to earn the income of his village in future. However, he has returned and achieved a governmental high position as a civil servant. Progressively, Obi's life become predicament he falls in love with an outcast girl who is forbidden by his parents to marry her and he finds himself that his salary was insufficient to face all his financial obligations. It is a higher education he has received that put him in a position where he is no longer at ease. (Carl Brucker).

Immediately, after Obi returned back to his village, he finds that he trapped between the pressures of two sides. The first side is the orders of the village; he has to pay a large amount of his salary every month to Umuofian progressive union which gave him for his scholarship. Although, his family expects that he has earn a big salary so he has to pay for brother's study, for mother's treatment and financially help his family for their living. The other side is the costs of high standards of living in Lagos and also he needs money for his marriage. His economic situations became hardships. However, he has some hope through his situations by thinks that every beginning are difficult thus he rest assured that "The beginning was bound to be a little difficult. What do our people say? The start of weeping is always hard. Not particularly happy proverb, but none the less true" (P.78). Therefore, Achebe still criticizes the colonial authority and this time through the characteristics of Mr. Green. When Green reminding Obi to pay for his insurance but he arrogantly claims that he must remind Obi because in Africa "Even the educated have not reached the level of thinking about tomorrow, one has a clear duty" (P.76).

The narrator still illustrates the difficulties that Obi has fallen in his life. He has confronted with the predicament of daily life. No more could think about Nigeria's purifying from the corruption system. He should find a way to cover all financial obligations. His economic situations became more complicated. Comparable his nation, He has to decide either remains as bankrupt or succumbs to corruption system. The last trouble he faced was the pregnancy of Clara. Obi's parents have forbidden him to marry an "osu" which means that she comes from the slave family and they didn't accept to marry a girl from Nwaidala cast. Consequently, he has become hopeless and destructed from inner side which is results from the collision between two different cultures and religions. The old Igbo tradition still keep work on their society even though it has been for a long time that the British colonizers were present in Nigeria and changed gradually. However, it is necessary for Igbo's tradition to help Obi's family in order to decrease some of their difficulties but still they interfere to Obi's life and had a great influence on him to make the last decision of taking bribes. So, the culture he belongs to cause to had such a kinds of troubles. As the narrator said that "The root cause of all his trouble" because they pressed him to repay all the dues that he has taken for study immediately. Even, he finds Himself in such a great financial crisis but his proud never permits him to accept the extension that the Umuofian Union gave him for paying back his loan. Instead of that he gives up his life and absorbed into the corruption system that he has been against it before:

Why had he not swallowed his pride and accepted the four months' exemption which he had been allowed, albeit with a bad grace? Could a person in his position afford that kind of pride? Was it not a common saying among his people that a man should not, out of pride and etiquette, swallow his phlegm? (P 124).

Although, the writer also displays how the Igbo people participate in corruption system in government civil servants. Through the novel, bribery has the great role for those Nigerians who attempt to reach the top in civil service or to obtain a scholarship. He has no longer could be stood on whatever he believes in and struggles against the corruption system in Nigeria. Once again, the predicament faced to him when Clara became upset and broke off the engagement but still, Obi asks her for another chance but she refused. Therefore, he obliged to prepare money for her abortion but he was a bankrupt and he has to demand for the loan. On the top of all, his

mother's dies has a great influences on him and he couldn't go to Umuofia for her funeral because he felt a shame and guilt that he financially couldn't help her much more. Obi becomes unconscious because the death of his mother has left him in torment. After that, he wake up and remembered the story of King David that "The peace that passeth all understanding" (P.131). Right away, he decides to find a way to earn money so quickly. Therefore, He realizes that bribery which brought by British colonizers to his country is the only solution to rely on it so as to rescue from his complicated life. He accepted bribery and pay back all his loans but he was unhappy because he feel guilty so, he realized that he couldn't stand it no more. Finally, he decided to not take the bribes anymore but the time is too late for regression, the bribery cause him to guilty from his society as he judged by the court, this situation made the British colonizer to accuse him by claiming that the African corrupt through and through and he couldn't take any benefit from the European education (Luice).

4. Conclusion

During the twentieth century most of the societies around the world become a multicultural societies. Therefore, multiculturalism began a policy for managing the society's diversity. However, the concerns of multiculturalism become a part in contemporary literary criticism. Multiculturalism causes to raise a chaos in societies because it leads to cultural assimilation and racial segregation. In many European countries multiculturalism has failed because it doesn't lead to citizenship and to promote the common identity.

In addition, colonization was a major driving force in modern period cause to intermingle the distinct cultures in a society. As Nigeria colonized and controlled by British imperialism in twentieth century. British was justified its colonization of Nigeria to "uplift" Nigerians from their primitive state. However, the commercial interests pushed the British imperialism to dominate the territory of Nigeria. Therefore, the colonial rule was established through the policy of "indirect rule" under the protectorates of British power. Then, the British sent the missionaries to apply its mission to convert the Nigerians to Christianity. The colonial rule imposed a system which forced the Nigerian ethnic groups to abandon their traditional values, norms, and religion. Also the changes that brought by British system cause to cultural collision between the African and British culture.

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