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**Answer to the question no:1**

Post colonialism is not a regular study of colonialism, it is critical in cultural, political and economic legacy of imperialism. It discusses about the human control and about the exploitation of colonized people and their lands. It deals with the critical theory analysis of the history, culture, literature and discourse of the power of imperialism. Most of the theorists are not agree on the definitions of post colonialism. But in the similarity of the thought of colonialism definitions the colonizer are not the reliable narrator of the colonialism. From the perspective of the colonized people the colonizer are not the humanitarian in legislation, social policy and the ruling system. We can see that where colonialism captures a land or territory there also already raise a nationalist community instead of the colonialism. Colonialism serves the pure purpose of the colonizer in the other hand post colonialism is a group of study or a combined school of colonial theory such as economy, social system, custom, tools of colonization, antithesis of colonialism and many other theories.

Postcolonialism is aimed at disempowering such theories (intellectual and linguistic, social and economic) by means of which colonialists "perceive," "understand," and "know" the world. Postcolonial theory thus establishes intellectual spaces for subaltern peoples to speak for themselves, in their own voices, and thus produce cultural discourses of philosophy, language, society, and economy, balancing the imbalanced us-and-them binary power relationship between the colonist and the colonial subjects.

Postcolonialism owes a significant debt to Edward Said for his work on developing Orientalism. Yet Said himself was influenced by the writing of anti-colonial and nationalist thinkers such as Frantz Fanon (1967) and Albert Memmi (1991) whose works discuss the power of 'othering'. For example, Fanon shows how race shapes the way that the coloniser relates to the colonised and vice versa by capturing how some people under colonial rule began to internalise – that is, identify with – ideas of racial difference that saw 'others' as inferior to white Europeans. Fanon explains that the 'black man' is made to believe in his inferiority to the 'white colonisers' through psychological aspects of colonisation, such as the imposition of the coloniser's language, culture, religion and education systems. Through such impositions, the colonised come to believe they are a culturally inferior other.

Post colonialism theory create a divider line between the Eurocentric scholar and the Marxist scholar in the area of the literature. In the field of the literature we can see a big revolution of the communist theory. The labour class literature runs after the posh class literature. Because where oppression take position automatically there create anti oppression society and that society leads the labour class literature . the theory of nationism and patriotism is a famous tool to face the colonialism. Chinua achebe is a fighter of that school which school works to rebuild a progressive society which is for the all class of

people. in Nigeria achebe tries to create environment to make people conscious about the oppression of European Christianity.

Achebe was born in the igbo town of ogidi of eastern Nigeria on November 16 1930. His father was an instructor in Christian catechism for the Church Missionary Society. Nigeria was a British colony during Achebe's early years, and educated English-speaking families like the Achebes occupied a privileged position in the Nigerian power structure. His parents even named him Albert, after Prince Albert, the husband of Queen Victoria of Great Britain.

Achebe started his school at the Church Missionary Society's school. Where the primary language of teaching was igbo for two years. He began to learn English at the age of eight. In the first stage of learning in English was not easy for the achebe and he was feeling pride about his own native language and igbo culture. He was used to hearing traditional stories from his mother in his native tongue. Many critics and teacher of literature say that achebe was the most influential writer of his own time. His writings, including the novel *Things Fall Apart*, have introduced readers throughout the world to creative uses of language and form, as well as to factual inside accounts of modern African life and history. Not only through his literary contributions but also through his championing of bold objectives for Nigeria and Africa, Achebe has helped reshape the perception of African history, culture, and place in world affairs.

The word igbo introduce a cultural community which was situated in southeastern Nigeria. Naturally every cultural community has a own characteristics and igbo has the same characteristics. The igbo people

practices their own customs and traditions. They have their own music, art, mythology and a structured agricultural system. The igbo culture consist of many ancient practices and many new activity enriched their culture. Their cultural customary practices are visual art, music and dance forms, their attire, language dialects and cusine.

Okonkwo is the protagonist of the things fall apart. He is an influential clan leader in umuofia. From the childhood okonkwo was feed up about his own father because most of the time his fathe was drunked, he was lazy and good for nothing. The effort of okonkwo brings him in a prestigious position in the clan. Okonkwo had the ability to support the three wives and all of the children. The ending was okonkwo is tragic but he is not effortless he fought angainst the cultural domination of the European colonizer in his own land. Okonkwo is a president to all of his fellow people.

European people are known in the world as a colonizer all over the world. When they come to Nigeria they wants just live and run their business. But in the final attempts they started to make a colony in Nigeria. In the things fall apart we can see that igbo has their own culture and rich custom. They had their own mother tongue.

But European started to cultural domination to the igbo. Europeans have some tools to set up a colony. Religion is a prominient tool of them. Not only Nigeria where they set up colony they used the spirit of the religion. In Nigeria the used the Christianity perfectly. Europeans started to influenced education system of the Nigeria. They know education is the main piller of a nation. So they started to organize the education system according to the style of rulling. They started church

dependent school for the children and they started to advertise the greatness of the Christianity all over the country.

In the igbo culture there are some inhumanitarian law and customs. Exemplary killing as a punishment is killing. So we can say that igbo had not a proper and perfect study of jurisprudence but they have some traditional system. They have the store room for grains, they can keep more than one wife traditionally and they have an agricultural culture.

Okonkwo as a leader of a clan he was loyal to his duty. Ikemefuna the boy from the near village who lives in the house of Okonkwo was very friendly to the son of Okonkwo. Okonkwo had much affection for the ikemefuna but in the eye of the judicial system everyone should abide by the law and order. So although Okonkwo had affection but he did not demonstrate it. It is a brutal judicial system but colonial justice is not a proper solution. Every society has an ancient judicial system but day by day it was developed so the same thing will happen in the igbo society.

The Eurocentric people started their colonialism by the social work in the things fall apart we can see the same thing. Mr. Brown started his journey with a school and a hospital. Even they destroy the health facilities system of igbo.

In the final part of the things fall apart Okonkwo fights against the colonial governor of Nigeria with his fellow people and finally he did not get the victory. And there is a new state outside of the state, there is a Europe inside Nigeria and it is the result of cultural aggression. Not only in Nigeria the Eurocentric superiority spreads all over the world by this strategy of colonialism.