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Imaging the Self: a Postcolonial Insight to Chinua Achebe's African Trilogy

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Abstract

Africa endures centuries of colonial domination that have impacted the continent and its people in all fields of life. Nowadays, Africans realize the impact of colonization upon them; such as its vices and its ''so called'' virtues. However, they still believe in the necessity of colonization, in a way that they consider it as a necessary evil. Yet, Chinua Achebe's Trilogy, formed by *Things Fall Apart, No Longer at Ease* and *Arrow of God;* represents a good illustration of colonization's effects. Moreover, it depicts how colonization endamaged Africa and also demonstrates that these damages are perpetual. The researcher tries first to provide some information about Achebe's trilogy, a background on postcolonial studies, but also a background of Africa before colonization through history and based on Achebe's Trilogy, then the study hinges on an analysis of the common themes in the Trilogy, via the postcolonial literary theory. After the analysis, the study argues that though Africans consider colonialism as a necessary evil for them, due to the different changes it generates, colonialism still represents a misfortune for them, worst; it is the source of all the misery in the continent.

Dedication

To my dear parents, Mrs Halimatou ISSIFI and Mr Idrissa DIAOUGA

ACKNOWLEDGEMENT

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List of Acronyms and Abbreviations

AD: After Death

AOG: Arrow of God

BC: Before Christ

BCE: Before Common Era

CEN-SAD: Community of Sahelo-Saharian States

NLE: No Longer at Ease

TFA: Things Fall Apart

UNESCO: United Nations of Educational, Scientific and Cultural Organisation

UPU: Umuofia Progressive Union (in No Longer at Ease)

General Introduction

Literature creates bounds between human beings all over the world. It is a great way to learn about other people, civilisations and cultures. Postcolonial literature then is the literature of countries that were colonised by (mainly) European countries. This kind of literature often addresses the problems and consequences of the decolonization of a country, especially questions relating to the political and cultural independence of formerly subjugated people, and themes such as racialism and colonialism.

For hundreds of years (over 500 years), the continent has been victim of European Colonialism which is the colonial domination policy pursued by the powers of Europe. This policy gains its apogee from the second half of the nineteenth century to the years following World War II. Actually, years after the supremacy of western powers, Africans recognize the different consequences of colonialism upon them and their continent, and they strive to restore the truth on their continent and heal its wounds.

Accordingly, the Nigerian writer, Chinua Achebe, is one of the major critics of colonialism. Through three of his famous novels: *Things Fall Apart (1958), No Longer at Ease (1960)* and *Arrow of God (1964);* forming 'The African Trilogy', Achebe travels through the history of Nigerian colonization, starting from the very beginning of colonial missions to the wake of independence. Therefore, the study hinges on it as this trilogy embodies an archetypal situation of the European colonialism in Africa. In other words, how Achebe depicts chronologically the process of colonialism in Africa and how it has disintegrated the continent in general; and in particular the case of the Ibo culture. He is not just revisiting the history but is trying to educate his folk what the real story was and how they '*fell apart*'.

However, many Africans still believe in the necessity of colonization to the extent that they consider it a necessary evil. Therefore, the main purpose behind working on this topic is to put evidence colonialism multi-effects, vices and 'so called' virtues in Africa and to show that they all remain vices for the continent and its inhabitants; through Achebe's Trilogy. Therefore, the project revolves around the following queries:

- ✓ Applying the postcolonial literary theory on Achebe's African Trilogy, what are the main impacts of western Colonization in Africa?
- ✓ Are these effects a necessary evil for Africa's development?

On one hand, it is sustained that the main consequences of Colonization are economic and cultural notably alienation and the lost of identity. On the other hand, though European powers brought Africa from darkness to light; considering all the technology, ideology, religion and

civilization Colonization engenders for Africans, it represents undeniably a necessary wretchedness for the latter.

First and foremost, the study starts with a historical representation of the pre-colonial Africa and Colonialism. Africa has been home to many peoples and cultures since ancient times. The African continent is thought to be the oldest inhabited continent on Earth and is believed to be the place where humans first originated. However, there is still a great debate around African civilization. Were African civilised before the contact with Europeans? The study will provide resources to solve that problematic, moreover it will supply information to know more about colonialism, how it occurred in Africa and its consequences.

Then, the second chapter sheds light on the postcolonial studies and their main pioneers. Therefore, details will be given on the postcolonial literature and the theory from the early postcolonialism with authors such as Césaire, Fanon, Memmi and Said to the contemporary one with Spivak and Bhabha; as well as explanations on the profound meaning of the term "postcolonialism" itself. Moreover, it offers a biography of the celebrated Nigerian writer, Chinua Achebe and his contribution to these studies.

Subsequently, the third and last chapter is an attempt of thematic and comparative analysis of the African Trilogy adapting the postcolonial literary theory in order to resolve the main inquiry of this dissertation. Here, the recurrent themes of the three novels will be the centre of the research, notably identity (cultural, religious, social), "hybridity" and alienation. The chapter also presents others political, social and economic effects of colonization in Africa for a better deduction. Nonetheless, it provides an assumption of what Africa would be without colonization.

Through this study, the researcher tries to put in evidence the real face of colonialism and its multifaceted effects, therefore, to break the common view that it is a necessary calamity to Africa. Consequently, the objective of this study is to analyze Chinua Achebe's African trilogy, i.e. his three novels – *Things Fall Apart*, *No Longer at Ease* and the third one *Arrow of God*, as a mean in historical repossession rather than treating them as three novels portraying three tragedies.

Chapter One

Africa before Colonization

and

the Concept of Colonialism

Until lions tell their tale, the story of the hunt will always glorify the hunter
                                                    – African Proverb

I.1 Introduction

Africa is thought to be the oldest inhabited continent on Earth and is believed to be the place where humans first originated. African environments are incredibly diverse, from dry deserts to dense rain forests. Some are conducive to trade; others are surrounded by rich mineral resources, while others possess rich soil suitable for farming. The continent has been home to many people and cultures since ancient times. Africa's people and civilizations have adapted to these environments differently. Thus, today's Africa consists of more than fifty countries with a total population exceeding one billion people (2016) speaking more than 3000 languages. As a result of the continent's vast diversity, it is rather difficult to address African civilization or history as a cohesive whole but, once accepting its diverse nature, the study focuses on some of the main aspects of African culture before the arrival of the Europeans and colonial settlements for a more specific and accurate details, then it hinges on Africa's colonial experience.

I.2 Africa before Colonization

Africa's history did not begin in slavery, and despite the peculiarity, horror, and duration of enslavement of Africans, slavery occupies a minor time-frame beyond cotton fields and civil rights in the 120,000 years of African history (0.5% of African history). In the last 50 years much has been done to combat the false and negative views about the history of Africa, which were developed in Europe in order to justify the Transatlantic Slave Trade and European colonial rule that followed it. Unfortunately the Eurocentric take on Africa and Eurocentric linguistics has distorted how some African scholars see Africa. Even those claiming to be progressive discuss Africa as history's perceptual victim, without any agency.

I.2.1 People of Africa and the "Black" Archetype

In fact, 'the people of Africa' is more than a name, it is linked to indigenous rights and issues of sovereignty. 'Blackness' fails at every level in both the historical and political context. Africans are the natural people of Africa: The hairs, the skin, are all specific adaptations to living in the African landscape. Indigenous Africa is testimony to the full spectrum, of skin tones, hair textures, rich religious and cultural practices. However, all this diversity has a political destiny which merges into one African family.

Consequently, Black history is the history of enslavement whereas African history is the history of humanity. It would make far more logical; historically, linguistically, and socially to describe people by their land of origin? Negro = Negroid = Coloured = Nigger = Black (all

associated with colour, none are connected to a continent). Now comparing this to Asiatic, Caucasoid, and Mongoloid (all are tied to land, all can be located on a map; but not so Negroid/Black). Black and White are therefore discredited as regressive incomplete terms for describing people. For all of recorded history, in every conflict there is a central theme: that of "land." As critical as humans need land to grow crops on, to source water from, they need a place to build cities and a place to harvest mineral wealth from. So attaching 'identity' to land makes sense: Attaching 'identity' to an abstract colour, does not. Black and African are not interchangeable in any logical sense (Africanholocaust.com).

I.2.2 On the Subject of the Sub-Saharan Africa

Sub-Saharan Africa is a racist colonial construction; it is a linguistic vestige of racist colonialism, nested in the notion of divide and rule, which articulates a perception based on European terms of homogeneity. In UNESCO's decolonizing history of Africa, *"the committee also chose a continent-based approach, which considers Africa as a whole and abandons the usual dichotomy between North Africa and sub-Saharan Africa"* (Africanholocaust.net).

The notion of some invisible border, which divides the North of Africa from the South, is rooted in racism, which in part assumes that sand is an obstacle for African language and culture. This band of sand hence incarcerates Africans to the bottom of a European imposed location, which exists neither linguistically (Afro-Asiatic languages), ethnically (Tuareg), politically (African Union, Arab league), Economically (CEN-SAD) or physically (Sudan and Chad).The over emphasis on sand as a defining feature in African history is grossly misleading as cultures, trade, and languages do not stop when they meet geographic deserts. In consequence, Sub-Africa is another divisive vestige of colonial domination which Balkanized Africa assigning everything below the "waist belt" of Africa as negative.

I.2.3 A brief History of Africa

Recently, scientists have concluded that Africa is the birthplace of mankind, as large numbers of human-like fossils (discovered nowhere else) were found on the continent, some dating back 3.5 million years.

About 1.75 million years ago, early man spread throughout parts of Africa. The Neanderthals arose some 200,000 years ago and inhabited regions in northern Africa and across parts of southern Europe. One of the most significant progresses of primitive man was the creation of stone tools. By 5000 BC farming was somewhat common in the northern areas of

Africa, as people were growing crops and herding livestock. During that time the Sahara Desert was a fertile area.

Towards 3200 BC the Egyptian culture emerged along the lower reaches of the Nile River; it was among the earliest civilizations and their tools and weapons were made of bronze. They also pioneered the building of massive pyramids and temples. Egyptians also developed mathematics, an innovative system of medicine, irrigation and agricultural production techniques, writing and the first ships. In short, the Egyptians left a lasting legacy upon the world.

Around 600 BC the use of metal tools spread across small population bases and farming groups in North Africa, and their use gradually spread south into what is now called South Africa. The Phoenicians were an enterprising maritime trading culture from Lebanon who spread across the Mediterranean from 1550 BC to 300 BC. In 814 BC, they founded the city of Carthage in what is now Tunisia in North Africa; only to be destroyed by the Romans in 146 BC.

Meanwhile, the Egyptians continued to spread their culture across Northern Africa, and kingdoms were created in Ethiopia and Sudan. The then-growing Roman Empire continued to expand its influence, and in 30 BC Egypt became a province of Rome; Morocco the same in 42 AD. Before the Middle Ages began, the Roman Empire collapsed and the Arabs quickly took their place on the continent. In 698-700 they invaded Tunis and Carthage and soon controlled all of coastal North Africa. The Arabs were Muslims, and most of North Africa converted to Islam; Ethiopia was the exception.

Soon kingdoms emerged in Africa; they traded with the Arabs using gold plus a valuable commodity - slaves. One of the first kingdoms was Ghana, located in what is now south-eastern Mauritania and western Mali. The empire grew rich from the trans-Saharan trade in gold and salt, but then lost its power in the 11th century. Additional kingdoms developed across the continent, including those in Benin and Mali. Both became rich by trading in gold, horse salt, and of course, slaves. And like most kingdoms before them on any continent, they were invaded and in the end destroyed.

Mogadishu, the now largest city in Somalia, was settled by Arabs who travelled and traded on the east coast of Africa. The Arabs' reach extended to Zanzibar, which was used as a base for voyages between the Middle East and India. As other organized kingdoms were formed in central and southern Africa, the Portuguese began to explore the western coast of Africa. By 1445 they reached the Cape Verde Islands and the coast of Senegal, and the mouth of the River

Congo in 1482. They even sailed around the Cape of Good Hope, hence started the European contact with Africa which paved the way to its colonization (worldatlas.com).

I.2.4 The Untold Past

Many people have this view of Africa sitting still and being imposed on from outside. They forget that Africa was an active trade partner with Arabia, and China. There is even a special section in Israel for Orthodox Christian Ethiopian monks for 100's of years for when they make pilgrimage. Africans have been to China before the European— not as slaves—but as partners. Africans discovered Europe before Europe "discovered" us (Islamic Spain etc). History, right now, needs to be put into perspective (africanholocaust.net).

A lot have been draining the African historical record by boxing in what is, and what does not constitutes an authentic African experience. Eurocentric terminologies place certain concepts outside of the African domain with this habit of "tribalizing" Africa; dark, pagan, licentious, unorganized, base and emotive. The legacy of washing out Africa's historical record can be summed up by the racist words of the Scottish philosopher David Hume: *I   am   apt   to suspect the Negroes to be naturally inferior to the Whites. There scarcely ever was a civilized nation of that complexion, nor even any individual, eminent either in action or in speculation. No ingenious manufacture among them, no arts, no sciences* (Africanholocaust.net).

In the nineteenth century the German philosopher Hegel simply declared 'Africa is no historical part of the world.' This openly racist view, that Africa had no history, was repeated by Hugh Trevor-Roper, Regius Professor of History at Oxford University, as late as 1963. The legacy of the African Holocaust has made a profound effect on African studies, where the default attitude is to deny Africa have contributed anything to what is considered civilization. Africans are playing on a chessboard where all the pieces are white. The volumes of publish works by the Hitler's of the African Holocaust is impossible for Africans to gain any foothold and authorities stance in their history. So Ethiopia is a great civilization so it must be outside of African origin, Great Zimbabwe, Ancient Egypt, Moorish (Islamic Spain) are categorically denied as having anything African in them.

> *Africa had a history, long before the Europeans came to our shores. But the Europeans came to our shores and because they were attracted by what those who came first found (in our case it's gold), and the first European establishment which established in Ghana was established at a place called El Mina, (The Mine), because gold was so abundant and they came with their manufacturing products in exchange for gold. So the Europeans initially came to our country to*

trade! As partners. It is perhaps the error of the slave trade which changed the perceptions of Europeans about Africans, when our own people were regarded as commodities. Issac Osei, 500 years after slavery (Africanholocaust.net).

I.2.5 African Civilizations and Kingdoms

Africa produced a plethora of advanced civilizations. The most notable of these is the Nile Valley civilization from 3,000 BCE (founding of the First Dynasty), all the way until it was conquered by Persia around 525 BCE. So about 2,500 years. This was followed by the great civilizations of Axum and D'mt, and later by the great Islamic civilizations of the Sahel (Mali, Songhai, and the last in the later Sokoto). The famous Hajj of Mansa Musa in the 13th century was so profound it altered the currency of every country he passed through with his entourage. Later the Sokoto Caliphate is an Islamic spiritual community in Northern Nigeria, led by the Sultan of Sokoto. It was founded during the Fulani War in 1809 by Usman dan Fodio. Throughout the 1800s, it was one of the largest and most powerful empires in sub-Saharan Africa until British conquest in 1903.

Despite the new wave of myths regarding Nubia and Kemet (Ancient Egypt), it is clear that Kemet and Nubia were neighboring African Civilizations just as Aksum and Nubia. Difference doesn't mean Nubia was a 'black race' and Kemet wasn't. Both groups were ethnic groups of indigenous African origin. The ethnic differences were no more significant than Ethiopians versus Kenyans. The largest empire in Ancient African history was the Songhai Empire with its iconic leader Askia. The Aksum Empire was the 3rd largest African empire at 1.25 million sq km. In the sixth century, the kingdom of Aksum (Axum) was doing what many elsewhere had been doing: pursuing trade and empire. Its exports of ivory, glass crystal, brass and copper items, and perhaps slaves, among other things, had brought prosperity to the kingdom (Africanholocaust.net).

I.3 Pre-colonial African Situation

Though people have lived in Africa quite some time, the use of iron tools marks the significant moment of African civilization. Iron tools enhanced weaponry, allowed groups to clear and manage dense forests, plough fields for farming, and basically better everyday lives. Ultimately, iron tools allowed West Africans to flourish in every environment, and thus they could live in larger communities which led to the formation of states and kingdoms. With state formation came the formation of modern civilizations with common languages, belief and value systems, art, religion, lifestyle and culture.

I.3.1 Economy and Trade

Most pre-colonial African economies were mainly subsistence-oriented with trade routes and markets for the exchange of surplus goods for commodities that could not be produced locally. These subsistence economies were not oriented to the mass accumulation of wealth or attainment of profits. Sometimes money in the form of beads, cattle, iron coins, and other portable items was used for the exchange of goods. Markets existed for trade of a wide array of goods from foodstuffs, clothing, and footwear to luxury products and slaves. Women as well as men were active traders and merchants at the marketplace.

West African economy is mainly based on trade. This part of Africa has long time trade relationship with the outer continent, generally arabs from the north. This trade, called the trans-saharian trade, originated years ago; but it reached its main expansion after the Muslim Conquest of North Africa in the eighth century AD. The most desired items of exports were gold and ivory, however there were other products and also dommestic servants. The importadin concerned mainly copper, salt, and luxury goods for privileged people: silk garnement, horses, steel weapons as well as books for muslim scholars.

For the Western and Central Sudan, there were three important groups of trails accross the desert between West and North Africa. One group was in the far west, linking Morocco with the West African markets along the Senegal River and the Upper reaches of the Niger River. A second group was in the centre, linking Algeria with West African markets on the middle reaches of the Niger: market such as Jenne and Timbuktu. A third group group of trail was further east, linking Tunisia and the Fezzan with the markets of Kanem-Bornu. Further east again there were other trails linking Libya and Egypt to the states of Eastern Sudan, including Darfur. Another important route, running west-east, linked the markets of Kanem Bornu with Darfur, and onward to the Nile (Davidson 150).

I.3.2 Life and Education

Education in Africa before colonialism was meant to preserve the heritage of the community and adapt members to the physical environment and to perpetuate community institutions, laws, language and values inherited from the past.

In societies where Islam had taken root before colonization, Koranic schools were established as well as known established universities such as Fez, Sankore, Timbuktu, Al Ahzar whose focus was Afrikology. The great mosque at Quyrawn (836 BC) in Tunisia, Sultan Hassan Mosque and Madrasha and Al hakim Mosque at Cairo in Egypt in the reign of Sultan Saladin

from 1172 to 1182 AD, Sankore Mosque at Timbuktu in ancient Mali in the 14th century, the great Mosque of Jenne in Sudan in the middle ages served as institutions of higher learning (Nyanchoga 57)

> ➤ **Afrikology and the idea of sustainability**

Education was the center piece of sustainable society in pre-colonial Africa. Knowledge production in Africa was communal, transferable from generation to generation and was focused on societal needs.

> ➤ **Technology and industrial knowledge**

From Nok in Nigeria, Meroe the so called the Birmingham of Africa, Egypt, interlacustrine kingdoms to the ancient kingdoms of Ghana technological and industrial based knowledge was the centre piece of a sustainable development. Technology and industrial knowledge constantly modified and adapted to societal needs (Nyanchoga 57).

> ➤ **Science of food production**

The transformation from food and hunting economies to food producing economies was based on human ingenuity and the adaptative capacities to meet societal food demands to sustain human generations. Ancient Egyptian history provides examples of such a brilliant transformation of jungle swamps of the Nile delta into a brilliant food production economy courtesy of technological and industrial knowledge (Ogutu and Kinyanjui).

Africa also boasted of pharmacology to manage both human and animal disease; a critical factor in the sustainable development. Political Knowledge was also passed from generation to generation not only for posterity but to ensure continuity and sustainability of society.

It is noted from these examples that knowledge production revolutionalised food production and established complex political institutions courtesy of indigenous education systems. Education in these societies was about adaptation, self reliance and sustainability of generational societies.

> ➤ **Centers of knowledge production**

There were notable centers such as the University at Sankore or the University of Timbuktu in Timbuktu, Mali which was an icon of Afrikology and a great intellectual nucleus .The University had four degree levels. The primary degree level at Quran schools introduced students to the holy Quran, Arabic language and basics in science. The secondary degree or general studies level students were introduced to grammar, commentaries of the Quran, the *hadiths*, prophetic narrations jurisprudence, mathematics, physics, chemistry, history, trade, Islamic business code and ethics.

The superior degree consisted of highly specialized learning where students were guided by professors and it took about ten years. It was equivalent to a doctoral degree. The University also hosted the Circle of Knowledge which was specialized club of scholars and professors. Students who impressed their teachers were admitted to circle of knowledge and became tenured professors. State leaders such as Mansa Musa of Mali,Asaki Muhammad 1 of Songhay, Shayk Amadu of Fulani caliphate of Massina, and Amirs of Sudan often sent questions on major issues to Circle of Knowledge for guidance demonstrating centrality of university education in the sustainability of society. The Circle of Knowledge provided a ruling that was often respected and binding on the issue at hand.

Scholars of Sankore included Ahmad Babu as-Sudane (1564-1627) the final chancellor of Sankore University before the Moroccan invasion in 1593. He wrote more than 60 books in law, medicine, philosophy, astronomy, Mathematics. Others included Muhammed Bagayogo as-sudane al-Wangari al Timbuktu. He was conferred with honorary doctorate degree from Al – Azhar University in Cairo, Madibo Mohammed al Kaburi, Abu al-Abbas Ahmad Buryu Ibn Utman,Abu Abdallah,Mohammed Ibn Al Mukhtar An- Nawahi and Ahmed Baba. These repositories of afrikology were to be destroyed in the era of colonialism that introduced an education system that was dialectical to African traditions, economic orientation and governance (Iiste.org).

I.3.3 Religion

African spirituality is the spirituality of African people, independent of the naming systems given to the cultures/rituals of those spiritual beliefs. African spirituality lives and is applied within of Islam (e.g. Tijāniyyah), Judaism (e.g. Hebrew Israelite), Christianity (e.g. Tewahedo) as much as it does inside of Vodon, or Odinani. Outside of the Abrahamic faiths, and perhaps faiths found in the Diaspora, many African religions are inseparable from the ethnic identity and culture. So the religion of the Serer is historically part of Serer identity, the religion of the Masaai is part of Masaai cultural identity. *"Religion is a fundamental, perhaps the most important, influence in the life of most Africans"* (Africanholocaust.net).

Most spiritual systems practised by Africans, whether native or mainstream, are organized religions. The rituals of Voodoo, Orisha, Serer, etc are all highly organized, and without exception, function in communal setting. They all have degrees of a priest class, ceremony, immolation, libation, religious holidays, creation stories, saints, divine systems of punishment and reward.

The key difference is most native or traditional faiths are usually ethno-specific and generally lack a written tradition, and a prophet. They also are less proselytizing compared to Islam and Christianity. Beyond this, even indigenous beliefs systems share elements in common with each other, as well as with the Abrahamic faiths and other indigenous belief systems around the world.

One erroneous idea is that all Africans had one "pagan" religion at some point in time. There is no "original" religion for an entire continent of people, which is static over 60,000 years of African history. Religion all over the world is invariably tied to lifestyle so as people move from nomadic to sedentary, from chiefdoms to city state, from hunters to agriculturist—religion evolved to suit. There is also a profound relationship to culture, and more often than not, cultures are not destroyed by new faiths but modified to accommodate the tenants of the new religion. We see this in Judaism, Christianity and Islam. The greater the cultural agency of the group, the more they Africanize the incoming faiths into their political-cultural domain.

For the vast civilizations that existed in Africa. Christianity existed in Ethiopia long before there was the "Church of England". Islam existed in Africa before it even reached outside of what is today the hinterland of Saudi Arabia. Libraries and universities existed in Islamic cities such as Timbuktu, where advance mathematics and astrology were studied. In Ethiopia for 100s of years the Kebra Negast was written in the only surviving African native script Ge'ez. Ethiopia was the only African nation to actively repel colonialism and is one of the world oldest continuous civilizations.

Africa has always been part of the Biblical, Jewish and Islamic world. It was a common site to see Ethiopians in Rome or anywhere in the "known" world. Modern day Israel was also a site for Ethiopian pilgrimage and Mecca was for Muslim Africa. The historical trip of Kanka Musa was said to alter the economy of every state he passed through on his way to Mecca. So the story of Africa we are still clinging to is Victim. Mansa Musa clearly and utterly demonstrates not only that Africans were powerful, but also international. Mansa Musa remains the only man in recorded history to singularly control the gold value of the entire Mediterrian and was one of the richest men in history (Africanholocaust.net).

I.3.4 Art

Prior to the development of agriculture, all humans lived as nomadic hunter-gatherers. While most adopted settled life once it became available, many retained nomadic life, either by remaining hunter-gatherers or becoming herders. Artistic traditions are inherently limited among

nomadic peoples, given that all possessions must be constantly transported; nomadic art is thus generally limited to the decoration of functional objects (e.g. tents, clothing, and animal gear). Pre-colonial Sub-Saharan Africa may be roughly divided into two "lifestyle zones". While settled agricultural life was widely embraced throughout West and Central Africa, the remainder of the Sub-Saharan region tended to retain nomadic life (mostly herding). Consequently, West and Central Africa are responsible for the majority of Sub-Saharan sculpture and architecture (and other forms of art inhibited by nomadic life).

Among Africa's material artifacts and repositories are stone and bone tools; bronze, iron, copper, silver, and gold sculpture and jewellery; terracotta figurines; engineered structures such as pyramids, underground tombs, stelae, obelisks, temples, mosques, dams, and granaries; rock carvings, drawings, inscriptions and paintings; and agricultural terraces, fortifications and navigational devices. The sculptured temples of Lalibela and the 500 stelae and obelisks of Aksum, in Northern Ethiopia, are legendary – although more of the ancient sculptured churches lie a few miles from Axum in Mekelle, Northern Ethiopia, according to Professor Ayele Bekerie (Emeagwali and Dei 5).

The African art that first had an impact in Europe was a large cache of West African bronzes and ivory carvings seized by a British Navy expedition to Benin in 1897. Benin's bronze-casting tradition of near life-sized human heads and plaques had flourished from before the arrival of the Europeans in the late fifteenth century until the nineteenth century. The British found an abandoned city that contained works of art numbering some 2,000 bronzes along with hundreds of carved elephant tusks and animal figures. Collectively, these findings point to a fascinating precocity on the part of the early Africans, in inventiveness and creative thinking (Emeagwali and Dei 6).

Description of Artifact	Country of Origin	Present Location	Date of plunder and appropriation
Asante gold and silver jewelry, royal regalia, golden head of 20 cm, golden death mask	Ghana	Museum of Mankind; Wallace Collection; Pitt Rivers Museum, Oxford; Glasgow Museum and Art Gallery; Victoria and Albert Museum , London	1874 – Military expedition by the British against the Asante.

Manuscripts, royal regalia, engraved tablets and manuscripts	Ethiopia	Victoria and Albert Museum, London	1868 – Battle of Magdala
Benin Bronzes; ivory mask of Queen Mother Idia; Olokun bronze Head	Nigeria	British Museum, Museum of Mankind, Frankfurt Museum	1897 – Military Expedition and Conquest of Benin
Rosetta Stone, Bust of Nefertiti; Statue of Ramesses II	Egypt	British Museum, Museum of Turin	
Marble Statue of Apollo, Cyrene	Libya	British Museum	
Library of Umar Tall with countless manuscripts	Senegal	Bibliotheque National, France	1890 – Conquest by the French

I.1 Selected List of Plundered African Artifacts (Emeagwali and Dei 7).

I.4 Colonialism of Africa

Colonization of Africa by European countries was a monumental milestone in the development of Africa. The Africans consider the impact of colonization on them to be perhaps the most important factor in understanding the present condition of the African continent and of the African people. Therefore, a close scrutiny of the phenomenon of colonialism is necessary to appreciate the degree to which it influenced not only the economic and political development of Africa but also the African people's perception of themselves.

I.4.1 What is Colonialism?

Colonialism is the practise of invading other lands and territories, for the purpose of settlement and/or resource exploitation. During the fiftieth century, the western powers started to apply this policy of domination over less powerful entities. According to the Oxford dictionary, Colonialism is "the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically" (Oxforddictionaries.com).

Therefore, Colonialism is a practice of domination, which involves the subjugation of one people to another. One of the difficulties in defining colonialism is that it is hard to distinguish it from imperialism. Frequently the two concepts are treated as synonyms. Like colonialism, imperialism also involves political and economic control over a dependent territory. The etymology of the two terms, however, provides some clues about how they differ. The term

colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining political allegiance to their country of origin. Imperialism, on the other hand, comes from the Latin term *imperium*, meaning to command. Thus, the term imperialism draws attention to the way that one country exercises power over another, whether through settlement, sovereignty, or indirect mechanisms of control (Plato.stanford.edu).

I.4.2 Early Contact with Africa

Soon after the capture of Ceuta in 1415, the Portuguese, under an organisation set up by Prince Henry (the Navigator),became the pioneers in European exploration to the western coasts of Africa and the search for a sea route round Africa to the East. The trade route to the East through the Mediterranean and overland to the Red Sea and Indian Ocean had for long been dominated by the Arabs - and was also subject to interference by the Barbary pirates of the Mediterranean.

In the first half of the 15th century the Portuguese discovered the Atlantic island of Madeira, the Azores and the Cape Verde Islands. All were uninhabited, and the Portuguese annexed them. In 1446 they landed and established trading posts in the Senegal district of West Africa. In the south west they reached the Congo estuary in 1482, and later made settlements in Angola, with access to trade with the Kingdoms of Kongo and Ndongo. In 1497-98 the Portuguese Vasco da Gama sailed round the south of Africa and on to India, calling at the East African ports Malindi and Mombasa on the way (Worldatlas.com).

I.4.3 Process of Colonialism

The methods & history of colonization are unique in every case, due to many different variables (geography, population density, resources, etc.), Despite this, there are common patterns that can be easily recognized. In the Americas, Africa, and Asia, colonization generally consisted of 4 stages: recon, invasion, occupation, and assimilation.

➢ **Recon:** Colonialism begins first with small recon forces that map out new lands or regions and gather intelligence. These are often celebrated today as voyages of "exploration" aand "scientific discovery."

➢ **Invasion:** The second phase is invasion, which begins a period of armed conflict as Indigenous nations resist colonial forces. In every case, colonial military strategy is genocidal and includes the destruction of food supplies, resources, and shelter, as well as massacres and biological warfare (disease).

➢ **Occupation:** When Indigenous, people are militarily defeated, the occupation' is expanded. A colonial government is set up to control the surviving population of Natives, who are contained in reservations, or enslaved. By the 1700s, many colonial authorities were corporations (i.e., the Hudson's Bay Company, French Senegal Company, etc.). They organized settlement and resource extraction, including the construction of railroads, dams, roads, ports, etc.

➢ **Assimilation:** An important part of imposing. Control is the indoctrination of surviving natives into the European system. In order to do this, Indigenous society and culture must be dismantled and erased as far as possible. Colonial violence, including physical destruction and biological warfare, achieve this through depopulation, .often during the period of invasion. Once occupation is entrenched, this process becomes institutionalized, with generations of indigenous youth being removed from their people and forced into government or Church-run schools. The period of occupation and assimilation are connected, as only through occupation can systems of assimilation be imposed. This phase can be long and drawn out over centuries.

I.4.4 Reasons behind Colonialism

The colonization of Africa by European nation was necessitated by several factors. One scholar of Portuguese imperial history has suggested that the Portuguese were moved by "a crusading zeal, the desire for Guinea gold, the quest for [the mythical Christian kingdom of] Prester John, and the search of spices" (Henriksen 146). Another scholar suggested Prince Henry's penchant for hazardous travel abroad, real thirst for adventure in the name of acquiring knowledge. According to Ali Mazrui, there are three main reasons why Western powers engaged the exploration of Africa, which will soon led to its colonization.

The first reason has to do with the need to gather scientific knowledge about the unknown. Africa, then referred to as the "Dark Continent," provided just the right kind of challenge. It held a lot of mystery for European explorers, who travelled and observed and recorded what they saw. Many of the early explorers of Africa were geographers and scientists who were beckoned by the mysteries and exotic qualities of this new land.

The second reason stemmed from European ethnocentrism or racism, itself rooted partly in Western Christianity. Implicit in the Christian doctrine (as well as in Islam) is the requirement that followers of the faith spread the gospel (or the Koran) to others and win converts. Since much of Africa followed their own traditional religious beliefs, Europeans felt that there was a definite need to proselytize and convert Africans to Christianity. In the early years of

Christianity, evangelical work was often carried out with military campaigns. Later, other methods of persuasion were applied. Missionaries were dispatched to Africa. They set up health clinics, schools, and social service centres. They treated the sick and taught people how to stay healthy. They taught European languages to Africans, who in turn assisted missionaries in translating the Bible into African languages to help disseminate Christian doctrines.

The third reason was based on imperialism, the desire by European patriots to contribute to their country's grandeur by laying claim to other countries in distant lands. The British colonial official, Cecil John Rhodes claimed:

> *We must find new lands from which we can easily obtain raw materials and at the same time exploit the cheap slave labour that is available from the natives of the colonies. The colonies would also provide a dumping ground for the surplus goods produced in our factories* (Warriorpublications.wordpress.com).

Rodhes' exploits yielded a huge chunk of central Africa for his king. Imperial Germany's Karl Peters' adventures secured Tanganyika for his kaiser. Henry Morton Stanley's expeditions to Africa paved the way for the Belgians' King Leopold to acquire the Congo—which he ironically named "The Congo Free State". Portugal's Prince Henry and others who followed founded an early Portuguese empire in the Indian Ocean, *Estado da India,* the first Portuguese global empire (Mazrui 661-666).

I.4.5 Rise of Colonialism

In the nineteenth century, European powers started to compete for control of Africa. From mid-1800s to the early 1900s marked the zenith of imperial rule in Africa. The formalization of colonial rule was accomplished at the Berlin Conference of 1884–1885 when all the European powers met and Partitioned Africa, recognizing each other's share of the continent. The conference was called to reach agreement on imperial boundaries so as to avoid any future conflict among European powers. No Africans were consulted.

Following World War I, Germany, as a defeated power, was deprived of all her colonial possessions, which were parcelled out to the victorious allies as trust territories under the League of Nations' mandate system. Tanganyika (which is the mainland portion of Tanzania) went to Britain. Rwanda and Burundi, which together with Tanganyika formed what was then called German East Africa, went to Belgium. Cameroon was split into two, a small south-western portion going to Britain and the remainder to France. Namibia, then known as South West Africa, was assigned to South Africa as a sort of trophy for South Africa having fought in the War on the side of the Allied powers. Togo, then called Togoland, became a French trust

territory, but a small sliver along its western border went to Britain, which governed it together with Ghana (Khapoya 100).

I.4.6 The Atlantic slave Trade

Slavery existed in Africa long before Europeans arrived. Rulers in Mali and Songhai had thousands of slaves. Villages raided one another to take captives and sell them. Often, a slave could work to earn his or her freedom. But in the 1400s, Europeans introduced a form of slavery that devastated African life and society. European traders raided African towns and captured people. Some Africans captured in wars were sold to European traders by other Africans. From 1520 to 1860, about 10 to 12 million Africans were forced into slavery. They were sent to faraway European colonies in North and South America. Many more people were captured, but they died of disease or starvation before arriving. In addition to the Africans captured and sold, many were killed in raids. About two-thirds of those taken were men between the ages of 18 and 30.This left fewer people to lead the families and villages. African cities and towns did not have enough workers. Family structures were destroyed.

I.5 Consequences of Colonialism in Africa

As to whether colonization hurt or helped the African people is a subject both Africans and Europeans have very strong feelings about. It is an issue that will continue to engage the intellectual passions of scholars and may never be resolved fully. Much of the foregoing discussion on colonization focused on the negative side of the ledger. Here are some major points on the negative and the positive contributions that colonization made to Africa.

I.5.1 Defects of Colonialism

On the negative side, the following points are salient and worth noting. There was massive exploitation of Africa in terms of resource depletion, labour exploitation, unfair taxation, lack of industrialization, the prohibition of inter-African trade, and the introduction of fragile dependent one-crop or one-mineral economies. The exacerbation of ethnic rivalries, which the British, especially, through the implementation of the colonial policy of "indirect rule," exploited in furthering colonial control, has continued to echo in post-independence conflicts in Africa. The alienation and undermining of traditional African authority patterns through the use of chiefs for colonial duties made the task of nation-building much more difficult. The creation of artificial boundaries has been the basis of much suffering in African states as political conflicts have flared up from time to time on account of territorial claims and counterclaims.

The destruction of African culture and values through the imposition of alien religions and the relentless attack on African values mounted by mission schools contributed to a mentality of ennui and dependency and to the loss of confidence in themselves, their institutions, and their heritage. (The long-term consequence of self-hate is reflected and discussed in Franz Fanon's writings.) The denial of political participation to colonized Africans has retarded postcolonial political development, as the excessive use of force in addressing political problems has been carried over to the postcolonial period (Khapoya 134-135).

I.5.2 Advantages of Colonialism

One the other hand, there are some political leaders who feel that on balance the Africans benefited from colonial experience. Interestingly, leaders of the two countries that were never formally colonized by Europe the late Emperor Haile Selassie of Ethiopia and the late President William V. S. Tubman of Liberia—tried to explain away their countries' economic poverty by saying that they never benefited from colonization like other African countries. There are other leaders, notable among them, Ivory Coast's founding president, Felix Houphouet-Boigny, who feel that Africans ought to be grateful for having been colonized, because without colonization, Africa would still be backward in many areas of human endeavour.

There are five benefits of colonization that many scholars are likely to agree on. First is the introduction of Western medicine, which has made an incredible difference in the survival rates of the African population. In fact, the rapid growth of the African population began during the colonial era.

Second, the introduction of formal education, anti-African as it might have been in so many countries, deserves mention in helping to broaden the Africans' outlook and to unlock the hidden potential of the African people. Both education and health care were provided by missionaries. Nearly all leaders who emerged after World War II to lead African colonies toward independence acquired their rhetorical and organizational skills from colonial education. Young political activists were able to challenge the status quo and to make demands for the restoration of African dignity and freedom by using political and moral ideas deeply rooted in Western education.

Third, the small infrastructure that colonial authorities established became the foundation upon which new African leaders built their new national institutions. Roads, railroads, harbours, telephones, electric power, and water and sewerage systems were all built initially to service the white colonial community or to support the very small urban settlements. Africans acquired important skills by working for colonial bureaucracies.

Fourth, the introduction of Christianity to African people greatly simplified African spirituality and created a new basis for Africans with diverse backgrounds to come together. Christianity and Islam also created a new basis for community organization and networking. These religious organizations worked to improve living conditions of people in many areas. They promoted literacy, health care, and self-help. They created a new basis for Africans to come together and assist one another as they had traditionally done.

Fifth, by imposing arbitrary boundaries on the African people, countries were created with the stroke of a pen. Colonization may have shortened considerably the process of state formation in some areas. In past eras, states were formed slowly and painfully, as powerful leaders waged wars and annexed their weaker neighbours, thereby saving the African people more pain, suffering, and death, colonialism claim some credit (Khapoya 135-138).

I.6 Conclusion

There is no continent more blessed with striking beauty and diversity than the African Motherland. And it was from this physical and genetic diversity that allowed Africans to parent the rest of humanity. Unlike most Euro-Asian civilizations, most of African societies favoured oral tradition and few possessed written languages. Stories and oral histories documented the past, and were handed down from generation to generation. Without the luxury of written sources, Africanist scholars of this era have had to be creative in discovering new sources to document the continent's pre-colonial past. As research in genetics, archaeology and linguistics increases, we will know more about early African civilizations.

Subsequently, for hundreds of years the continent has been submitted to European Colonialism (parcel of another phenomenon called imperialism) which left Africa with endless consequences. Though most of the scholars claim its defects, others argue on it advantages. Meanwhile, it is important to acknowledge that most of the historical records on Africa have been recorded and written by non-Africans, hence there is a great doubt and ambiguity concerning the authenticity and credibility of the sources since none but Africans themselves know better the history that is theirs.

Chapter Two

Postcolonial Studies

II.1 Introduction

The 1960s saw a revolutionary change in literary theory, among them is the postcolonial theory. Postcolonialism is a critical theory which focuses on the colonial experience from the colonised society's point view. Semantically postcolonialism means something that has concern with the national culture after the departure of imperial power. But in actual practice it has to be understood in reference to colonialism, myth and history, language and landscape, self and other are all very important ingredients of postcolonial studies. It means that the physical area of postcolonial study is wider than any other discipline in literature. It consists of the writing world over. In postcolonial studies the writing centre changed from the middle aged Europe to world over. The marginalized countries like India, Pakistan, Shri Lank, and other Asian and African countries, outside Asia, Canada, Austrelia, and many Islamic countries are foregrounded in postcolonial studies.

II.2 On the States of Postcolonial Studies

The terms *postcolonial* and *postcolonialism* first appear in scholarly journals in the mid-1980s and as subtitles in texts such as Ashcroft, Griffiths, and Tiffin's powerful work and in 1990 in Ian Adam and Helen Tiffin's *Past the Last Post: Theorizing Post-Colonialism and Post-Modernism.* By the early and mid-1990s, both terms had become firmly established in academic and popular discourse.

Similar to deconstruction and other postmodern approaches to textual analysis, postcolonialism refers to a heterogeneous field of study in which even its spelling provides several alternatives: *post-colonialism, postcolonialism,* or *post/colonial.* When spelled with a hyphen *(post-colonialism),* the term implies a chronological order; thus, a change from a colonial to a postcolonial state. When spelled without the hyphen *(postcolonialism),* the term refers to writing that sets out in one way or another to resist colonialist perspectives, both before and after the period of colonization. According to some critics, the nonhyphenated spelling covers a wider critical field, including literature of former British colonies, than does the hyphenated spelling. The third orthographic variant of this term *(post/colonial),* some critics argue, is more relevant than the previous two spellings because it stresses the interrelatedness between an indeterminate number of literatures, be they Anglophone or not, that share a similar situation: the "entangled condition" that exists between colonial and post/colonial discourse and between coloniality and post/coloniality. Today the most common spelling of the three variants is *postcolonialism* (Pearsonhighered.com).

II.2.1 Definition of Postcolonialism

Postcolonialism (or post-colonial studies) is an academic discipline that analyzes, explains, and responds to the cultural legacy of colonialism and imperialism. It consists of a set of theories in philosophy and various approaches to literary analysis that are concerned with literature written in English in countries that were or still are colonies of other countries. (Ashcroft et al, 2). Ashcroft et al also stated in another work that the "terms such as the post-colonial state, 'post-colonial' had a clearly chronological meaning, designating the post-independence period. However, from the late 1970s the term has been used by literary critics to discuss the various cultural effects of colonization" (Post-colonial Studies: the Key Concepts" 168). Moreover, Gilbert and Tompkins explained in *Post-colonial Drama* that:

> *The word postcolonialism—according to a too-rigid etymology—is frequently misunderstood as a temporal concept, meaning the time after colonialism has ceased, or the time following the politically determined Independence Day on which a country breaks away from its governance by another state. Not a naïve teleological sequence, which supersedes colonialism, post-colonialism is, rather, an engagement with, and contestation of, colonialism's discourses, power structures, and social hierarchies. . . . A theory of post-colonialism must, then, respond to more than the merely chronological construction of post-independence, and to more than just the discursive experience of imperialism* (Coursehero.com).

II.2.2 Historical Development

Postcolonialism develops from an extended history of stressed cultural relations between colonies in Africa and Asia and the Western world where the former became the Colonised and the latter the Colonisers. By the middle of the nineteenth century, terms such as *colonial interests* and the *British Empire* were widely used both in the media and in government policies and international politics. Many British people believed that Great Britain was destined to rule the world as it occupied roughly one quarter of the world. So, the supposition that Europeans in general and, the British people in particular, were biologically superior to any other race remained somewhat indisputable.

Therefore, Great Britain, the chief imperialist power of the nineteenth century dominated her colonies by means of its political and economic strength, to take over their countries' raw materials in exchange for what goods the colonized desired or were made to believe they desired by the colonizers. Forced labour of the colonized became the rule of the day, and thus the institution of slavery was commercialized. Often the colonizers justified their cruel treatment of the colonized by invoking European religious beliefs. From the perspective of many white

Westerners, the peoples of Africa, the Americas, and Asia were "heathens," possessing pagan ways that must be Christianized. How one treats people who are so defined does not really matter, they maintained, because many Westerners subscribed to the colonialist ideology that all races other than white were inferior or subhuman. These subhumans or "savages" quickly became the inferior and equally "evil" Others, a philosophical concept called alterity whereby "the Others" are excluded from positions of power and viewed as both different and inferior.

By the twentieth century, England's political, social, economic, and ideological domination of its colonies began to disappear ("decolonization"). India had gained her independence and was divided into two nations, the India Union and Pakistan. This division (called the "Great Divide") led to ethnic conflict of huge extent between India and Pakistan. Hundreds of thousands of people died in the struggle, igniting the outrage of a vast array of scholars, writers, and critics concerning the social, moral, political, and economic conditions of the impact of colonialism in what were once called third-world countries. Many scholars believe that this event marks the beginning of postcolonialism or third-world studies, a term coined by the French demographer Alfred Sauvy.

After India's independence came the ending of France's long involvement in Indochina; the parting of the ways between the two leading figures in existential theory, Jean-Paul Sartre and Albert Camus, over their differing views about Algeria; Fidel Castro's now-famous "History Shall Absolve Me" speech; and the publication of Frantz Fanon's *Black Skin, White Masks* (1952) and Chinua Achebe's novel *Things Fall Apart* (1958).

The publication of additional key texts that articulated the social, political, and economic conditions of various subaltern groups appeared the subsequent decades. In 1960 the Caribbean writer George Lamming published *The Pleasures of Exile,* a text in which Lamming critiques William Shakespeare's play *The Tempest* from a postcolonial perspective. The next year Fanon published *The Wretched of the Earth* (1961), a work that highlights the tensions or binary oppositions of white versus black, good versus evil, and rich versus poor, etc. Other writers, philosophers, and critics such as Albert Memmi continued publishing texts such as *The Colonizer and the Colonized* (1965, English version) that would soon become the cornerstone of postcolonial theory and writings. In particular, postcolonialism gained the attention of the West with the publication of Edward Said's *Orientalism* (1978) and Bill Ashcroft, Gareth Griffiths, and Helen Tiffin's monumental text *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures* (1989). With the publication of these two texts, the voices and the concerns of many subaltern cultures would soon be heard in both academic and social arenas (Pearsonhighered.com).

II.2.3 The Concern of Postcolonialism

Many of the adherents of postcolonialism suggest there are two branches. The first views postcolonialism as a set of diverse methodologies that possess no unitary quality, as argued by Homi K. Bhabha and Arun P. Murkherjee. The second branch including critics such as Edward Said, Barbara Harlow, and Gayatri Chakravorty Spivak view postcolonialism as a set of cultural strategies "centered in history." This latter group can also be subdivided into those who believe that postcolonialism refers to that period after the colonized countries have gained their independence as opposed to those who regard postcolonialism as referring to all the characteristics of a society or culture from the time of colonization to the present moment (Pearsonhighered.com).

Postcolonialism's concerns become evident when we examine the various topics discussed in one of its most prominent texts, *The Post-Colonial Studies Reader* (1995), edited by Ashcroft, Griffiths, and Tiffin. Its subjects include universality, difference, nationalism, postmodernism, representation and resistance, ethnicity, feminism, language, education, history, place, and production. As diverse as these topics are, they draw attention to postcolonialism's major concern: the struggle that occurs when one culture is dominated by another. As postcolonial critics point out, to be colonized is "to be removed from history." In its interaction with the conquering culture, the colonized or indigenous culture is forced to go underground or to be eliminated (Ecpr.eu).

Only after colonization occurs and the colonized people have had time to think and to write about their oppression and loss of cultural identity does postcolonial theory come into existence. Postcolonial theory is born out of the colonized peoples' frustrations, their direct and personal cultural clashes with the conquering culture, and their fears, hopes, and dreams about the future and their own identities. How the colonized respond to changes in language, curricular matters in education, race differences, economic issues, morals, ethics, and a host of other concerns, including the act of writing itself, becomes the context for the evolving theories and practice of postcolonialism.

II.2.4 The Concept of "Postcolonial"

As originally used by historians after the Second World War in terms such as the post-colonial state, 'post-colonial' had a clearly chronological meaning, designating the post-independence period. The term "post-colonial" may be assumed to be misleading since it refers to the period when the colonies of ex-European empires became independent sovereign states.

However, this definition would only mean that the colonial rule ceased by its all means. Given that the political independence is even an illusion for these ex-colonies, colonialism continues in a neo-colonial mode after taking different forms. For these countries, the achievement of political independence did not solve the problems which were expected to be overcome by expelling colonial masters but instead, new forms of domination appeared (Ecpr.eu).

New leaders in these independent countries emerged and sustained the rule based on the exploitation of certain classes and colonialism reproduced itself under the name of neo-colonialism. In other words, modern international system does only have a formal appearance of decolonization. The literature, therefore, shows consensus in using the concept of post-colonialism to cover all practices used in the process starting from the beginning of colonialism till today. Post-colonialism then is a continuing process of resistance and reconstruction and postcolonial theory, thereby, involves discussion about previously-mentioned experience of various kinds such as slavery, displacement, emigration, suppression, resistance, representation, difference, racial and cultural discrimination and gender; none of which is 'essentially' post-colonial, but together they form the complex fabric of the field.

The term 'postcolonial' has come to stand for "both the material effects of colonisation and the huge diversity of everyday and sometimes hidden responses to it." This word, then, represents the continuing process of imperial suppressions and exchanges throughout this diverse range of societies, in their institutions and practices. Like the description of any other field the term has come to mean many things (Ashcroft et al 2-7).

II.2.5 Postcolonialism and the Identity issue

The question of identity can be considered as the most important issue in postcolonial time and literature because of its crisis existing in all postcolonial communities. Due to the circumstances of postcolonial era and the problematic conditions that faced newly freed nations and countries in their search and formation of self identity the crisis floated on the surface. According to Oxford English dictionary; identity is defined as "The fact of being who or what a person or thing is" (Oxforddictionaries.com); but in postcolonial context, identity is a complex concept that would be difficult to define. The identification of an individual or a group or a nation in postcolonial terms as one notices easily is linked to the "other", that means they recognize themselves "us" with the existence of the "other".

In fact, colonialism was not only a power control but it was a cultural control by the colonizer, in which still colonized people tied to. The struggle of the colonized subjects for their cultural identity and the social formation of the new independent nations was an aspect of

cultural transformation that led to a conflict with the colonizer's culture. Many of those countries were in economic and cultural crisis. What characterizes postcolonial era is the resistance to colonialism and seeking identity to confirm their independence. Furthermore, the population movement and migration from former colonies to the colonizer's countries created new mixed, hybrid societies that clash with each other culturally in one hand and in the other hand between the citizens and migrants. Bill Ashcroft et al argue that" All post-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved this problem" (2).

Though there was a political change, many nations got independence and no more they are colonies, but culturally and economically there appeared many dilemma and crisis, they were still in confusion about their culture and identity. Edward Said argues that it is a historical truth that nationalism-restoration of the people, declaration of identity, coming out of new cultural practices as a mobilized political power initiated and then raised the struggle against western authority in the non-European world (Said 218).

Postcolonial literature and criticism appeared during and after many countries gained or struggling for independency. The most themes that both deal with are race, gender, ethnicity, identity and culture. Postcolonial criticism has taken a number of aims: most fundamentally, to re-examine the history of colonialism from the perspective of the colonized; to determine the economic, political, and cultural impact of colonialism on both the colonized people and the colonizing powers; to analyze the process of decolonization; and above all; to participate in the goals of political liberation, which includes equal access to material resources, the contestation of forms of domination, and the articulation of political and cultural identities (Ocerint.org). It is interesting to mention that from the 1950s onwards, many of well-known writers and theorists were not from Britain or America, but they were from former British colonies such as Salman Rushdie, V. S. Naipaul, Edward Said, Homi Bhabha, Gayatry Spivak, Derek Walcott, Chinua Achebe, Wole Soynika etc.

II.3 Postcolonial Literature

In a broad sense, postcolonial literature is writing which has been "affected by the imperial process from the moment of colonization to the present day" (Ashcroft et al 2). It comes from European former colonies in the Caribbean, Africa and India. Many postcolonial writers write in English and focus on common themes such as the struggle for independence, emigration, national identity, allegiance and childhood.

Postcolonial literature includes novels, poetry, and drama which were written both during and after colonization. Although writing from colonized countries such as Nigeria, Jamaica, India, Pakistan, and Singapore has distinctive features, postcolonial literature shares some significant concerns and characteristics (erhsnyc.org).

II.3.1 Concerns of Postcolonial Literature

According to Harrison, the main concerns of postcolonial literature can be illustrated as following:

- Reclaiming Spaces and Places: Colonialism was, above all, a means of claiming and exploiting foreign lands, resources, and people. Enslavement, indentured labor, and migration forced many indigenous populations to move from the places that they considered "home". Postcolonial literature attempts to counteract their resulting alienation from their surroundings by restoring a connection between indigenous people and places through description, narration, and dramatization.

- Asserting Cultural Integrity: During colonization, the indigenous cultures of those countries subjected to foreign rule were often sidelined, suppressed, and openly denigrated in favour of elevating the social and cultural preferences and conventions of the colonizers. In response, much postcolonial literature seeks to assert the richness and validity of indigenous cultures in an effort to restore pride in practices and traditions that were systematically degraded under colonialism.

- Revising History: Colonizers often depicted their colonial subjects as existing "outside of history" in unchanging, timeless societies, unable to progress or develop without their intervention and assistance. In this way, they justified their actions, including violence against those who resisted colonial rule. Revising history to tell things from the perspective of those colonized is thus a major preoccupation of postcolonial writing (1)

II.3.2 Characteristics of Postcolnial Literature

- Resistant descriptions: Postcolonial writers use detailed descriptions of indigenous people, places, and practices to counteract or "resist" the stereotypes, inaccuracies, and generalizations which the colonizers circulated in educational, legal, political, and social texts and settings.

- Appropriation of the Colonizers' Language: Although many colonized countries are home to multiple indigenous languages, many postcolonial writers choose to write in the colonizers' "tongue". However, some authors such as Chinua Achebe deliberately play with English, remoulding it to reflect the rhythms and syntax of indigenous languages,

and inventing new words and styles to demonstrate mastery of a language that was, in a sense, forced upon them.

- Reworking Colonial Art-forms: Similarly, authors such as Chinua Achebe rework European art-forms like the novel to reflect indigenous modes of invention and creation. They reshape imported colonial art-forms to incorporate the style, structure, and themes of indigenous modes of creative expression, such as oral poetry and dramatic performances (erhsnyc.org).

II.4 Postcolonial theory to Literature

Postcolonial theory is a literary theory or critical approach that deals with literature produced in former or actual colonies. It may also deal with literature written in or by citizens of colonizing countries that takes colonies or their peoples as its subject matter. Emphasizing on concepts of otherness and resistance, the theory became part of the critical toolbox in the 1970s, and Edward Said's book *Orientalism* is accredited to be the founding work.

Its main concern is the way in which literature by the colonizing culture distorts the experience and realities, and inscribes the inferiority, of the colonized people on literature by colonized people which attempts to articulate their identity and reclaim their past in the face of that past's inevitable otherness. It can also deal with the way in which literature in colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries.

As colonized countries respond to the colonizing culture in diverse ways, there are various approach to postcolonial theory. One can, however, bring to light postcolonialism's major concerns. All postcolonialist critics believe that European colonialism did occur and that the British Empire was at the centre of this colonialism. The conquerors dominated not only the physical land but also the hegemony or ideology of the colonized people, and the social, political, and economic effects of such colonization are still being felt today.

Therefore, in order to apply the postcolonial theory to a text, the following questions should be considered:

➢ What happens in the text when the two cultures clash, when one sees itself as superior to another?

➢ Describe the two or more cultures exhibited in the text. What does each value? What does each reject?

➢ Who in the text is "the Other"?

➢ Describe the worldviews of each of the cultures.

> ➢ What are the forms of resistance against colonial control?

> ➢ How does the superior or privileged culture's hegemony affect the colonized culture?

> ➢ How do the colonized people view themselves? Is there any change in this view by the end of the text?

> ➢ What are the characteristics of the language of the two cultures? How are they alike? How are they different?

> ➢ Is the language of the dominant culture used as a form of oppression; or Suppression?

> ➢ In what ways is the colonized culture silenced?

> ➢ Are there any emergent forms of postcolonial identity after the departure of the colonizers?

> ➢ How do gender, race, or social class function in the colonial and postcolonial elements of the text?

II.5 Postcolonial Theorists

Amongst prominent theorists of postcolonialism are Edward Said, Gayatri Spivak, Frantz Fanon, Bill Ashcroft, Ngũgĩ wa Thiong'o, Chinua Achebe, Leela Gandhi, Gareth Griffiths, Abiola Irele, John McLeod, Hamid Dabashi, Helen Tiffin, Khal Torabully, Robert Young and Homi K Bhabha. Obviously, there are many writers who influence the postcolonial account with other pertinent ideas however; we select those ones focusing on the main concern of the thesis.

II.5.1 Early Postcolonial Theorists

A lot of the inspiring and challenging works in postcolonialism is built upon the earliest writers such as Frantz Fanon, Aimé Césaire, Albert Memmi and Edward Said, who strongly contributed to the improvement of postcolonialism, initiated main assumptions of postcolonial theory and laid the foundation for a postcolonial terminology. Starting from Fanon, the ideas of these influential and leading writers may be epitomized as following.

II.5.1.1 Frantz Fanon

Frantz Fanon was born in the French colony of Martinique and as a psychiatrist and black intellectual, Fanon analyses of the relationship between colonialism and racism; and labels colonialism as a source of violence. Fanon then accentuates on destructive psychological effects of colonialism and racist policies conducted under colonial rule; as he believes that only such an analysis of the black problem can expose the anomalies of the effects of colonialism. In *The Wretched of the Earth* (1961), Fanon considers violence as a destruction form of native social

forms without reserving the systems of reference of the economy, the customs of dress and external life.

Fanon notes in his *Black Skin, White Masks* (1952) that: "There is a fact: White men consider themselves superior to black men. There is another fact: Black men want to prove to white men, at all costs, the richness of their thought, the equal value of their intellect" (3). He sustains that if a Black man is troubled to be inferior to a white man, it is the result of a double process; primarily, economic and then, the internalization of this inferiority.This was a by-product of colonialist subjugation and the theories attempting to demonstrate that the "Negro" is at an early stage in the slow evolution of being a man (Fanon 3-8).

II.5.1.2 Aimé Césaire

Aimé Césaire from Martinique like Fanon, holds in his work *Discourse on Colonialism* (1955) that in their mission of civilizing, the colonizers have become dicivilized and brutal through colonization. Césaire called it "pseudo-humanism" of European colonial powers. Césaire also argues that colonization destroyed the great civilizations and destroyed the cultures and institutions, religions and national economies of societies which were once democratic, cooperative and fraternal (Césaire 2-7).

Césaire also coined the famous term "negritude" which he defines as "the simple recognition of the fact of being black, and the acceptance of this fact, of our destiny as blacks, of our history and of our culture" (Thompson 144). Césaire tried to make the native people who were ashamed of being Negroes and ignore their culture, to realize their internal strength. Césaire aspires that the social, cultural and economic achievements of Black man which was denied to be acknowledged by colonial powers.

II.5.1.3 Albert Memmi

Another prominent writer of postcolonial critique is Albert Memmi from Tunisia with *The Colonizer and the Colonized* (1957). As Fanon, Memmi analyzes the psychological effects of colonialism on the colonized subjects but also the colonizers themselves. Memmi argues that the colonizer actually realizes that this was an easy profit and it was so great only because it is wrested from others. He, therefore, discovers the existence of the colonizer and his own privilege at the same time:

> *If his living standards are high, it is because those of the colonized are low; if he can benefit from plentiful and undemanding labour and servants, it is because the colonized can be exploited at will and are not protected by the laws of the colony; if he can easily obtain administrative positions, it is because they are reserved for him and the colonized are excluded from them; the more freely he breathes, the*

> *more the colonized are choked… If he preferred to be blind and deaf to the operation of the whole machinery, it would suffice for him to reap its benefits; he is then the beneficiary of the entire enterprise (51-52).*

Later on, in *Decolonization and the Decolonized*, Memmi confirms that there are no great changes in the ex-colonies since the independence as problems such as malnutrition, famine, political crisis, widespread corruption and tyranny still remain unsolved (x-xi).

II.5.1.4 Edward Said

Another influential work is Edward Said's *Orientalism* (1977). Taking the late eighteenth century as a starting point of Orientalism, Said defines the notion as a "Western style for dominating, restructuring, and having authority over the Orient" (2). He states that the presentation of the "Orient" by the Western world was used to justify the colonial ambitions of these powers. Moreover, Said argues that between Occident and Orient there is only a relationship of power and divers degree of domination.

In his study, Said clearly notes that he finds it useful to employ Foucault's notion of discourse (*The Archaeology of Knowledge* and in *Discipline and Punish*) to identify Orientalism. Furthermore, he sustains that "without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage -and even produce- the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post- Enlightenment period" (11). Said investigates how Werstern culture get strength and identity by defining itself as against the Orient. Following Foucault's ideas on the relationship between power and knowledge, Said defines Orientalism as a discourse produced with various sorts of power particularly those political, intellectual, cultural and moral (12).

II.5.2 Contemporary Postcolonial Theorists

The early postcolonial theorists pave the way for the contemporary ones. However the latter came out with new ideas and terms which broaden the postcolonial studies and therefore facilitating a better understanding of such a multi-disciplinary field of study. Here are the assumptions of some contemporary theorists.

II.5.2.1 Gayatri C. Spivak

Antonio Gramsci used the word "subaltern", signifying "inferior rank", to refer to those "groups in society who are subject to the hegemony of the ruling classes. Subaltern classes may include peasants, workers and other groups denied access to 'hegemonic' power" (Ecpr.eu).This

complex term is very cited by Spivak in order to trigger interest to the representation of the Third World within Western discourse.

> *Her controversial question "Can the Subaltern Speak?" was frequently misinterpreted to mean that there was no way in which subaltern people could ever attain a voice. In fact, Spivak's essay is not an assertion of the inability of the subaltern voice to be accessed or given agency, but only a warning to avoid the idea that the subaltern can ever be isolated in some absolute, essentialist way from the play of discourses and institutional practices that give it its voice* (Ashcroft et all 79).

The term "othering" was also coined by Spivak for the process by which colonial powers create their "Others" through discourses. While the construction of the "Other" is fundamental to the construction of the Self, the "Other" corresponds to the focus of desire or power in relation to which the subject is produced. Othering describes the various ways in which colonial discourse produces its subjects and to Spivak, it is a dialectical process because "the colonizing *Other* is established at the same time as its colonized *others* are produced as subjects" (Ashcroft et all 171-172). Spivak points out that the discourses of the West created the subaltern through continuing construction and historical silencing. Not surprisingly, therefore, "subaltern cannot speak" (Ashcroft et all 271-275).

Spivak notes that "simply by being postcolonial or the member of an ethnic minority, we are not subaltern. That word is reserved for the sheer heterogeneity of decolonized space" (310). Moreover, "Spivak argues that it generally consists of a historical narrative, usually one written from the perspective and assumptions of the West or the colonizing power." Spivak's aim is to work against such imperialist representations and narrativizations of history and to introduce a true history instead (Young 200-201).

II.5.2.2 Homi Bhabha

Homi Bhabba is one of the most important thinkers in cultural theory whose work develops a set of challenging concepts central to post-colonial theory and describing ways in which colonized peoples have resisted the power of the colonizer (Huddart 1). Bhabba explains these correlated concepts in his prominent *The Location of Culture* (1994).

First, the stereotype, in Bhabba's analysis, is the primary subjectification in colonial discourse, for both colonizer and colonized, however, it is also the scene where the desire for originality is again threated by the differences of race, colour and culture. Here, Bhabba refers to Fanon's *Black Skin, White Masks* and argues that his contention is caught in this book, "where the disavowal of difference turns the colonial subject into a misfit – a grotesque mimicry... the

stereotype is... a false representation of a given reality… and a limited form of otherness" (75-77).

Ambivalence is an unwelcome aspect of colonial discourse for the colonizer which suggests that complicity and resistance exist in a fluctuating relation within the colonial subject. Although the colonial discourse wants to produce compliant subjects who 'mimic' the colonizer, it produces ambivalent subjects whose mimicry is never very far from mockery (Ashcroft et all 12-13).

In Bhabba's analysis "Mimicry" is therefore the ambivalent relationship between the colonizer and colonized. Although the colonial discourse encourages the colonized subject to 'mimic' the colonizer, the result is never a simple reproduction of those traits but a 'blurred copy' of the colonizer. Huddart notes that mimicry, in Bhabba's writing, is an exaggerated copying of language, culture, manners, and ideas and here, the exaggeration means that mimicry is repetition with difference (Huddart 39).

'Hybridity' has also been associated with the work of Homi K. Bhabha. Bhabha discusses that there is a third space which is " in between the designation of identity" and that "this interstitial passage between fixed identifications opens up the possibility of a cultural hybridity that entertains the difference without an assumed or imposed hierarchy"(Bhabha 4). Bhabba stresses thus the existence of *hybridity* of cultures and in the case of cultural identities, hybridity refers to the fact that cultures are always in contact with one another, and this contact leads to cultural mixedness (Huddart 4). Bhabba also notes that the language of the master also becomes hybrid in the practice of domination -neither the one thing nor the other. The colonized subject under this domination is also incalculable -half acquiescent, half oppositional and always untrustworthy- and this hybridity, as Bhabba understands it, produces an unresolvable problem of cultural difference for the colonial authority (33).

II.5.2.3 Dipesh Chakrabarty

Chakrabarty is also an accredited significant figure in the postcolonial critique who explores the ways postcolonial discourse affects history-writing. By doing this, Chakrabarty does not only criticize Western historiography but also focus on the failure of "subaltern" to represent themselves. He asserts that post-colonialists have failed to write their own histories. The subalternity of these non-Western histories is also nourished from the fact that third world historians feel a need to refer to works in European history whereas historians of Europe, who produce their work by ignoring non-Western histories, do not feel the same necessity (Ecpr.eu).

For him, "the dominance of Europe as the subject of all histories is a part of a much more profound theoretical condition under which historical knowledge is produced in the third world" (1-2). However, Chakrabarty also notes that this is not a peculiar to historians but instead, this ignorance is also available in literary studies.

II.6 Critics on Postcolonialism

At the centre of postcolonial theory exists an inherent tension among three categories of postcolonialists: first, those who have been academically trained and are living in the West, second, those who were raised in non-Western cultures but now reside in the West, and third those subaltern writers living and writing in non-Western cultures. Some critics of postcolonialism point out that many of its most influential spokespersons have been and continue to be educated in the West and are, therefore, products of the Western mindset, not subaltern cultures. How can such "Western"-minded individuals speak for subaltern cultures? Other critics observe that postcolonial studies remains situated in academia, in the "upper classes" of society, having little or no effect on real people in real places. Can academic discussions, assert these critics, bring any change to subaltern cultures and their people? If postcolonialism seeks to help and to change the lives of colonized peoples, some of its critics argue that its reading strategies and methodologies must be performed by those who have been colonized, not by academics living in the West. Postcolonialism must, therefore, seek to empower those who have been stripped of power, dignity, and self-worth, maintain some critics, rather than continually marginalizing the colonized through discourse that can be understood by only the culturally elite. Perhaps, these critics state, postcolonialism is radical in only its words, not in life-changing power (Ecpr.eu).

II.7 Achebe and the Postcolonial Studies

Chinua Achebe is a Nigerian novelist and author of Things Fall Apart, a work that in part led to his being called the "patriarch of the African novel". Born in Nigeria in 1930, Chinua Achebe attended the University of Ibadan. Considered to be a major writer in not just the country of his birth but throughout the world, his first appearance novel 'Things Fall Apart' has sold over 12 million copies worldwide and has been translated into more than 50 languages.

II.7.1 Early Life

Chinua Achebe was born as Albert Chinualumogu Achebe on November 16, 1930 in Ogidi, Nigeria. The son of missionary teachers Isaiah Okafo Achebe and Janet Ilogbunam, the writer was raised as a Christian since his parents had stopped practicing their traditional religion

and had converted to Christianity. Therefore as a young boy Achebe was exposed to a combination of traditionalism as well as Christian influence. Achebe was educated at the Church Mission Society and then he was accepted into the highly prestigious Government College in Umuahia in 1944 where he received his BA in English literary studies in 1953. He started writing while at the university and made his debut as an author with his article 'Polar Undergraduate' in the 'University Herald' in 1950. He also wrote numerous other stories, essays and letters during this time. His first novel, Things Fall Apart, was published in 1958 (Thefamouspeople.com).

II.7.2 Career

Chinua Achebe worked as a teacher at a small school for four months. He encouraged his students to develop a reading habit. In 1954, he got an opportunity to work for the Nigerian Broadcasting Service (NBS) in Lagos. His job was to prepare scripts for oral delivery. His experience there helped him in writing realistic dialogues later on in his writing career. During this time he also began working on a novel.

As a student he had been critical of the manner in which European writers portrayed Africa and its culture, and was determined to depict his culture realistically himself. Achebe was inspired by the works of the Nigerian writer Cyprian Ekwensi who was primarily an exception in the literary world which had seen few other notable writers from Nigeria. He was appointed at the Staff School run by the British Broadcasting Corporation (BBC) in 1956 and this gave him the chance to go to London and get feedback on the novel he was working on. After editing and revising his novel, he sent it to a London company for publishing. His first novel, 'Things Fall Apart' was released in 1958. The book was well received, and 'The Observer' called it 'an excellent novel'. The second novel, 'No Longer at Ease' (1960) dealt with a man who gets entangled in a world of corruption and is arrested for taking a bribe

Achebe became the Director of External Broadcasting at the NBS and helped to create the Voice of Nigeria network. The network's first broadcast transmission was on New Year's Day 1962. The writer attended an executive conference of African writers in English in Uganda where he met other prominent writers from around the world including Kofi Awoonor, Wole Soyinka and Langston Hughes. His novel 'Arrow of God' was out in 1964, followed by 'A Man of the People' in 1966.

In 1967, Achebe along with a friend Christopher Okigbo started a publishing company called Citadel Press to promote better quality of African literature available to children. He

became a research fellow and later a professor of English at the University of Nigeria in 1976 and held this post till 1981. Achebe spent most of the 1980s travelling, attending conferences and delivering speeches. His novel 'Anthills of the Savannah' published in 1987 was about a military coup in a fictional African land (Thefamouspeople.com).

II.7.3 Later Life

In 1990, Chinua Achebe was involved in a tragic car accident that left him paralyzed from waist below; he would have to use a wheelchair for the rest of his life. The disability, however, could not demoralize the courageous writer and he became the Charles P. Stevenson Professor of Languages and Literature at Bard College, New York. In 2009 he became a member of the Brown University faculty as the David and Marianna Fisher University Professor of Africana Studies. Achebe married Christie Okoli in 1961 and had four children. He went on to become a grandfather of six. He died on March 2013 after an illness in Boston, Massachusetts (Biography.com).

II.7.4 Achebe's Achievements

Chinua Achebe was presented the Man Booker International Prize in 2007 for his literary career. Judge Nadine Gordimer called him the 'father of modern African literature' at the Award ceremony. He won The Dorothy and Lillian Gish Prize in 2010. The annual prize is given to "a man or woman who has made an outstanding contribution to the beauty of the world and to mankind's enjoyment and understanding of life." The renowned writer has received over 30 honorary degrees from universities all over the world. Nelson Mandela cites him as one of his favourite authors (Thefamouspeople.com).

Year	Achievements
1930	Born in Ogidi, Nigeria Protectorate
1947	Graduated from Government College in Umuahia
1953	Obtained bachelor's degree from University College in Ibadan
1954	Went to work for the Nigerian Broadcasting Corporation
1958	Published first and most famous novel, Things fall apart
1960	Published No Longer at Ease
1961	Married Christiana Chinwe Okoli; four children
1961-66	Moved to Lagos to serve as external broadcasting director

1964	Published Arrow of God
1966	Published A Man of the People
1967	- Civil war broke out in his homeland of eastern Nigeria; forced to put his writing on hold - Served in the Ministry of Information - Helped found a published company at Enugu together with the poet Christopher Okigbo
1969	Traveled in the United States and held university lectures
1971	Published a collection of short poems, Beware, Soul-Brother, and Other Poems
1972-76	Lived in the United States
1976-81	Professor at the University of Nigeria in Nsukka
1986	Served in the administration at the Anambra State University of Technology in Enugu
1987	Published novel, Anthills of the Savannah, finalist for Booker Prize
1990	Involved in a car accident that left him paralyzed from the waist down; he would be confined to a wheelchair for the rest of his life
2012	Published last book, There Was a Country: A Personal History of Biafra
2013	Died in Boston, Massachusetts

II.1 Chinua Achebe Life's Timeline

II.7.5 Achebe's Contributions

Chinua Achebe is credited with building the foundation for African literature. His writing style molds the English language to the rhythm and lyrical quality of the Nigerian language his characters speak. This style and the incorporation of the proverbs and idioms of African culture, combine to mark his stories as uniquely African.

Achebe may balk at the thought that he invented African literature-his artistic sensibilities refuse to countenance this kind of "blasphemous characterization". Yet, as Abiola Irele has

recently noted, the publication of Things Fall Apart inaugurated "modern African literature as a mode of transposition" (62), bringing into focus the two traditions (African and European) which, in both complementary and contesting ways, frame the politics of cultural production in Africa.

For many students and scholars of African culture, the most innovative and radical moment in the history of modern African literature was the publication, in 1958, of Chinua Achebe's Things Fall Apart. In an essay written in 1972, Charles R. Larson says, "Things Fall Apart has come to be regarded as more than simply a classic; it is now seen as the archetypal African novel" (Bookrags.com). The situation which the novel itself describes - the coming of the white man and the initial disintegration of traditional African society as a consequence of that--is typical of the breakdown all African societies have experienced at one time or another as a result of their exposure to the West.

Since then, the Nigerian novelist's reputation has never been hard to sustain: Achebe is read and discussed more than any other African novelist, and his works have come to constitute important interpretative spaces in the critique of the colonial and postcolonial situation in Africa and the continuing quest for a postcolonial aesthetic.

II.8 Conclusion

The field of Postcolonial Studies has been gaining prominence since the 1970s. Some would date its rise in the Western academy from the publication of Edward Said's influential critique of Western constructions of the Orient in his 1978 book, Orientalism. The growing currency within the academy of the term "postcolonial" (sometimes hyphenated) was consolidated by the appearance in 1989 of The Empire Writes Back: Theory and Practice in Post-Colonial Literatures by Bill Ashcroft, Gareth Griffiths, and Helen Tiffin. Since then, the use of cognate terms "Commonwealth" and "Third World" that were used to describe the literature of Europe's former colonies has become rarer. Although there is considerable debate over the precise parameters of the field and the definition of the term "postcolonial," in a very general sense, it is the study of the interactions between European nations and the societies they colonized in the modern period. The European empire is said to have held sway over more than 85% of the rest of the globe by the time of the First World War, having consolidated its control over several centuries. The sheer extent and duration of the European empire and its disintegration after the Second World War have led to widespread interest in postcolonial literature and criticism in our own times.

Chapter Three

A Postcolonial Approach to the African Trilogy

"For far too long, a majority of Africans have been indifferent to misrepresentations about who they are. They have remained 'objects' of the ill-informed caricatures of a once glorious heritage disfigured by colonial and post-colonial predators" Chido Nwangwu

III.1 Introduction

In the years 1958 to 1964 Chinua Achebe published three novels in which he traced the history of Nigeria, in particular and that of Africa in general; from pre-colonial to post-colonial times: Things Fall Apart (1958), No Longer at Ease (1960), and Arrow of God (1964). Especially the first one won him international acclaim, but all of them are still widely read and discussed. Things Fall Apart has become a set text in English speaking countries all over Africa as it portrays an archetypal situation: the breaking apart of the old tribal society through the coming of the colonists.

In the first part of this study, the researcher tried to present pre-colonial Africa, exempt of European characterisation through historical records and archaeological findings to pave the way for a better comprehension of the actual chapter. Therefore in this chapter, the researcher will focus on the Achebe's Trilogy that is a great example from which one can deduce the real concern of the paper, notably to find if Colonization is indispensable for Africa. The study focuses on a post colonialist approach to the trilogy, where a meticulous analysis will be held on ideologies brought by Westerners to "save" Africans and their consequences in order to exhibit their necessity or not to Africa.

III.2 The African Trilogy

The African Trilogy, Things Fall Apart (1958), No Longer at Ease (1960), and Arrow of God (1964) deals with the colonial situation and its impact on the African (Igbo) society, culture, people and history. Consequently, in the three books, Achebe used different narrative plots, setting and period to epitomize the process of Colonialism in Africa.

The first novel, Things Fall Apart, relates the story of Okonkwo who tries by all means to surpass his father Unoka social status and soared reputation. He gains fame and titles, that is, the Ibo's highest symbols of social status. Though he achieves a better reputation and a higher status, he continues to work hard in order to maintain his honourable social position within his community. Nevertheless, he remains taunted and obsessed by the permanent fear that he may inherit the flaws of his father's cowardice, idleness and consequent low social status. He also fears that his son, Nwoye, may prove to be unworthy of his inheritance and too much like

Unoka. By decision of the 'elders,' Ikemefuna, a child offered as a sacrifice to Okonkwo's village, is slain, and Okonkwo happens to take part in the killing while he should not. Later he inadvertently kills a clansman, after which according to the customs of Umuofia, Okonkwo has to live in exile for seven years.

When he has come back to Umuofia, he finds that many changes have taken place during his absence, of which the European penetration is paramount. People have begun to proselyte to Christianity. Moreover, the emulation of European culture has taken place to the detriment of the local traditions. Hence, Okonkwo is caught between the African traditions and the European invasion. He is confronted to the dilemma of accepting or rejecting the societal changes. The confusion, fed by anger and fury, drive him to behead a white messenger. To his disappointment, Okonkwo realizes that he can expect no support from his own people. He hangs himself. Things Fall Apart finishes not only as a personal tragedy of Okonkwo, but as an amplification of a social tragedy, for Umuofia surrender to the white Intrusion.

No Longer at Ease is a continuation to Things Fall Apart for it deals with Obi, the grandson of Okonkwo. However, this time the setting is wider than that of Things Fall Apart since the story revolves between the contrasting modes of village and urban life. At this point, in No Longer at Ease, the British administration has been firmly well-established. At home, Obi has shown great academic progress; therefore, he has been given a loan by the Umuofia Progressive Union Party to study in England. This loan, however, must be repaid within four years after his return to Nigeria. He had departed for England with the intention of studying law, but he changed to English.

During his return voyage home, he meets a certain girl, Clara, who plays an important part in his life. He is appointed as the Secretary to the Scholarship Commission in the Ministry of Education. Obi drifts into the blind alley of his ambivalence. He wants to remain faithful to the traditional values on one hand, yet he wishes to lead a Western life style. The conflicting obligations of both value systems contribute to his tragic downfall: he is caught when he stoops to taking a small bribe of twenty pounds (the novel starts with his trial) in order to meet the soaring expenses of his new urban life.

Arrow of God is the tragedy of Ezeulu, the Chief Priest of the god, Ulu of the six villages of Umuaro. However, the story is not only an individual but, implicitly, a collective tragedy. It is personal while it deals with the power and the fall of Ezeulu, the hero. It is collective in that at the close of the novel all the six villages of Umuaro seem to be succumbing to European blandishments and power.

Arrow of God is set in Iboland during the period of colonial entrenchment in Eastern Nigeria. The novel is concerned mainly with the deadly struggle of Ezeulu, who strives to preserve his authority as a spiritual leader against rival elements within his tribe and against the imminent influence of colonial intrusion, both missionaries and political officers. Ezeulu, a man of ripe maturity and experience, dignity, command and pride, and above all, a man of intelligence, accepts and believes strongly in the inescapability of change. Thus, as a matter of strategy, he sends one of his sons, Oduche, to the mission school "to be his eyes and ears," and in particular to learn the secret of the white man's power. Nonetheless, the strategy fails. Oduche becomes a zealous Christian who even goes so far as to defy the village customs by attempting to kill the sacred Royal Python, a sacrilege which endangers the safety of the six villages. Through a basically intra-cultural conflict, Ezeulu's pride, stubbornness and hostility towards the white administration combined with his refusal to eat the 'sacred yam' end up by a loss of his religious status as a Chief Priest of Umuaro.

The three novels narrate the story of prominent characters, Okonkwo, Obi and Ezeulu, men of great influence and principles in their community; who collapsed (along with their people) through the European colonial system.

III.3 An Image of Africa in the Trilogy: the Question of Civilization

Colonization is the most recurrent theme of the three novels. As a writer, Achebe aims to educate readers in general, Africans and non-Africans to learn more about colonization in Africa, and to realize implicitly its multi-effects. Subsequently, Achebe first tries to describe Africa in its real nature without biasing the information. This confirms that he does not intend to beautify Africa or giving an ideal image of Africa but to prove that the continent is not as dark as said writers such as Conrad in "*Heart of Darkness"* (1899). Achebe also exhibits some traditions and habits that the European may find awkward.

In the African Trilogy, Achebe displays a rich range of characters such as Igbo people, but Europeans as well, offering detailed descriptions of the traditional pre-colonial tribal life, of the colonial encounter and of what life, people and places have undergone during three generations. Each Nigerian character may be representative for any African with a similar life story, while the Europeans whose minds and acts are skilfully read through by Achebe may serve as genuine examples of missionaries, administrators and other British government agents.

The word "civilization" derives from the Roman word for "city". It implies a society involving cities, and cities involve people living and acting together, jointly, cooperatively, interactively contrarily to people living singly or in very small units, on their own, individually, independently.

According to the Merriam Webster Dictionary, Civilization is:

- "A relatively high level of cultural and technological development, specially: the stage of cultural development at which writing and the keeping of writing records is attained"

- "the culture characteristic of a particular time or place"

- A "refinement of thought, manner, or taste"; or "the condition that exists when people have developed effective ways of organizing a society and care about art, science, etc".

Europeans have been firm in holding up themselves as creators of civilization: That only when people left Africa did civilization come into existence. This is done by doing exactly what the Romans did before, by defining civilization to include their traits, habits, and defining everyone else's on the outside. Hence despite all the sophistication of some tribes, they were still barbaric in Rome's eyes. At their arrival in Africa, Europeans did not deny the riches of the continent, however they have considered the inhabitants as savages made numerous stereotypes (see table 1) on Africans which still exist. Hence, they have created missions and ideologies to "civilize" them.

Myth/Stereotype	Description
1. Myth of Lack of Progress	This myth promotes the idea that Africans are isolated from global processes and not—modern or—advanced, instead they are considered a—backward people.
2. Myth of the Timeless Present	This myth promotes the idea that Africa is a timeless place where everything has always been a certain way (i.e. timeless). Therefore, Africans are less evolved than others, specifically Europeans and Americans
3. Myth of the Primitive/Exotic	The uses of the words primitive or exotic encompass a value judgment. Their use means that there is something better (less primitive, more modern/advanced, smarter). These are reference points generally used to

	demonstrate how one culture is better than another (because I use a stove to boil water instead of an open fire does not make me a better or smarter person). This is a problem of the language of description. Similar problems occur with use of the words—tribe and—tribal.
4. Myth of Tradition/Ceremony/Ritual	This myth promotes the idea that African History is static rather than dynamic. African traditions are viewed as always existing in an unchanging way.
5. Myth of African Continuity	Africa is often viewed as one country or one similar place. However, over 800 different languages, wide cultural differences, economic disparities and other differences dispute this myth.
6. Myth of the Lack of History	This myth states that Africa is a place without history and arises from colonization efforts to justify racist policies that focused on constructing the idea that white people brought history to Africans; it plays into the ideas that Africa is timeless and static.
7. Geography Myths	These vary but include the idea that Africa is mostly jungle or desert or that there are no—modern cities and that wild animals are—everywhere.
8. Population Myths	These vary but include the contradictions that Africa is either over-populated (because Africans cannot restrain themselves from having children) or it is under-populated because the people are poor and dying of hunger and AIDS.
9. Poverty Myths	Many of these are specific to poverty in Africa, for example, the belief that all Africans are poor.
10. Hopelessness Myths (i.e Africa is a lost cause)	There is so much violence, instability, corruption, poverty, disease, and other problems that these issues can never be resolved; therefore, it is not worth trying to help or concerning oneself with the continent.

III.1 "Representations of Africa in the Western News Media: Reinforcing Myths and Stereotypes" (Eegunlusi 8).

Civilization defined by the conqueror is suspect. But now, recent to archaeology, 'Affad 23' proves that civilization pre-existed in Africa even before Sumer and Mesopotamia which, traditionally have been held as longstanding forebears of civilization from which all subsequent civilizations spawned from. Accordingly, in the African Trilogy, Achebe gives an insight of African pre-colonial societies through his description of the Ibo Society. One can remark the organization and the features of civilization.

Going through the main text of the first novel, Things Fall Apart, the reader is made aware of the social practices and customs, and feels that these customs preserved harmony and order in the society. When Okonkwo beats his second wife in the Peace Feast, he has to "bring to the shrine of Ani one shegoat, one hen, a length of cloth and a hundred cowries" (TFA 11). Such was the traditional trail in Ibo's clan for punishing a guilty man, and not the superimposed rules of the missionaries. The earth in the Umuofia clan is visualized as feminine, and as such, it is feminine power that controls the agricultural society of the Ibo. The violation of the sanctity of the Earth Goddess Ani, who is the source of all fertility, is the most fundamental kind of sacrilege and has an ethical and moral basic, which in turn rooted in the agricultural life of the clan. These and numerous other ceremonies, rituals and customs brought the village people together and served the purpose of social unity like all other religions. They had no king and were politically independent. They were very hospitable to any visiting guest and offered him/ her Kola nuts, which were ceremoniously broken and shattered prior to any conversation.

Similar to the first, Achebe's third novel *Arrow of God* is also rich in Igbo traditions and practices. It is set in Umuaro, a fictional name for six Igbo villages in colonial Nigeria in the 1920s. It depicts the Igbo people's history, their tradition, folk-lore, proverbs, their customs and rituals, festivals, day-to-day life, deities, idealisms and many more. On the other side one can also see how the British Administration worked at that time, the colonial policy, the oppression and torture on the native people, illegal and unofficial taxation, White people's hatred of native culture and rituals, spreading of the new Christian religion, missionary people, their immense power over the native people, indirect rule, and many other things happening at that time. The novel is a true picture of pre-colonial and colonial Africa, the conflicts between continuity and change.

The second novel, however deals more about the Africans' alienation than their traditions. The setting is located years after the white man encounter, at that moment the latter has settled comfortably and has taken in control their land. The colonizer has imposed to them religion, culture and new social canons.

III.4 Alienation and Hybridity in African Trilogy

A man's alienation means his dehumanization, his estrangement from his own community, society and eventually from his own self. In the words of Sidney Finkelstein alienation is "a psychological felt toward something seemingly outside oneself which is linked to oneself, a barrier erected which is actually no defence but an impoverishment of oneself" (Joseph 106-107). The protagonist as an alienated human being or outsider is a recurrent character in post-colonial writing. The protagonist in such writing began to alienate from his culture, community and society due to some alien forces and western-education.

The colonial conflicts lead to Africans alienation. Frantz Fanon in "*Black Skin, White Marks*" locates alienation within the colonial situations, and maintains that the colonized is alienated not only from his colour and the traditional community, but from his very being as a black person because the Black man has no ontological resistance in the eyes of the Whiteman. Thus such people become strangers in their own nation and are called black white men. After getting western education and Western thinking there began a transformation of the native in to something other himself-a westernized native. Native people began to adopt western practices and culture. They forget their own identity. They started mimicry of the white men and their culture. This alien civilization and their education have brought a sense of alienation in Nigerian youth. Achebe describes the pathetic situation faced by those born at the crossroads of culture and therefore unable to allegiance neither to their own native values nor to the values inherited by them by being exposed to the Western materialism.

The protagonist, Obi Okonkwo, grandson of Okonkwo, the tragic hero of *Things Fall Apart* is the perfect example of Africans alienation; products of alienation from their own community, society and culture after the clash between their culture and the White man's. It was due to his western education and new ideas and way of life developed by his education. He tries to negotiate between his communal living and new way of thinking but never succeeds.

According to Bhabha, the process of colonialism involves the change in the culture of both the colonisers and the colonised in a way that neither side is "independent" of the other (116). The result is that there is no "unified self," whether claimed by colonialists or nationalists in this situation "the symmetry and duality of Self/Other, inside/outside" are broken (ibid). In *The Location of Culture*, Bhabha investigates the question of cultural identity and identity formation of both the coloniser and the colonised. His notions of 'mimicry,' 'hybridity', and 'third space' explore the interrelation of the coloniser and the colonised and

illustrate how cultures are always in contact with one another. Such cultural contact and interaction lead to 'cultural mixed-ness,' 'hybridity', and 'ambivalence.' Consequently for Bhabha, the transcultural interaction between the coloniser and the colonised opens a 'third space' whereby hybrid identities are created.

III.4.1 The Process of Alienation

In *Things Fall Apart*, which is set in the pre-colonial Nigeria of the 1890s, one can witness that Nwoye, son of Okonkwo is a peculiar example of an Igbo character who chooses to take the white man's way. He had always felt to accept certain cultural customs of his clan. "There was a young man who had been captivated… It was not the mad logic of the Trinity that captivated him. He did not understand it. It was the poetry of the new religion, something felt in the marrow" (TFA 53). Okonkwo cannot accept such a blow from his own son and prefers to chase him from home. The character he embodies is the most eloquent example of native resistance to change.

Arrow of God takes us to 1920s Nigeria in the early days of colonization, when the white man had already become a well-known presence, but the language was still a barrier between the newcomers and the people of Umuaro, another Igbo village, especially when serious matters were to be solved. At this level of alienation, most of the Igbo people having understood the importance of acquiring the white man's language. Moses Unachukwu, an old carpenter, was the only villager who could speak the colonizers' language. His "reputation in Umuaro rose to unprecedented heights because it was one thing to claim to speak the white man's tongue and quite another to be seen actually doing it" (AOG 33).

Ezeulu the main character called the "Chief Priest" wants to stay faithful to his kinsmen and he applies what he reckons to be a wise move: he sends one of his sons to learn the white man's way and language and, at the same time, to "see and hear" for him. He still hopes to be able to save his people from the imminent intrusion of the European religion and culture by fighting the white man back with his own weapons. Unfortunately, he proves to have underestimated the enemy's strength for he chose the most inappropriate way of revenge against his people, by delaying the New Yam Feast invoking the Ulu's will. The wise white man takes advantage of the situation and invokes the true Christian God to save people from famine in exchange for loyalty:

> *Their god had taken sides with them against his headstrong and ambitious*
> *priest and thus uphold that truth, for in destroying his priest he had also*
> *brought disaster on himself. […] For a deity who chose a moment such as this*

> *to chastise his priest or abandon him before his enemies was inciting people to take liberties; and Umuaro was just ripe to do so. The Christian harvest which took place a few days after Obika's death saw more people than even Goodcountry could have dreamt. In his extremity, many a man sent his son with a yam or two to offer to the new religion and bring back the promised immunity (AOG 95).*

Achebe obviously did his best to convey the whole range of human manifestations in an attempt to prove that his Igbo people, like Nigerians or like Africans, are like everybody else and not completely different. He implies that people act almost in the same way in similar situations and especially when it is about money, irrespective of their culture, race or nationality. We can see how quickly people change for the worst. In the native warrant chief system that the colonial administration was trying hard to implement, there were several cases of corruption, high-handedness, cruelty and authoritarianism:

> *Three years ago, they had put pressure on Captain Winterbottom to appoint a Warrant Chief for Okperi against his better judgement. After a long palaver, he had chosen one James Ikedi, an intelligent fellow who had been among the very first people to receive missionary education in these parts. But what had happened? Within three months of this man receiving his warrant, Captain Winterbottom began to hear rumours of his high-handedness. He had set up an illegal court and a private prison. He took any woman who caught his fancy without paying the customary bride-price. Captain Winterbottom went into the whole business thoroughly and uncovered many more serious scandals (AOG 58).*

In *No Longer at Ease,* which is set in the colonized Nigeria of the 1950s, some years before its independence, most of the Nigerians manifest high admiration for their co-nationals with good command of English. We can identify the interest for education at European standards as the third level of *metamorphosis*. At this moment of the colonial encounter, one of the main preoccupations of each community is to have as many children and young people educated in mission schools and even in Britain: "Mr. Okonkwo believed utterly and completely in the things of the white man. And the symbol of the white man's power was the written word, or better still, the printed word" (NLE 100).

Mr. Okonkwo is the symbol of change; he was Nwoye, son of Obuefi Okonkwo, the main character in the first novel of the trilogy, one of the first young men of Umuofia who had chosen the white man's way. He became a convert and he was given the Christian name Isaac. Meanwhile, more of his kinsmen understood that the written word meant power and set

The Umuofia Progressive Union whose main goal was to save money for their sons and daughters' further studies in England. Obi, Mr. Okonkwo's son, is the only one who succeeds in acquiring a British college diploma and a job in the civil service once returned to Nigeria. Obi decides to fight for the rights of the blacks against the whites. Obi believes that the new generation of educated Nigerian uproots the corruption; when he finally found himself commiting precisely what he wants to fight against.

Everybody was taken by surprise that he accepted to take a bribe, the judge himself is intrigued: "I cannot comprehend how a young man of your education and brilliant promise could have done this" (NLE 2), whereas Mr. Green, Obi's British boss, "who was famous for speaking his mind" (NLE 2) attempts an informal explanation for some people insisting on the same question the judge had rhetorically asked during the trial. He argues that:

> *The African is corrupt through and through and the real facts are that over countless centuries, the African has been the victim of the worst climate in the world and of every imaginable disease. Hardly his fault. But he has been sapped mentally and physically. We have brought him Western education. But what use is it to him?* (NLE 2-3).

Mr. Green's argument symbolizes the colonizers' opinion that they have brought only good things to Africa, but the Africans did not know how to use them to their own advantage. We can easily seize Achebe's irony and also his counterargument represented by Obi himself, who counted so much on education and its power to really change the situation in Nigeria. The novel comes with enough details to let us understand that the fault for the system of power relying on corruption and bribery was in the perpetual underestimation of the local people and their difficult access to high standards education caused by the continuation of colonial intrusion. Besides, this African trilogy shows that alienation was a long, painful and complicated process at any level it worked. There is hope for the entire system, rotten as it is, to stick to the same track of change for the best, paradoxically helped by European education which was forcefully imposed on the natives at the beginning.

III.4.2 Hybridity in Africans' Identity

Identity and culture are two interrelated terms. Culture can shape the identity and make a fixed identity or hybrid one. In the colonised countries, identity is transformed through the process of exposure of the colonised to the culture of the coloniser. Identity is a concept through which a person or a large group of people is recognised or identified and consequently distinguished from person or a large group of people. Based on this definition, the distinction and difference between people are the essence of identity. Being introduced to

two different languages, customs, religions, and worldviews, as the result of colonisation the identity of people undergoes a kind of transformation.

The obvious scene in *No Longer at Ease* is the plethora of the instabilities of identity which are inevitable results of colonialism in Bhabha's point of view. This effect of colonialism, which Bhabha calls "unhomeliness", applies to both colonisers and the colonised (Bhabha 13). In other words, as a result of the cultural interaction between the colonisers and the colonised, neither the colonised nor the coloniser can hold intact to their pure pre-colonial self.

In postcolonial era, a person is no longer at ease with himself, his home country and his cultural identity. Achebe shows this fact with a symbolic play on the words Obi and Ibo, which are anagrams. Obi is a man from the Ibo tribe and his mother tongue is Ibo. However, as his name displays, he is an altered form of his true and pre-colonial self. In other words, Obi is an Ibo, but not without a radical transformation of the original.

Obi loves his country and makes a conscious effort to fight for the rights of the blacks against the whites. Obi believes that the new generation of educated Nigerian uproots the corruption. He is also shocked when he sees the bribe-taking of policemen. He wants to fight against corruption in Nigeria, however, he fails to achieve his goal since cultural values in Ibo, send him to the bottom of corruption. He commits exactly what he wants to fight against. Alienation from his people and society stands up for missing his way. Hardly ever can old values last for a long time and new values circulate during colonisation since it features moments of chaos and confusion.

As mentioned earlier, Obi's firm determination to retrieve his African identity is dismantled by his unconscious tendency in praising English culture and lifestyle. In other words, Obi's identity has been shaped by African and the European culture. Accordingly, he is representative of hybrid identity and cannot claim to be a pure African. Achebe embodies this reality in various spot of the novel. For example, young Obi's love of Nigerian folktale is against his father's Christian teachings. Nigerian folktales are symbolic of Nigeria's true cultural identity and Obi's love of these folktales is a fight against his father's Christian and European faith. His father considers Nigerian folk tales heathen rites and he orders his wife, Hannah, not to teach them to their children:

> *And Hannah had stopped telling her children folk- stories. She was loyal to her husband and to her new faith. Her mother had joined the Church with her children after her husband's death. Hannah had already grown up when they*

ceased to be 'people of nothing' and joined the 'people of the Church' (*NLE* 58).

Ironically enough, the same folktales which represent African identity extend Obi's love for narration and literature. Folktales also prepare the ground for his choice of English literature as a course of study. Here, Achebe wants to show that pure national identity is rotten at the core because cultural identity during postcolonialism and in the postcolonial situation is always hybrid.

When Obi returns to Umuofia to attend his graduation ceremony, he hears the songs of the traders on the wagon. Obi has heard this song many times in his life before his departure for England. As a graduate of English literature, obi translates these songs to English in his mind. Suddenly he realises that the English translation of these songs help him to understanding them for the first time. Achebe uses this occasion to confirm that Obi, as a man in postcolonial era, requires the language of the coloniser to understand himself, his identity as well as his culture, even though the song is a mixture of English and Nigerian language and understanding of it for such a person with a hybrid identity poses no difficulty:

> *The traders burst into song again, this time there was nothing bawdy about it. Obi knew the refrain, he tried to translate it into English, and for the first time its real meaning dawned on him [...] On the face of it there was no kind of logic or meaning in the song. But as Obi turned it round and round in his mind, he was struck by the wealth of association that even such a mediocre song could have* (*NLE* 46).

Achebe has shown the hybrid nature of the postcolonial situation not only in the character of Obi but in other characters and in the fabric of the Nigerian society as a whole. The description of places and of ways of life in Lagos, Umuofia and other places in Nigeria shows the intermingling of British and Nigerian culture in the clear ways. For example, Achebe shows that the UPU members take pride and pleasure in speaking full and formal English, though their English is in many ways different from the one that Obi finds in London. This English will never attain its pure pre-colonial form.

III.4.2.1 Hybridity in Society

Achebe takes the reader to variety of places whereby a 'third space' with all its combination of African and European cultures is created by the synthesis of the two groups. Among these places is the suburb of Ikoyi where Europeans and Nigerians with "European posts" live (*NLE* 18). Ikoyi was once a European habitat, but now it is an example of Bhabha's 'third space'.

In one scene of the novel, Achebe takes the reader, with Obi and Joseph, to a restaurant owned by an old British woman in Lagos. The readers learn that this restaurant is dining place for British colonialists and educated Africans who occupy high positions. The place itself is a symbol of the postcolonial world in which no cultural purity is found. The foods and the way they are served are an indication of the hybrid nature of the place. The narrator mentions:

> *The second generation of educated Nigerians had gone back to eating pounded yams or garri with their fingers for the good reason that it tasted better that way. Also for the better reason that they were not as scared as the first generation of being called uncivilised* (*NLE* 21).

This second generation of educated Nigerians is not a passive receiver of English culture. They use English education, English language, and English culture in their own way. This description is an example of Bhabha's argument to clarify the dialectical relationship between the colonisers and the colonised. According to Bhabha, the colonised people struggle for cultural purity is neither possible nor desirable, since the culture of the colonisers is not received passively, but actively; it changes the colonised culture, but the culture is changed mutually. Indeed, after colonialism no culture can be at ease and the phrase 'no longer at ease' applies to both the English colonisers and the Nigerians.

In another part, there is an interesting scene that shows the hybrid nature of Nigeria as a postcolonial society and as an example of Bhabha's 'third space'. Obi returns to Umuofia and the village is holding a graduation ceremony for him. During the feast an old man proposes to serve kola nuts but Obi's father, who is a catechist, rejects the offer and considers it improper. They discuss the matter and, in the end they agree to serve kola nut in a Christian way. By doing this, they are able to pay tribute to and respect both of cultures. This scene shows that in postcolonial Nigeria, Christianity itself is no longer at ease, because it is subject to continuous modification and change by the native culture.

Things Fall Apart also portrays the clash between Nigeria's white colonial government and the traditional culture of the indigenous Igbo people. Achebe's novel shatters the stereotypical European portraits of native Africans. He is careful to portray the complex, advanced social institutions and artistic traditions of Igbo culture prior to its contact with Europeans. Okonkwo tries to recapture his identity and dignity but he fails to do so. In effect, his committing suicide to imprisonment is regarded as an abomination: "It is an abomination for a man to take his own life. It is an offence against the Earth, and a man who commits it will not be buried by his clansman" (TFA 73). Okonkwo is rejected even as a dead man

simply because, as one of the clansmen said, "It is against [their] custom" (TFA 73). However, the narrator expresses some compassion through the character Obierika:

> *Obierika, who had been gazing steadily at his friend's body, turned suddenly to the District Commissioner and said ferociously: "That man was one of the greatest men in Umuofia. You drove him to kill himself; and now he will be buried like a dog..." He could not say any more. His voice trembled and choked his words* (TFA 73).

III.4.2.2 Hybridity in Language

When two different cultures meet, the only way towards harmonious communication is a common language. Language is a mean through which people express their culture and helps them tell their true stories, which then become their history; it is their main way of communication within their land. Along centuries, Europeans did their best to learn different native languages and dialects in order to get closer to the indigenous tribes they discovered while travelling around the world. Totally aware of the possibility of controlling people by imposing one's language upon them, the colonising powers used it as a powerful instrument upon the natives. The possible responses to such an attempt are either rejection or subversion (Ashcroft, et all 284). However, Achebe states he was in a "position to appreciate the value of the inheritance [and not to resent] it because it came as part of a package deal which included many other items of doubtful value and the positive atrocity of racial arrogance and prejudice, which may yet set the world on fire." He also advises: "But let us not in rejecting the evil throw out the good with it" (Scribd.com).

Achebe also explains that: "Nigeria had hundreds of autonomous communities ranging in size from the vast Fulani Empire founded by Usman dan Fodio in the north to tiny village entities in the east. Today it is one country". Everybody knows that there are many other areas of Africa where colonialism facilitated contact between people especially because "it gave them a language with which to talk to one another. […] Therefore those African writers who have chosen to write in English or French are not unpatriotic smart alecks with an eye on the main chance - outside their own countries. They are the result of the same process that made the new nation-states of Africa" (Scribd.com).

A clear indication of Obi's dependence on English culture is the time when he uses English language to express his feelings of Nigeria. Ironically, Obi expresses his nostalgic feeling of home in English and in a poetic genre which belongs to the English literature. More significantly, a few months after his return from Nigeria, he finds his nostalgic poems about Nigeria in A. E. Housman's (1859-1936) book of poetry:

> *He looked along the shelves a number of times without deciding what to read. Then his eye rested on A. E. Housman's Collected Poems. [...] He opened the book where a piece of paper was showing, its top frayed and browned from exposure to dust. On it was written a poem called "Nigeria." (NLE 102-103).*

This is a symbol of the intertweave of languages, cultures, and identities which, according to Bhabha, characterises the postcolonial situation. Obi, like Achebe himself, chooses the language and the literary form of the colonised but he does not use them in their pure form. Indeed, both Achebe and Obi use English language and English literary forms and their purpose is to fight the English with their own weapons.

As a novel written in the postcolonial era, *No Longer at Ease* not only pictures the hybridisation, as happened in Africa, but also is a hybrid form itself. Although the book is written by an African author and it depicts the lives of Africans and their encounter with the white Europeans, it is written in English and in the form of a novel, which is European literary genre. Consequently, the novel cannot be counted as a pure African text.

III.4.2.3 Hybridity in Religion

The traditional tribal's cultural identity is mostly constructed upon its customs and religious beliefs. The natives respect and believe in their gods and goddesses. Ibo people also believe that their dying relatives can lead and protect them and their spirits help them to do good things:

> *'Remark him,' said Odogwu. 'He is Ogbuefi Okonkwo come back. He is Okonkwo kpomkwem, exact, perfect.' Obi's father cleared his throat in embarrassment. 'Dead men do not come back,' he said. 'I tell you this is Okonkwo. As it was in the beginning so it will be in the end. That is what your religion tells us.' 'It does not tell you that dead men return' (NLE 54).*

Religion, like education and language, is the means of exploitation. One of the aims of the colonisers to gain their wills, is to transform the natives' religion. For the first time, education is brought in Ibo by missionaries and through establishment of a church, Europeans converted the natives to Christianity. Fanon says:

> *I speak of the Christian religion, and no one need be astonished. The Church in the colonies is the white people's Church, the foreigner's Church. She does not call the native to God's ways but to the ways of the white man, of the master, of the oppressor. And as we know, in this matter many are called but few chosen (41).*

The traditional ethics of Ibo is disintegrated by Christian ethics; Ibo people adapt to Christianity and modernity while keeping the connection with the traditional beliefs.

Therefore, the new religion is confusing and the indigenous people's behaviour is based on their gods and the new religion, too.

Obi's father, Issac Okonkwo (Noywe, son of Okonkow in TFA) adheres to Christianity and is well known in Umuofia for his notable cultural identity. His religion makes him different and he refers to other non-Christian Ibos as heathen. He does not allow his wife and children to eat anything in neighbor house and when "a neighbor offered a piece of yam to Obi […] He shook his head like his older and wiser sisters, and then said: 'We don't eat heathen food" (*NLE* 58).

In a scene of the novel, when people are giving their offering to the "chief rain-maker" (*NLE* 48), the people of Umuofia criticise Obi's father for his passive acceptance of Christianity and rejection of Ibo beliefs. Isaac Okonkwo criticises those who believe in traditional Ibo religion and the power of a man to make rain for the village. Other people criticise him for being an empty container of Christian beliefs:

> *"...it is like the palm wine we drink. Some people can drink it and remain wise. Others lose all their senses".*
> *-'Very true, very true,' said another. 'When a new saying gets to the land of empty men they lose their heads over it'* (*NLE* 48).

Issac refuses to take a second wife in a polygamy society in conformity with to Christianity. Issac abandons his father and his people for the sake of Christianity. However, as a hybrid person, he takes a side against Christianity when Obi chooses to marry an osu, Issac suddenly understands that culture, traditions, and customs are not such things that he can throw away for the respect of Christianity. As, Obi insists that "the Bible says that in Christ there are no bond or free," his father answers: "*osu* is like leprosy in the minds of our people" (*NLE* 133). Hence, one can say although Issac spends his life in Christianity and his family practice it, he turns against it and returns to his tradition.

The struggle between Christianity and the old religion is also the major theme in Arrow of God, where Achebe goes back to Igbo village life in the 1920s before it has experienced any sustained contact with the Europeans. It concerns Ezeulu, priest of the god Ulu, and his struggle to assert the primacy of the cult of his god over other gods. The situation is complicated not only by the new Christian faith but also by the ambiguous complexity of principal character. Ezeulu's unbending nature brings about his own ruin, disaster to his followers and a strengthening of his enemies in particular the Christians.

III.5 Other impacts of Western Colonization

Indeed, the significant fact about African cultural history is the convergence upon the indigenous tradition of the two external influences, the Arab-Islamic and the European-Christian, to which the continent has been exposed for well over a millennium. The values and lifestyles associated with these traditions have been assimilated and to a large extent indigenized on the continent. This observation provides a broader perspective on the phenomenon of Westernization in Africa, an observation made as early as the late nineteenth century by the great African cultural theorist Edward Wilmot Blyden and summed up in the late twentieth century by Ali Mazrui as "the triple heritage": political effect, economic effect and social effect (Arowolo 8).

III.5.1 Political Effect

The colonial factor was essential to the understanding of the process of Westernization in Africa itself. The holistic distortions of the hitherto well organised African societies in every sphere of life pointed to the depth and effectiveness of colonisation in the process of westernising African societies and their cultures. According to Arowolo Political effect thus includes:

- Distortions of natural boundaries without due recourse to antecedent institutions and cultures.

- The western civilisation submerged and dismantled indigenous institutions and, in its place, a foreign rule was established. Traditional institutions before then were regarded as not only political authorities but also custodians of cultures.

- Introduction of Westminster liberal democracy: This does not just work in Africa. It is not that Africa did not have its own pattern of democracy before imposition of liberal democracy but the typical democracy in Africa and its processes were submerged by westernisation:

    "But the point is that the so-called Kabiyesi syndrome, which has been accorded as an explanation for the shortage of democracy in contemporary Africa, is actually a betrayal of inadequate understanding of the workings of the African traditional political systems. I strongly dispute this proposition as unhistorical and therefore invalid in the context of Africa.Our hypothesis is that in the epoch before contact between Europe and Africa, the latter not only developed relatively advanced state structures, but that emergent pre-colonial African states also had "sophisticated systems of political rule" with strong democratic foundations. I argue that the basis of

the advertised inability of these societies to sustain democracy in contemporary (postcolonial) times could not have consisted in the absence of a democratic culture on their part. Rather, it is the residue of constraints that were attendant upon imperialism, which has been the dominant experience of the African peoples since the fourteenth century – defined most profoundly by slavery, colonialism, neo-colonialism, and their handmaiden, military governance" (8-9).

III.5.2 Economic Effect

A major effect of European colonialism was the progressive integration of Africa into the world capitalist system, within which Africa functioned primarily as a source of raw materials for Western industrial production. There was imposition of taxation, which forced Africans into wage labour Colonial economy also caused agriculture to be diverted toward the production of primary products and cash crops: cocoa, groundnut, palm oil, sisal, and so on. There was sudden shift in production mode from production of food crops to cash crops, a situation that caused hunger and starvation in Africa. Africa began to produce more of what she needs less and produce less of what she needs most. Africa was perpetually turned to producer of primary raw materials, a situation that caused unequal exchange (Arowolo 9-10).

The plunderage method and systematically kleptocratic enterprises established in the colonies to expropriate natural resources of Africa to Europe has, in the perspective of Rodney, facilitated "underdevelopment of Africa while engendered the development of Europe". This required a total reorganization of African economic life, beginning with the introduction of the cash crop and inexorable alteration of economic pattern. In the settler colonies—notably in Kenya and Rhodesia—the alienation of native land complicated the economic situation of the indigenous populations. The infrastructure undertaken by the colonial administrations was minimal, developed strictly as a function of the requirements of the new economy, which saw the rise of the colonial cities such as Dakar, Lagos, Nairobi, and Luanda (Arowolo 10).

Another economic impact is Neoliberalism which is an economic process that distrusts the state as a factor in development; it is a nineteenth century philosophy that has continued to be repackaged, its latest form is monetarism. It believes that market mechanism is the most efficient allocator of productive resources and, therefore, to have an efficient and effective economy, forces of demand and supply must be allowed to play a leading role. This changed economy of Africa from communalism to capitalism and, lately, neoliberalism (Arowolo 10).

III.5.3 Social Effect

Among the effects of Colonization are the family Relations which shift from extended family to nuclear family. Traditional African family values breaking down very rapidly. Extended family that was wonderful instrument like a social verve, social security in African community has given way to nuclear family. Little wonder that there is no more respect for age; no more respect for values that we held sacrosanct in Africa; younger ones now find it very difficult to greet elderly ones. Colonization also gives birth to Individualism in Africa. Africans now have children of single parents, a phenomenon that is identifiable with America. People no longer communalise, nobody wants to be anybody's brother's keeper (Arowolo 10-11).

Western civilisation and colonization has promoted corruption in Africa; leaders in Africa now look up to Europe and America as safe havens for looted funds. It is a consequence of Western civilisation.

The conception of sexuality has changed completely as well; the desire to be like Westerners by the new African generation has suddenly made them promiscuous; doing things that were never imaginable several years ago. A simple example of that fact can be notice in TFA and NLE. The way dating or marriage is in the pre-colonial society and how it turns out to be after the colonial encroachment. For instance, in the chapter twenty of TFA one can see that men came at the girl's home to see her parents first to ask for marrying her. It is the case of Ezinma, Okonkwo' daughter: "Many young men and prosperous middle-aged men of Mbanta came to marry her" (TFA, 61). Thus there is no hanging out, extra-marriage pregnancy or even abortion as in NLE years after the European invasion with the protagonist Obi and Clara who adopt the European lifestyle.

Moreover, the skill in language is declining in Africa because Africans are compelled to embrace Western culture and civilisation as Western language; Western language has created a dichotomy between an elite and mass of our people who still cannot do business with foreign language. It causes alienation for people who cannot speak English or French.

On the other hand, the impact of Christianity has to be considered, for this has been the most important single factor in the process of Westernization in Africa. Western education, involving literacy and the mastery of a European language, became the condition for entry into the modern sector. For most of the colonial period, education was in the hands of the Christian missions, who sought not only to convert Africans but also to inculcate Western values. Christianity challenged traditional belief systems and promoted the diffusion of new

ideas and modes of life; in particular, it sought to impose monogamy and the nuclear family as the norm (Arowolo 11).

The cultural alteration provoked by the pressures of colonial rule and missionary in all spheres of life are pervasive enough to qualify as the signs of a new cultural coup in Africa. This is more noticeable in the area of science and technology on African experience and consciousness. Modern medicine has largely taken precedence over traditional methods in matters of health.

III.6 What would be Africa without European Colonization?

After the study about Africa and its misadventure with Colonization through this thesis, one may ask: so what if Africa had never been colonized by Europe? Geopolitically first, a number of folks think the modern political geography would simply align with the ethnic groups in existence today. But this is unlikely. At the time the Europeans came, large African empires had already started assimilating small tribes or forming alliances with other large ethnicities. Languages would have further diffused and solidified until regional lingua franca is established. These empires and large tribes (like the historical Malian and Songhai, and the newer Oyo, Benin, Zulu, etc) would have maintained their military might to expand their territories and built even stronger city-states through regional commerce while also trading (slaves, minerals and other local commodities) with the Arabs and Europeans (who would have been forced to learn the local languages and acknowledge the regional administrations). Most likely, the Arabs would remain on the fringes of the Sahara while the Europeans stayed on the coast.

Then, concerning technology, the African city states would have progressed faster with technological developments from the West, as they would have had to import the knowledge instead of the products (which, instead, came through the colonial administrators). As international technology, trade and communication advanced the rulers of these empires and city-states would have sent their citizens to other parts to acquire technical knowledge and import relevant technology. (The Malian ruler, Mansa Musa, demonstrated this in the 1330s.) Towards the end of the 19th century, the rivalling acquisition of technical knowledge and the exploitation of resources between the existing empires and city states would force them into a brutal "African War". Such a war would help to firmly settle boundary disputes and resource control conflicts. The alliances formed during the war would be determined by similar developments in America, Europe and Asia. (As a lot of variables would be involved in

resolving this conflict, it would be difficult to project the resulting national boundaries. Nevertheless, modern boundaries will likely be based on a mix of geographical features and constituent ethnicities of the city states.)

Economically, the modern national entities resulting from "The Great African War" would be a mix of rich and poor countries, dependent on local resources, and the intelligence and whims of the rulers. But, in most cases, national wealth will be truly "national" as a form of communalism (or welfare capitalism) will be the dominant economic ideology in accordance with cultural norms. There will be wealthy individuals in the societies, but not from corrupt practices. In fact, corruption as Africans know it today will be little or non-existent as the political administration would have been based on cultural norm, instead of colonial convenience.

While politically, the governments would be largely autocratic as they would have been based on monarchical principles. The citizens would, however, have inherent checks against government excess--checks developed through centuries of cultural norm. Human rights and democracy as developed in the West would be adopted by some progressive governments but, otherwise, they will be largely dismissed in favour of socially "earned" rights. In some areas, women and young people will have political authority but, generally, older men will control politics. By the end of the 20th century, ideas from western philosophy will create continuou s agitations for constitutional monarchies, particularly in coastal regions.

Regarding to religion, the principal religious philosophy would be animist and therefore a more tolerant religious atmosphere would be present. There will be some Muslims in the Northern parts of the continent, with enclaves of Christianity in some coastal countries.

On the subject of Arts, local writings in the dominant languages would have spread faster, encouraged by the need to translate texts from the Arabic and Latin "importations". With the spread of written and printed material, local histories, myths and cultural norms would have been documented more rapidly thereby generating new material for the next generation to work with. States or empires that refuse to adopt these ideas would be at a natural disadvantage and would either fade out or get swallowed by the ones that do. By modern times, Africa would be rich in its own documented and easily translatable arts and literature.

III.7 Conclusion

Achebe's *African Trilogy* is a palpable evidence of a long and painful process of change taking place in one of the numerous places of Africa, but also of this world heading more and more clearly towards globalization, which some people consider only a different name given to colonization. The new wave of change, as it was perceived by the Igbo people in the books this paper deals with, was quite successful in sweeping away the old religions, customs and traditions as well as a good number of African languages and dialects, some of them disappearing forever, especially because of their oral status. European languages became the ones which facilitated larger contacts among different tribes of Africa and also communication with the world at large.

The African Trilogy thus includes many examples of how thingd did fall apart in Africa and the instability of Africans' identity. According to Homi Bhabha, this instability of identity is the necessary result of colonialism which is defined as 'hybridity'. As shown earlier, hybridity, applies to both the colonisers and the colonised in Achebe's novel. Therefore neither the colonised nor the coloniser can return to their pure pre-colonial self. Fanon believes that Africans should glorify their culture and revive their heroes in order to construct their identity. Achebe shows Fanon's theory in the attempt of the black characters. The novels give readers a picture of the beauties and complexities of African culture. Achebe introduces his readers to African rituals, traditional customs, proverbs, folktales, etc, in order to revive them and prevent their demise. Achebe has also created some black characters with heroic qualities in order to create black models of dignity and heroism.

General Conclusion

The African Trilogy represents Chinua Achebe's first three novels *Things Fall Apart*, *No Longer at Ease* and *Arrow of God*. Through these novels Achebe shows how the traditional African society moves from culture to anarchy, unity to disharmony, independence to servility, self-respect to self-denigration through the European impact.

This trilogy, as well as many other African discourses written in European languages, proves that, paradoxically, these very languages became the tool which helped "the colonies write back" and bring important information to the world about the real Africa and Africans. Achebe was one of the writers who did his best "to re-establish the humanity of his Africans, insisting that Africans live in the same world and are not absolutely other" (Kortenaar 32). In view of Achebe's great achievements, Obi Nwakanma (online) spotlighted in a newspaper article just after his death by mentioning some reasons why this writer "seems immortal and timeless":

> *After Achebe, Africa was no longer that "area of darkness" denuded of human consciousness. Achebe restored its coherent institutional fabric and its "universe of meaning and values". To put it quite simply, Chinua Achebe's importance is that he restored the dignity and humanity of the African, pillaged for over five hundred years in antinomic imagery and stories circulated across the world without the challenge of a counter narrative. It was a historic task and only a man of Achebe's genius and powerful introspection could achieve it. He wrote with crystalline power and authority* (vanguardngr.com).

Primarily, for a simple understanding of the key purpose of this research paper, a historical background of Africa has been exposed. With an attempt to unveil the truth about the continent, details have been given concerning its past long before the intrusion of Europe; therefore from the early civilisations and empires (Nubia, Ethiopia, Djenne...) to the recent ones (Mali, Songhai...). A description of pre-colonial societies has been provided to deduce the level of civilisation, as well as a deeper definition of colonialism and its multi-effects. Pre-colonial societies were well organised groups. One can notice that things were not too exasperated for this continent before the arrival of Westerner as they pretend. In fact, Colonization of Africa by European countries was a monumental milestone in the development of Africa. The Africans consider the impact of colonization on them to be perhaps the most important factor in understanding the present condition of the African continent and of the African people.

Afterwards, an explanation of the "postcolonial" theory and literature has been done as far as postcolonialism is concerned. Thus, postcolonialism develops from long years of

history, where the West became the colonizers, and many African and Asian countries and their peoples became the colonized. During the nineteenth century, Great Britain emerged as the largest colonizer and imperial power, quickly gaining control of approximately one quarter of the earth's landmass. The beginnings of postcolonialism's theoretical and social concerns can be traced to the 1950s after India's independence. Though there are many others significant works and authors, postcolonialism gained interest from the West with Edward Said's *Orientalism* (1978) and Bill Ashcroft, Gareth Griffiths, and Helen Tiffin's *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures* (1989). Additionally in that part, a biography of Chinua Achebe has been supplied along with his contributions.

Finally, an attempt to analyse Chinua Achebe's African trilogy has been made through the postcolonial literary theory. During the analysis it has been understood that Achebe considers writing as "an activity through which the African writer can define his identity and recover his historical roots". Similarly, in his Trilogy Achebe tries to exhibit the multifaceted effects of Colonization in Africa, but also to give an image to Africa therefore to redefine Africans identity. On one hand, in Things Fall Apart, Achebe depicts the pre-colonial Africa and shows how Africans were managing themselves and living in harmony with their proper laws and customs (despite the faults of the latter); when suddenly the Europeans invaded their land and made things fall apart. In Arrow of God, illustrates in general strategies by which the invaders came over the religion of the autochthones. While in the No Longer at Ease, years after the settlement of British, Achebe proves the hybrid nature of the postcolonial condition. With his main character Obi, he demonstrates the ambiguous situation of Africans who lost their original identity, besides they cannot match with the new one.

To conclude, after analysing the African Trilogy through the post/colonial literary theory and focusing on Bhabha and Fanon's statements, the consequences of Colonization in Africa are economic, political, social and cultural. The implicit worst impact of Colonization is that these consequences are perpetual. They become "hybrids" that cannot completely identify themselves neither in their culture nor in the Europeans'; also they still live with the trauma of Colonization. Second, technologies, ideologies, religion, brought by Westerners in Africa are all means to exploit and colonize Africans. In addition, with a glimpse of what Africa would have been with the European encroachment, we can say that Africa would be radically different from what it is today. The myth of the "saviour" European is only true to the extent that the Europeans saved Africa from the results of their own interference. Without European interference, the African ethnic groups would have had a chance to grow into

modern nations (having the rich, the poor and the middling) along their own cultural projections and with their own distinct type of issues and solutions. Therefore, Colonization is in no way a necessary evil for Africa's development.

The achievement of this work was not an easy assignment. The library of the University was not available; moreover in Algeria it is difficult to find the appropriate sources required for the realisation of such a work. Hence, most of the researches of this paper relied wholly on digital libraries and electronic sources.

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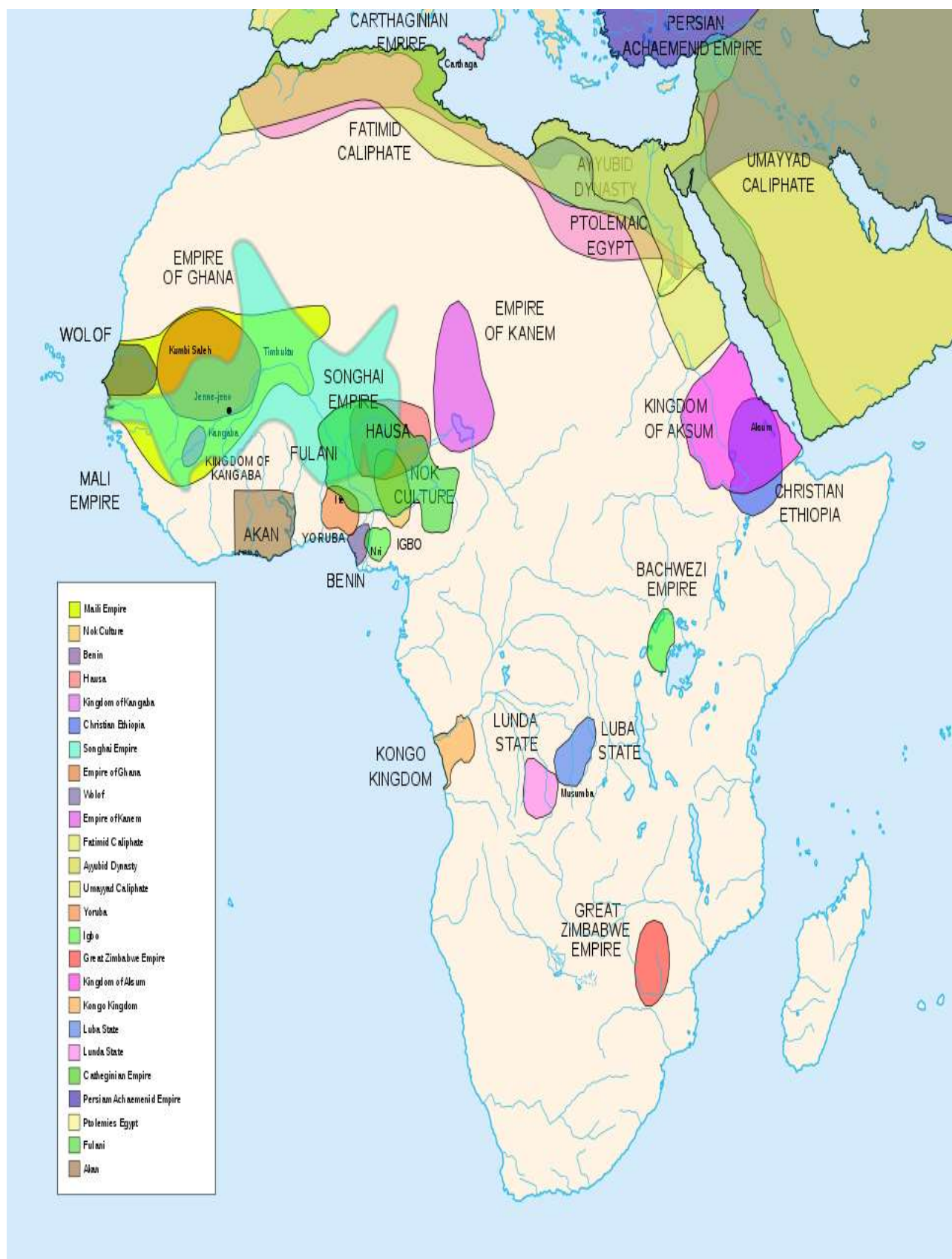
https://www.iiste.org

Appendices

Appendix 1: Chinua Achebe 1930-2013 (Igbofocus.co.uk)

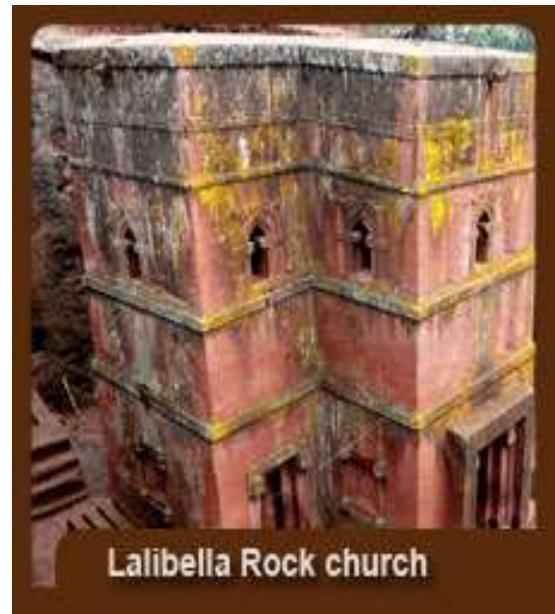**Appendix 2:** African Civilizations (Joseph Israel)

Appendix 3: African people not fitting the European imposed "Black" archetype (Africanholocaust.net).

Appendix 4: Lalibella Rock Church in Ethiopia (africanholocaust.net).

Lalibella Rock church

Appendix 5: Djenne, a world heritage site including four archaeological sites with nearly 2,000 houses whose decorative facades have remained intact since the 3rd century BC (Natgeocreative.com).

Appendix 6: Another world heritage, Great Zimbabwe is Africa's most important and largest stone ruin. It is the ruins of an Iron Age city, built out of millions of stones balanced perfectly on top of one another without the aid of mortar (Africazim-travel.com).

Glossary

- **Affad 23:** An African archaeological site

- **Afrikology:** A true philosophy of knowledge and wisdom based on African cosmogonies.

- **Eurocentric:** Focusing on European culture or history to the exclusion of a wider view of the world.

- **Kabiyesi Syndrome:** The transmogrification of all elected person into a pseudo royalty

- **Kebra Negast:** A 14th century account meant to be genealogy of the new Solomonic dynasty in Ethiopian Christian studies.

- **Kemet:** Ancient Egypt.

- **Kleptocracy:** A government or state in which those in power exploit national resources and steal

- **Monetarism:** A theory or practice of controlling the supply of money as the chief method of stabilizing economy.

- **Sahel:** Semiarid region of western and north-central Africa extending from Senegal to the Sudan.

- **Serer:** is the name of an African ethnic group.

- **Tewahedo:** The largest Oriental Orthodox Christian church.

- **Ulu:** means "priest" in Ibo Language.

- **Vodon or Odinani:** Religious practices.