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Answer of the question no.1

What is Post - Colonialism

In many books, specifically those coming out of Africa, the Middle East, and the Indian subcontinent, we meet characters who are struggling with their identities after filling a place up with people, or the beginning of the existence of groups of people or other living things in another nation. For example, the British had a colonial presence in India from the 1700s until India gained its independence in 1947. As you can imagine, the people of India, as well as the characters in Indian novels, must deal with the money-based, political, and emotional effects that the British brought and left behind. This is true for books that come out of any or other living things. In many cases, the book-related events caused by these events are both emotional and political.

The after-colonial person who tries to come up with explanations for things enters these texts through a specific critical lens, or a particular way of reading a text. That critical lens, after-colonial explanation of why something works after a stronger country controlling and taking advantage of a weaker one, asks the reader to carefully study and explain the effects that filling a place up with people and when kings and queens try to push their rule as far as possible, or the extension of power into other nations, have on people and nations.

IGBO Society In Things Fall Apart

Things Fall Apart focuses and analyses Igbo community of all good people in the world as shown in the novel, before and after the act of reaching a destination of missionaries to Umuofia, which led to disagreement of cultures. It also incorporates critical explanations of why something works or happens the way it does to carefully study the novel. It is based on after-colonial criticism, as it is clearly connected with or related to Achebe's writings in Things Fall Apart. For example, after-colonial criticism mostly deals with book opinions from countries subjected to a stronger country controlling and taking advantage of a weaker one. As Achebe hailed from Nigeria, a group of people of Britain, some elements of writings in the story are influenced by this such as style.

The different features of identity are represented by the views of Okonkwo, a main character in the novel, about what it is to be a man and to be an African. When the colonizing forces of white Christians suddenly enter a place in an unwanted way, the village he thinks about believes this a threat to his people's and his own way of life and to their identity of being Africans. The English also bring a new language, religion and forms of governments, which is a threat to their pre-existing culture which Okonkwo and others in the village resist the change finally became comfortable with, as they mostly saw these changes as a threat to their identity that makes them what they are as Africans.

Achebe states, "The white man is very clever. He came quietly and calmly and without fighting with his religion. We were made happy at his silly thinking or behavior and allowed him to stay. Now he has won our brothers, and our group of people can no longer act like one. He has put a knife on the things that held us together and we have fallen apart." The character of Okonkwo in the novel, *Things Fall Apart* is presented as an honorable and serious and stubborn person whose major flaws catch up with him. Okonkwo was in love with the idea of reaching the same characters as his father. This is the major flaw of Okonkwo, which gets him permanently removed from the country and makes it hard for him to accept the changes happening in the village. In many ways, Okonkwo is shown as a respectable individual and so was a famous person in the village and surrounding villages. His successes were

due to his personal challenging things accomplished or completed. The current paper explores the character of Okonkwo thinking about his cultural points of view.

We can learn from statements of Achebe that his main theme was about Igbo community of people complex difficulty before the act of reaching a destination of People from Europe. Descriptions of the justice system and trial procedures, family and social customs, marriage series of actions always done the same way for religious or other reasons and processes of food preparations, shared leadership in the community, religious practices and opportunities available to all to succeed in the group of people by one's own efforts.

'*Things Fall Apart*' deals with the collapse, noise and confusion and confusion of Igbo culture, which suffered at white man's entry in Umuofia, bringing their religion. The views of white men and that of Igbo about life are very different. The things which are considered to be acceptable in Igbo culture are not so to white missionaries. They wanted to change some such elements in Igbo culture that they found unacceptable and inappropriate. While doing so, they did not see that these elements of Igbo culture had kept the Igbo together and lived peacefully with one another.

For example, it was held in Igbo culture that a "real" man would have two or more wives. "The world is large, I have even heard that in some tribes a man's children belong to his wife and her family".

'This quote illustrates that women in the group of people have also accepted this tradition and sometimes, the first wife may even ask his man to get a younger wife. The younger ones are demanded to respect the older wives. The women live peacefully with their husband and help one another in doing household hard jobs and taking care of children. The white missionaries argue against having more than one husband or wife marriages as such an act is forbidden for Christians in the New Testament. Much of writings in Things Fall Apart feature the explanation of Igbo very old stories and proverbs unacceptable to the People from Europe. Achebe cleverly uses the characters by speaking proverbs in conversations. Using proverbs in conversations is important to Igbo, as they think that it shows wisdom and respect.

From the beginning of the novel, Achebe

introduces the importance of proverbs in Igbo conversation. When Unuoka is met by Okoye to settle the money owed, Okoye does not show anger, though Unuoka was late in payment. Instead, the neighbors offer kola nuts, thank the family relatives or things that existed long, long ago and then discuss money owed with reference to proverbs. This creates good relations while discussing such issues capable of creating conflicts. Achebe's novel is different from other colonial novels in that in this novel Igbo community of people is completely examined including undesirable parts of Igbo culture. Achebe also describes a possible future event: the culture's future and where it leads if white missionaries take control of Umuofia.

By using English language, Achebe successfully details life of Okonkwo, who is shown in the beginning as a famous young person among nine villages in -Umuofia.

"Maybe down in his heart Okonkwo was not a cruel man. But his whole life was ruled-over by fear, the fear of failure and of weakness". This shows the deeper details of Okonkwo illustrated by Achebe. As the novel develops and after the act of reaching a destination of white missionaries in Umuofia, with their institutions and government, Okonkwo tries to argue against the changed and is buried in the end with no self-respect built-in worth or respect and his fame is forgotten soon as taking one's own life is carefully thought about believed greatest sin in Igbo culture.

Clash of cultures

In contrast to the theme of cultural complex difficulty of Igbo, his theme focused on disagreement of the cultures. This happens both at community and individual levels and there are cultural mistakes in understanding on both sides almost the same as views of Reverend Smith on Africans as "unbelievers in God" and criticism of Christians as "foolish". According to Achebe, the West about Africans should match things up in a line again because they agree again with mistakes in thinking of Africans about People from Europe and themselves the same way as about mistakes in thinking. Presenting the view of an African who is "Europeanized", Things Fall Apart is an act of apology for sin and respectful and honor-filled message to the culture by its wasteful son. Setting an example, he encouraged others, especially those having Western education to understand that they may be lying about their culture.

One of the factors that hurried the decline of Igbo community of people was their tradition of treating as much less important some members of their group of people, and creating the existence of a person who is disliked and ignored group, and making their women put into a lower position in the families and in community involvement and thinking about them as their property and acceptance of their physical very mean, unfair treatment as commonly and regularly healthy. When some representatives of foreign culture, starting with Christian missionaries, entered the land area owned of Igbo group of people, and accepted such treatment as much less important groups, including twins, by giving them full human value, the shared traditional leadership of Igbo found itself not able to control the whole population. The not being there; not being present of a clear and sustaining central authority in the Igbo community may be a quality that Achebe referred to for his title from the poem by Yeats, "The Second Coming". The repeating phrase in the poem is "Things Fall Apart", "the center cannot hold".

These cultural themes have a hidden theme of pre-planned future or the unavoidable, already-decided future. The theme plays out both at the related to social pressure, how people act toward each other, etc. And individual levels and the readers are often reminded about the theme while referring to Chi, the personal god of the individual and his final best pre-planned future and ability. At his best, Okonkwo believes that his chi to completely reach his desires to do great things supports him by stating "When a man says yes, the Chi also says yes". Okonkwo at his worst thinks that his chi has not supported him and that his Chi was not already decided beforehand to happen to accomplish or gain with effort great things. For, a man cannot rise over the pre-planned future of his Chi. He thought that his chi said No, in spite of his true and positive statement. At the level of all good people in the world, the lack of Igbos to have a bringing together as one image and central authority and their weaknesses shown in the treatment of few of their own members, which are before that or before now discussed, show the certain to happen the unavoidable, already-decided future of being victim of the filing a place up with people by the powers greedy to use for selfish reasons useful valuable supplies.

Conclusion

But readers should note that Achebe is not presenting Igbo culture as perfect and peaceful. In fact, Achebe would contest such a romantic representation of his native people. In fact, many Western writers who wrote about a stronger country controlling and taking advantage of a weaker one including Joseph Conrad, George Orwell, Herman Melville, and Graham Greene were against when kings and queens try to push their rule as far as possible but were romantic in their showing of noble violent people very simple from a time very long ago and animal-like, yet uncorrupted and innocent. The fighting against bad feelings about when kings and queens try to push their rule as far as possible that such authors voiced often rested on the idea that an advanced Western community of people ruins and destroys the non-Western world. Achebe regards this plan as an unacceptable argument as well as a very old story. The Igbos were not noble violent people, and although the Igbo world was eventually destroyed, the native to culture was never a peaceful safe place, even before the act of reaching a destination of the

white colonialists. In *Things Fall Apart*, Achebe shows negative as well as positive elements of Igbo culture, and he is sometimes as critical of his own people as he is of the people who first lived in a new place.

Achebe has been a major force in the worldwide book-related movement to define and describe this African experience. Other postcolonial writers in this movement include Leopold Senghor, Wole Soyinka, Aime Cesaire, Derek Walcott, Ngugi wa Thiong'o, and Birago Diop. These writers not only angrily face up to a multiethnic way of seeing things with a sensible view of what is and is not important of history and truth, but they also challenge readers to look at themselves in this complex and changing and getting better world.

As an African novel written in English and leaving significantly from more familiar colonial writing, *Things Fall Apart* was a ground breaking work. Achebe's role in making modern African book-related a part of world books cannot be cool and not showy.