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***A Postcolonial Reading of Selected Works by Chinua
Achebe***

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candidature for the degree of Doctorate in African Literature*

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Dedication

I would like to dedicate this humble work to my loving Father and Mother whose affection, encouragement and prays of days and night make me able to get this success and honor, without forgetting my siblings: Hisham (May Allah Bless Him) Mounira, Mohamed al Hadi, Hanaa and Marwa. My dearest Nephews and nieces; Rayan, Sami, Hisham J, Amani, Dania, Djoudi and Nadjib J. And to my beloved Husband.

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Abstract

The present research aims at making a postcolonial study on Chinua Achebe's selected works whose fictional writings show the true image of the African people in general and the Nigerian people in particular in social, political and cultural field. This study cannot be done without dealing with life of the Nigerians, before, during and after colonization. The following works; **Things Fall Apart, Arrow of God, Man of the People, No Longer at Ease and Anthills of The Savannah**, are good examples which reflect all the mentioned periods. Various postcolonial issues are evident in these works, such as: Hybridity, Mimicry, Ambivalence, Colonialism, Neo-colonialism, Post-colonialism and the loss of Identity. In addition to that, a quantitative analysis was carried out in order to examine the way Algerian students are introduced to this type of literature, that is the African literature in general and the Nigerian one in particular, where they seem to be astonished of the existence of such literature that describes the traditional and cultural sides of the Nigerians that appear strange. Data were collected from English departments of Mascara and Oran universities. Chapter one explores the effect of colonialism on African literature and the role of postcolonial studies in facing the Western misrepresentation of the African image. Chapter two is devoted to depict the function of literature in revealing the awful situation of the colonised under the colonial rule. Chapter three tackles with the actuality of getting independence and the life of the natives after the departure of the coloniser. Chapter four shows injustice in post-independent Nigeria where the dictatorship of the local leaders is worse than that of the coloniser. Chapter five examines the attitudes of the Algerian students towards the Nigerian literature that is taught in the Algerian universities. The Nigerian literature that is part of the African Literature which is concerned with what happened and still happening in the African countries.

List of Abbreviations

AS : Anthills of the Savannah

AG : Arrow of God

EFL : English as Foreign Language

LMD: Licence- Master- Doctorate

MP : Man of the People

NLE : No Longer at Ease

TFA : Things Fall Apart

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General Introduction

Many African countries experienced colonialism as many other countries in the world. The majority of the European forces have chosen to colonize Africa because of its possession of great natural wealth. As it is known Europe was living the age of the “industrial revolution” in this case raw materials were needed to feed the growing factories of Europe. The origin of this colonialism started at the Berlin West Africa conference in 1884 and 1885, where Africa was divided between the European forces at that time like, Great Britain, France, Spain, Belgium and Italy, where they divided Africa between them.

To justify their invasion of Africa, the white colonisers claimed that the aim of their presence was to enlighten its people, to move them from darkness to light, by bringing them to the white’s civilization, In fact, 'mission civilisatrice ,' as it soon came to be known in France, it was intended to spread French culture and religion in Algeria and other African countries, and declaring that the Africans possess no culture and civilization.

Europeans did not know about Africa’s past. According to them Africa is the “dark continent” a reference to ignorance and backwardness. They justified their existence by saying that Africans are just “primitive savages” (Chu,1992) they are not like the others and the idea that Africa does not possess history *became a* concept accepted even by the natives. Nigeria is among the African countries which experienced European colonialism and it is taken into consideration in this present study. At Berlin West Africa Conference, Britain decided to take Nigeria and considered it as one of her territories. In 1900, Britain declared that a colonial government would administer Nigeria as two protectorates: one in the south and one in north. Britain governed Nigeria by using indirect rule, a system in which the natives as leaders continued to rule their lands so long as they collected taxes and performed other duties ensuring British prosperity.

The white man invaded Nigeria under the pretext of transferring his religion and knowledge to the Africans in order to enlighten them. Because according to them the Africans have no culture and no civilization, they considered the local people of Africa as savage and inhuman, and it is the role of the British to bring civilization to the Nigerian People. With the coming of the British invaders many local peoples were introduced to the coloniser's education, and English language became an official one. This partly happened because of competition between the numerous languages.

African writers used literature for many purposes in order to defend the image of Africa which was really distorted by the Europeans when they claimed that Africans have no culture and no history. And this fact is shown in Joseph Conrad's *Heart of Darkness* where he described the African as savage and backward (Killam, 2000). In reality before the coming of the British coloniser, Nigeria had an honorable past, full of joys, hospitality and liberality between the members of the family and even the members of the clan. Their conversations were rich with proverbs and wisdom. Their lives were full with ceremonies and celebrations. Naturally, there were also wars between tribes and people.

The natives became aware of the gravity of the European existence on their lands. Because of the exploitation and oppression they witnessed, the colonised tried to expel the invaders from their countries by using armed struggle. Besides, Africans who were introduced to western education rebelled against the colonial existing by using their pens and they used the coloniser's languages to produce a literature of their own, a literature which is called African literature which is written by the Africans about the Africans. Well-known writers appeared to defend the real image of Africa, the image which most of the time was stereotyped by colonization. Prominent African writers tried to show the real image of Africa like Wole Soyinka and Chinua Achebe from Nigeria, Steve Bantu Biko from South Africa, and Ngugi Wa Thiango from Kenya. These writers used literature in order to defend the image of Africa which was distorted by the Europeans when they claimed that Africans have no culture and no history. The African people suffered from the existing of the European colonialism in their lands where many valuable aspects were lost, like identity, local customs, traditions, and family ties.

The present research deals with Nigeria which is considered as one of the colonised countries which were dominated by the British by means of indirect control. As many African countries the Nigerian people suffered from the oppression of the stranger on their land where they felt lost in this universe. As a reaction to the coloniser's persecution, many Nigerian writers decided to reveal what happened to their country and its people under the stranger's presence.

This study will present the African viewpoint which resists and challenges the colonial perspective. In fact, the image created by the Europeans about the native Africans is challenged and modified by using postcolonial writings which give voice to the oppressed and marginalized groups. The purpose of this study is to offer a postcolonial reading of some selected literary works written by Chinua Achebe. Achebe is the chosen writer for this study whose aim is to explore the native culture before the arrival of the white man and its contact with the alien culture. Moreover, he dealt with the impact of colonial education upon the native person's identity. Finally, this study explores Achebe's critique of the native culture after colonialism, where the native customs and values have been turned upside down and replaced by Western material values. Achebe is among prominent writers in the world who help defining their nations, like Shakespeare, Hawthorne and Russian Volkov who have all written to their nations. It was Achebe who introduced the Nigerian tradition to the novel by using new and specific techniques in narrating that brings to light the Nigerian worldview in literature (Nnolim, 2011).

The texts under study are: **Things Fall Apart** (1958), **Arrow of God** (1964), **Man of the People** (1966), **No Longer at Ease** (1960) and **Anthills of the Savannah** (1987). Each novel deals with a special period in the history of Nigeria, the first period is pre-colonialism which shows the true image of the Nigerians before the coming of the White coloniser, that they had history, civilization, and languages like any people in the world.

The second chronological phase is the moment of the coming of the coloniser from 1914-1960, and the strategies used by the British in order to control Nigeria and its people, and the third period deals with the postcolonial phase where the colonisers left Nigeria leaving behind them many negative aspects which affected the African society.

This research aims also at showing the use of literary works by Achebe in order to reveal the Nigerian identity through history. The focus is generally directed on cultural field, where the colonial existence created disequilibrium in the Nigerian identity. The native people, mainly the intellectual people suffered from the loss of identity through their expositions to Western education and culture, this fact produced hybrid persons, who do not belong to neither culture.

Furthermore, this current work deals with other various important points, the first major point gives a detailed description of African literature and the effect of the European colonialism on its way of writing. We cannot speak about African literature and colonialism without mentioning Postcolonial studies, where many postcolonial issues are represented in the chosen novels of this study, such as colonialism, hybridity, mimicry, ambivalence and loss of identity, since colonialism had a great impact on the colonised, as a consequence; colonial education succeeded in creating ambivalent persons who suffered from hybrid identity.

The large section that was affected in the African society in general and in the Nigerian society in particular is the intellectual one. Part of this work is dedicated to reveal the teachers' pedagogy and their impact on students' appreciation of the literariness of the texts, especially Achebe's literary works which are concerned with the African case in her confrontation with colonialism in general and the Nigerian one in particular.

In this general introduction, I give details of the major aspects of my research work as shown in the next chapters.

- Significance of the Study

Achebe is a prominent writer praised by prestigious people⁽¹⁾ whose works are rich with African proverbs that contain 'universal wisdoms'⁽²⁾. Many research studies were done on his famous literary works. African literature, postcolonial studies are present in this study since new writings and efforts are still in progress.

This current study will deal with five novels by Achebe, and the focus will not be just on the literary aspect but the focus will treat other aspects, like historical, political and sociological sides in all the eras; that is pre-colonial, colonial and post-colonial one.

Besides all the aspects mentioned above there are other issues which will be discussed in this thesis, that is the reception of the Algerian students to African literature in general and Nigerian literature in particular. The center of attention will not be just on the way of receiving this kind of literature by the Algerian students, but it also focuses on an important point that is how African literature is taught in the Algerian university ?

This study also shows the reaction of the Algerian students to Achebe's representation of the African culture before during and after gaining independence in his selected novels. Where he appears ambivalent in his description. Achebe's critique of both African and European cultures in his literary works is very obvious, where he reveals both negative and positive aspects which exist in both cultures. Though he used literature to defend the image of Nigeria and Africa as a whole.

(1)- Mandela, Daniel Arop Moi, Prime Minister Rala Odinga who said that Achebe was the "Father of African Literature", "Chinua Achebe: Tributes and Reflections" By Agebia Clarke.

(2)- "Charity ...is the opium of the privileged" (AS). "There is no story that is not true"(TFA), "A child cannot pay for its mother's milk" (TFA), "Women and music should not be dated"(NLE)

- Objectives of the Study

The aim of this study is to cover what was written and said about the effect of European colonialism on Africa in general and Nigeria in particular from different angles through Achebe's life and works. It essentially seeks to:

- Give a postcolonial study of Achebe's selected works.
- Gather all what was and still written on Africa in general and Nigeria in particular.
- Investigate the perception of the Algerian students of the Nigerian literature.
- Reveal to what extent the Algerian students are introduced to African literature, and provide some suggestions for teaching African literature in the Algerian universities.
- Show the effect of European colonialism on the Nigerian society.

Before dealing with African literature, the Algerian students must be introduced to the African history, civilization and literature in order to understand the real image of Africans and compare it to the Western's depiction of this continent and its people.

- Problematics and Research Questions

Many aspects are dealt in this thesis like:

1- What is postcolonial theory and its role in analyzing literary works (Achebe in our case)?

2- What are the effects of colonial education on the African people as analyzed by the Nigerian writer ?

3- How do the Algerian students receive Achebe's literary works and especially the Nigerian fight against colonialism and neocolonialism ?

4- Are there any similarities between the experience of colonialism in Algeria and Nigeria?-

- Hypotheses

In order to give provisional answers to the research questions, I suggest the following hypotheses

1- Postcolonial aspects are clearly revealed when dealing with Achebe's literary works. Where the effect of the British colonization and mainly the European's education are present in the Nigerian society, during and even after the departure of the coloniser.

2- The Nigerian citizens or more precisely intellectuals became hybrid persons who struggle in their life between imitating the coloniser's culture and behaviour and keeping their native culture and traditions.

3- The Algerian students are introduced to African literature and civilization in a superficial manner very late.

4- Nigerian experience under the British yoke has some common points with that of the Algerian experience under the French colonization.

The objective of this study is to show how Achebe has represented the effect of colonization on the Nigerian culture, to all over the world and the reaction of young Algerian readers to this kind of literature. This postcolonial reading of these novels will be dealt with in this study in the following way.

Postcolonial critical approach⁽¹⁾ is used in this study in order to reveal the reaction of the characters to the different societal changes they face due to the arrival of the European coloniser. For instance many of Achebe's characters like Okonkwo, Enoch and Nwoye encounter these problems, but the reaction differs from one character to another; Okonkwo does not accept the arrival of the new comers and he resists until his death, Nwoye admits these transformations unwillingly. Whereas Enoch tries to imitate the white man's behaviour in order to better his life to reach a high status in his society. The thesis is divided as follows:

Chapter One : Colonialism and African Literature: This chapter explores and shows the effect of colonialism on African literature and how it is viewed by African and non-African writers. It also describes the postcolonial studies that helps to reveal and confront the misrepresentation of the western writers critics to the African image.

Chapter Two: The Representation of Colonialism in Achebe's Selected Novels: This chapter is devoted to reveal the relationship between colonialism and its influence on African Literature. what is the role of this kind of literature in revealing the state of the coloniser under the European domination. The focus is also on how Achebe had represented colonialism in his chosen novels by using the English language, the language of the British coloniser that is used to reveal the Ibo civilization through three ages; pre-colonial, colonial and post-colonial periods.

(1) Deconstructs the colonial literature and focuses on the social discourse that exists between the coloniser and the colonised. Derrida, Said, Memmi, Fanon and Bhabha are prominent figures in this field

Chapter Three: Resisting Colonialism and the Notion of Leadership: The third chapter tends to tackle the miserable life of the Africans under the British colonization and the act of resisting it. This chapter also shows how the local people face the new life after gaining independence.

Chapter Four: Injustice in Post-Independent Nigeria: This chapter presents the threat in independent Nigeria where the Nigerian people live under the tyranny of the local leaders. Instead of living a peaceful life, the natives suffered again but this time from their brothers where injustice is very obvious and looks worse than the previous era.

Chapter five : Algerian Students ‘Attitudes towards Achebe’s Works The fifth chapter is devoted to show the attitudes of the Algerian students towards the Nigerian literature that is taught in the Algerian universities where the students displayed various types of opinions. The importance to introduce African literature and even civilization to our students at an early level is necessary since Algeria is a part of Africa.

Before dealing with the reaction of the readers to Achebe’s writings, there is a need to study Achebe’s chosen works in order to better understand this culture and the intention of the writer for this we have to analyze the identity of the Nigerians through the history ; before, during, and after colonialism where the natives suffered from the changes which happened.

We have chosen to study all these phases because in each phase we have an identity, and this because of the changes which happened in Nigeria and the strategies that were applied by the coloniser during the occupation and the natives themselves before and after the departure of the foreigners from their land.

The research is also concerned with the main postcolonial issues like; mimicry and hybridity which appear in Achebe's selected works, where the local people and mainly the intellectual one becomes a hybrid person. Lost in this universe he finds himself caught between two cultures, his own culture and the stranger's one. The Nigerian intellectual tries hard to imitate the coloniser's behaviour in order to be accepted in the society, and this creates disequilibrium in the Nigerian's identity. The selected periods chosen in this study reveal the transformation of the natives' identity through time, before, during colonial, and after independence.

In this research I will use postcolonial theory since these novels raise many issues⁽¹⁾ such as nationalism, language, identity, and hybridity. I will rely on major postcolonial theorists such as Frantz Fanon, Edward Said, and Homi Bhabha. This study focuses also on the idea of cultural critique in selected novels of Achebe. This study also demonstrates the balanced critique of culture whether by natives or foreigners. Moreover, it aims at showing that for Achebe, the native culture has its limitations and deficiencies and so does the alien culture. Analysis and evaluation of all what was mentioned are doing in the context of postcolonial studies.

(1) Hybridity, Mimicry, Ambivalence, loss of identity Colonialism and Neo-colonialism

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Chapter One

Colonialism and African Literature

1. 1. Introduction

The appearance of modern African literature with the western canons of aestheticism was due to the intrusion of colonialism in the African continent. In the late of 18th century Africa was invaded by many Western powers. Years after the aliens' invasion of the Dark Continent, the natives became aware of the gravity of the European existence in their lands. Because of what they have seen from exploitation and oppression. The presence of the European colonisers in Africa led to appearance of poverty, distress and violence where peace had no place. (Chu, 1992). As a consequence of the spread of threat, the colonised Africans tried hard to expel the coloniser from their countries by using armed struggle. Besides, the African intellectuals used literature as a means of fighting. This kind of literature emerged with the appearance of Western imperialism which let Africa away from the "advanced" powers. It has dealt a lot with the European's experience in Africa, as Mark Cocker who described that situation in his book *Rivers of Blood, Rivers of Gold: Europe's conflict with tribal society (1998)*. That book portrays the impact of European imperialism and their conflict with the natives. Where European powers destroyed the natives' civilization And it also investigates the chaotic knowledge of local cultures during colonialism

In the present thesis, the concept of African literature refers to any kind of written works including: novels, short stories during the 20th century by using European languages by Africans.(Arab, 1982). Other critics consider each literature written in whichever language used in Africa is regarded as African Literature (Okafor, 2001).

African writings are very important and taught not just in the African departments but also in the departments of English and African studies in Western universities like in Great Britain like, SOAS, university of London. In the United States like, Indiana university and Columbia university and Ohio university.

1.2. The Origin of African literature

Before Western invasion, the Africans possessed literature in a form of an oral one. This type of unwritten literature is not really very known and familiar as the written one. This oral literature has two forms, that are prose and verse. The prose includes tales and historical stories. Whereas, the verse comprises different types of songs, like children songs, work songs and proverbs. This unwritten literature became written until the coming of Europeans and the establishment of schools. This kind of literature was produced by the natives in their mother tongue. It comprises poems, legends, folktales, and songs. (Killam and Rowe, 2000: 138). The emergence of modern African literature was a response to colonialism; therefore many African writers used their pens as a means of decolonization. Most of this kind of literature is also known as the “literature of combat”⁽¹⁾ Fanon explains that this kind of literature:

Calls on the whole people to fight for their existence as a nation...it moulds the national consciousness, giving it form and contours and flinging open before it new and boundless horizons; it is a literature of combat because it assumes responsibility, and because it is the will to liberty expressed in terms of time and space.

(Fanon, 1961: 193)

During the colonial period various themes were produced by African writers, such as: colonialism, the clash between the traditional local and the Western cultures, and social problems.

(1) A kind of literature either written or oral that urges the oppressed people to struggle for their existence. Novels, poems, epics, Songs and folktales are used as tools of this type of literature.

African writers were all against the existence of alien enemies in their lands, and they decided to declare a verbal war until gaining the political independence.

The major aim behind African's writings during the colonial era was to affirm and show 'the humanity of Africans' (Lindfors, 1984). This type of literature is used as a means of resisting the European's hegemony. In this context, Said argues:

In the decades-long struggle to achieve decolonization and independence from European controls, literature has played a crucial role in the reestablishment of national cultural heritage, in the reinstatement of native idioms, in the reimagining and refiguring of local histories, geographies, communities. As such, then, literature not only mobilized active resistance to incursions from outside but also contributed massively as the shaper, creator, agent of illumination within the realm of the colonized.

(qtd in Bensmaia, 2009: 7)

African literature is like any other literatures written by colonial languages, which is a result of colonialism that is considered as a political act, as a consequence, this kind of writing is a political act. It was described by some critics as a 'protest' or 'propaganda' literature which leads to marry politics with literature. The writers paid no attention to the style and form for the sake of different subjects, like politics and culture. By the birth of Western African literature in English, the writers tried to defend the local culture which was attacked by the aliens. Colonialism was resisted and opposed in many fields, in politics, culture and so on. The African writers aim at reaching two points in their writings, the political significance and the artistic qualities. There are some local African intellectuals who show their real identity and culture, but there are those who abandon them for the alien's values.

Before writing against the existence of European colonialism, Africans wrote about slavery and their suffering they lived under the European invaders where they were building riches and wealth on black people's resources and labours, the slaves were dehumanized by cruel treatments, and Briton Hammon's:

Narrative of the Uncommon Suffering is a collection of accounts which reveals different experiences “*from the dehumanizing cruelty of slavery and the hypocrisy of Christianity-professing enslavers to the predicament of being black people.*”

(Killam, 2000:8-9)

This sort of writing is considered as a sign of campaign and fight against the enslavement of the Africans, he earlier-slaves firmly introduce the African identity through the avowal rather than denial: as 'black' rather than 'non-white', 'African' rather than 'non-European'. They defy the ethnic myths that are used used to rationalized slavery and, after that colonialism. (Killam, 2000). It is common in the field of African literature that Achebe who:

made capital of what is indigenous in Nigerian literature and culture. And to him goes the credit as the inaugurator of the great tradition of Nigerian literature--that tradition which highlights the dignity of our manhood and our oral heritage. Achebe is first and foremost concerned with cultural assertion and is a pioneer in what has come to be known as cultural nationalism in Nigerian literature, in his stressing the innate dignity of the Nigerian man and woman, and in his concern with the rehabilitation of the image of the black man bruised and distorted by European writers.

(Nnolim, 2011: 2)

When we speak about African literature we cannot neglect other prominent African intellectuals except Achebe; we have the famous Kenyan writer Ngugi W Thiong'o and his well-known novel **Wheep, not Child** in 1964 that is considered as a first modern novel written in English in Kenya. Another brilliant African and especially Nigerian playwright is Wole Soyinka and his luminous writings **The Lion and the Jewel** (1959) and **A Dance of the Forest** (1960). Though Soyinka is a recognised writer but he did not gain success as Achebe mainly in the Western world:

In commercial terms, Soyinka has never been a huge success, whereas sales of Achebe's books accounted for as much as a third of the revenue coming in from the African Writers Series even the 1980's,

decades after they had first been published. When Soyinka won the Nobel Prize in 1986, he was concerned at a reception by a particularly effusive admirer who proceeded to praise his work in the most gushing terms. When Soyinka asked "What have you read by me?" the admirer answered "Things Fall Apart."

(Rittelmeyer, 2013: 50)

Unlike Achebe, Soyinka's works are not well received by the West or in other words, they are misread and misunderstood. This idea of misunderstanding is clearly shown when his novel **Seasons of Anomy** was misunderstood by the Americans when they gave a false interpretation on this book by saying that this novel portrays the conflict between old and new morals. That was not the case according to Soyinka.

The appearance of such a problem is due to the white reader who had a particular inspiration of how African intellectual should think and behave (Rittelmeyer, 2013). African Writer is seen as the leader of the independence movements of many African nations. In this light, Isidore Okpewho states: "*We may safely say, indeed, that since the sixties, in the release of expressive energy that came with political independence, African creative literature has emerged as the most visible cultural phenomenon in the continent*" (Okpewho, 1983: 243).

1.3. Specificities of African Literature:

Achebe and other African writers like; Soyinka, Saleh, Ekwensi and Okigbo have written not just for their own countries but to Africa as a whole, as Ngara states: "*[T]here is no other continent in the world where different nations have the same sense of oneness as in Africa*" (Ngara, 1984: 8). The thing that unifies all the countries of Africa is the Western coloniser. In this case, Achebe's themes as , the call to stand against the imperial norms like corruption that appeared in post-colonial era and the necessity to not make a cut with the past that is rich with valuable traditions are not specific just to Nigeria, but to all the colonised Africa, for instance; Kenya, Ghana, Sudan and so on.

. In this context Achebe states:

Most African writers write out of an African experience and of commitment to an African destiny. For them, the destiny does not include a future European identity for which the present is but an apprenticeship. And let no one be fooled by the fact that we may write in English, for we intend to do unheard of things with it.

(Achebe, 1995: 74)

According to Achebe, the use of English does not mean that they have to follow the coloniser's way of life. But instead, they can do new things and this language can serve for the development of Africa.

1.4. Opinions on African literature:

Modern African literature was raised in difficult circumstances, since it appeared in the colonial era and it was a mixture of African and European languages and even cultures. It was not really accepted first by the West, they considered it as a cynic and mystic literature which focuses just on the tradition and the African people. But this class of literature was used first as a means to defend the African case after all what was seen from inaccurate characterization and they are still writing. African literature cannot be like the British or American literatures. Each literature has its features and characteristics, and each nation has its history and tradition. In this case, Western and even African critics displayed different views towards this Literature. Some of them were objective in their views, whereas there existed some who had a racist and negative view and their criticism was based on the 'misconception' which represents colonialist attitudes.

1.4.1. Negative views

Some of Western critics tried to glorify and praise their literature and considered African literature as skeptic and pessimistic, and its authors were not qualify to write

because they were ill-equipped to write since English was not their mother tongue. And that they emphasized in their literature "*the people at the expense of plot structure, characterization and the universal*" (Killam, 2000: 139). According to some critics, these non-European texts are generally taught only in juxtaposition to, or as offering a critique of European Literatures which dealt with revealing just the negative and bad image of the non-European people (Loomba, 1998).

African literature was and is still not accepted by some Western intellectuals, "*Even as Nigeria has gained its political independence, many scholars continue to see the literary and intellectual efforts of Nigerians as little more than the ponderings of "bushmen"*"(Easto 1996:4).

Other views on African literature were given by Chinweizu, Onwuchekwa Jemie, and Ihechukwu Madubuike in their book **Toward the Decolonization of African Literature** where they criticized African writers and critics for imitating Western literary models, and urge them to deny all forms of Western literary consciousness and perceptions (Killam, 2000).

1.4.2. Unbiased views

As a reaction to what was said about African literature many African intellectuals like Achebe have tried hard to defend this way of expressing the self by focusing on human values that deal with various aspects like, the relation between people in the African society where they have their particular system justice, and the existence of specific rituals is present in their daily life. These values were lost by the invasion of the aliens to their lands, because the invader was aware of the importance of these values in the identity of the native people.

In his valuable article, '*The Role of the Writer in a new nation*' Achebe concentrated in his works on presenting the real and authentic image of Africa and the Africans. (Achebe, 1964: 39). That negative views which were displayed were corrected by some of African critics like Emmanuel Obiechina in his work *Culture, Tradition and Society in the West*

African Novel. In his essay ‘Cultural Nationalism in Modern African Creative Literature’ Obiechina states:

The challenge of culture cannot be met through the cosmopolitan culture of the departed colonial powers, it can only be met through the new African culture, which is a composite of African and European cultural elements.

(qtd in Killam and Rowe ,2000 :139)

Another consolidation to this view was given by G.D Killam in his book *African Writers on African Writing* (1973) where he states “*African literature is, like all literature, an end in itself: it reveals a human need to create...Like all literature, then, it needs no special justification*” (ibid).

About this new type of literature Ojaide briefly said, “*there is, culturally speaking, no art for art’s sake in Africa. Every literary work has a social function*” (Ojaide, 1992:44). In this regard Ojaide tried to show the real function of African literature that makes it different from other literatures..

1.5. The Representation of Africans in Western writings

Many racist concepts appeared in Africa by the coming of European invaders. Binary oppositions are very obvious in the colonial discourse, according to the West the world is divided into two phases “this world”⁽¹⁾ and “the other world”⁽²⁾ this division was invented by the Occident that is based on “contrast lies” (Curtin, 1972: 52). The Western world refers to power and superiority whereas, “*the other world*” is based on “*ghosts, and spirits...They affect the lives of this world either directly or through agencies of chiefs or prophets , magicians, and witches*” (Curtin, 1972: 52). This way of thinking was not accepted by the West; from this, they assumed that African people are not rational.

(1) Refers to the European world.

(2) Refers to the non-European world (African)

In contrast to what was said by the Occident, a Western anthropologist called Levy Bruhl was against the negative view which was given to Africans and this by confessing that these people are not inferior to Europeans (Curtin, 1972). He used the term “pre-logic” which means “other-logic”, he explains:

The more you know the Africans, the more you study his laws and institutions, the more you must recognize the main characteristic of his intellect is logical, and you see how in all things he uses this absolutely sound but narrow thought form . He is not a dreamer nor a doubter, everything is real, very real, horribly real to him.

(qtd. in Curtin, 1972:54)

According to Blyden the existence of some differences between races does not always mean that one race is better than the other, but each race has its characteristics (Curtin, 1972). However; The majority of Europeans considered themselves as a superior race, they became “*God’s rulers, and God’s policemen to keep order...it was their role to work for the material and temporal advancement of humanity...Individualism was the basis of their society*” (Curtin, 1972: 109). Whereas, the “negro personality” the black people “*were members of a spiritual race, communal and competitive rather than egotistic and competitive...Unlike the whites, their divine gift did not lie in the realm of political life but in spiritual advancement through church, school, farm and workshop*”(ibid). Africans really suffered from this European rudeness and abuse accusations and downgrading description.

Africans are not always rightly represented by the West. For this matter, Europeans have created many concepts and ideas to distinguish themselves from the non-Europeans. The concept of “Modernity”⁽¹⁾ was invented by Europeans in the sixteenth century.

(1) Is the fact of comparing modern societies to pre-modern ones in different levels, is to compare the modern and advance Europe to traditional and backward Africa

The age of Europe's exploration and after that with the Industrial revolution and capitalism that rose in Europe. So "Modernity" is considered as European phenomenon to make a distinction between them and the non-European who are always considered as savages, primitives and backwards.

All these creatures were considered to be naturally subservient to a superior, advanced, developed, and morally mature Europe, whose role in the non-European world was to rule, instruct, legislate, develop, and at the proper times, to discipline, war against, and occasionally exterminate non-Europeans (New Colonialism, 72).

This supports the concept of 'hegemony' which was formulated by Gramsci, is a supremacy attained through a mixture of compulsion and notion (Loomba, 1998). He argued that the ruling classes achieved domination not by force or coercion alone, but also by creating subjects who 'willingly' submit to being ruled as the Portuguese future Prime Minister said:

blacks in Africa must be directed and moulded by Europeans but they are indispensable as assistants to the latter. I do not affirm this out of prejudice-I merely formulate an observation ...The Africans by themselves did not know how to develop the territories they have inhabited millennia, they did account for a single technical discovery, no conquest that count in the evolution of Humanity, nothing that can compare to the accomplishments in the area of culture and technology by Europeans or even by Asians.

(Nugent, 2004: 16)

The European coloniser claimed that there was a possibility that Africans would one day 'grow up' and seek to go their own way. The question of what would happen then was potentially a very worrying one for committed imperialists who secretly hoped that their wards would never reach maturity. The desire of the colonial power was to slow down 'the social transformation' (Nugent, 2004). In fact, the coloniser has never wished happiness for the native Africans.

The West appeared in Africa not as ‘culture’ but as some merchants and messengers, followed by militaries and commissioners (Nugent, 2004). Missionaries were the first to come followed after that by colonial administrators. When Christian religious men came they claimed that their mission was a civilizing one. Their presence was to eradicate the negative and bad aspects which existed in the African religion and culture. Among the awful customs that make the native Africans appear to be less human is the fact of throwing twins in the forest until their death.

Moreover, superstitions characterizes many African societies, where the local people believe in the existence of the evil forest. But in reality, culture was used as a means of colonization, before and during their invasion of Africa; the West has studied this continent and its people in all domains and decided to draw the image of the African as they wanted. Accordingly, they are always depicted in their writings as the others who are mentioned negatively:

in that non canonical adventure literature imperialism...But this masking of one axis of otherness by a very different one, this substitution of rivalry for exploitation, and of a First World set of characters for a Third World presence, may be thought of as a strategy of representational containment, which scarcely alters the fundamental imperialist structure of colonial appropriation, or of what Jacques Berque has memorably called the “depossession du monde” of the colonized peoples.

(Eagleton and Jameson, 1990: 50)

In his book **History of Yoruba**, Samuel Johnson revealed the role of Christianity in lighting the life of Africans where there was just 'darkness', that characterized the whole country. According to Johnson, Christianity has brought “light and restoration” (Johnson, 2010 : 296). The idea of enlightening the African community, so bringing civilization to the dark continent, was the main claim of the coloniser.

West's various inventions of identities for other peoples have weakened them and facilitated the process of colonization inside and outside Africa. Inside the continent by convincing the natives that they are an inferior race, and they are not as civilized as

Westerners and outside Africa, by persuading the world that they have invaded the continent just to civilize its people who live in darkness and ignorance. All these fake pieces of information are mentioned in many literary works written by Western writers, like Joseph Conrad (**Heart of Darkness**) and Joyce Cary (**Mister Johnson**). According to them, the real goal to invade the continent was to educate and enlighten its people by introducing them to their culture and religion. But in fact, the aim of spreading colonial culture and civilization was to destruct the identity of the Africans.

The West invented many concepts and identities as a dangerous strategy in order to weaken their personalities and let them feel inferior and dependent on them. The Orient or the non-Western world was considered as an unreal and magical world. As an illustration Said quotes from Lamartine, "*A trip to the Orient was like a great act of my inner life... (the Orient) is the homeland of my imagination.*"⁽¹⁾ (Said, 1978: 177). Here Lamartine did not believe in the existence of the non-European world. The Orient is just an example of this unreal world that was regarded as a dream which has nothing to do with reality.

Orientalism and Africanism are discourses related to all that is bad, savage, primitive and inhuman which are associated with European myths. Culture played an important role. The West has adopted a strategy to appear the most powerful power in the world, for this reason "*the West needs the East to have something to compare them against, where the Orient is the mysterious and strange.*" (Olsson, 2010: 8) As Said argues in *Orientalism* that "*the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience*" (Said, 1978:2).

Considering the non-European world as an alien and strange one did not appear with the emergence of Western colonialism in the 19th and 20th centuries. It emerged since the age of the Greek and Roman Empires, where Africa or the other world was also mentioned in the European legends and myths for instance in the famous literary work,

(1) Translation mine "*un voyage en Orient [était] comme un grand acte de ma vie intérieure... (l'Orient) la patrie de mon imagination.*"

the *Iliad* which was written by Greek epic poet Homer, and also in Pliny's *Naturalis Historia* where Africa was described as an exotic place which is very far not accessible and strange and we can be reached in dreams and imagination and its people are always depicted as primitive and inhuman.

In his *Iliad*, Homer writes: "Zeus went to the blameless Aithiopians at the Ocean / yesterday to feast," 39 "the Aithiopians' land, where they are making grand sacrifice /to the immortals."40 39 *Iliad* 1.423-24. Zεὺς . P 10

There is no doubt that the Ethiopians are burnt by the heat of the sun and are born with a burnt appearance and with curly beards and hair...In the middle of the earth, however,...the men [Romans] are of medium stature, with a very definite blending noticeable in their complexion; their behavior and manners are gentle; they are comprehend the whole of Nature.

(qtd in10 Book II, 189-90)

According to Frank Snowden (1983) there is no innocence in Homer's writing since Ethiopia was related to something negative. Because citing Ethiopia in this work is not just like this or by coincidence, but in the earliest time Ethiopia was related to "death and the Underworld" (Snowden, 1983: 75-76). This fact supports and strengthens the idea that there is no innocence in the Western writings. There is but mockery and disdain in their descriptions. Pliny is considered as the most prominent myth-makers in the Greco-Roman tradition. He described the African in his work **Naturalis Historia** as the following:

The Atlas tribe is primitive and subhuman, if we believe what we hear; they do not call each other by names....Nor do they have dreams in their sleep like the rest of mankind. The Cave dwellers... their food is snake meat. They have no voice but make a shrill noise, thus lacking any communication by speech. The Garamantes do not marry but live promiscuously with their women...The Blemmyae are reported as being without heads; their mouth and eyes are attached to their chest. The Satyrs have no human characteristics except their shape. (Book V. 45-6.

(qtd in Jeoung, 2003, 9)

Pliny explained that scientifically the white man was born superior to the other race and this is something normal and natural that they must be ruled by them. They do not have any capacity to form a government or a state since they are not considered as humans.

This physical description is related to the political and cultural hegemony. Another famous figure in European literature is playwright William Shakespeare who has also revealed his own view on the 'Other', the 'Black' in his writings like *Othello* and its main character Othello and *The Merchant of Venice* like; Prince of Morocco where these persons are always associated with bad and negative image.

1.6. The Coloniser's Biased Views:

There are some Western figures who have asserted the real mission of the Europeans in Africa, and revealed the bad treatment of the Africans. For instance, Horne says in his book *God is an Englishman*

in these colonies the imperialists, in the name of preventing anarchy, caused it. Taking advantage of native's powerlessness, they imposed their own civilization within the native's civilization but as something apart...attempting to change it but mocking it and eroding it, walking through it as if it were not there, and pulling off any bits that got in the way.

(Horne, 1969: 108)

By this way, Horne confessed that there was no 'Mission Civilatrice' in Africa as it was mentioned at the beginning to justify their invasion. About the Western exploitation and mistreatment of Africa and Africans, Churchill declared:

We are not a young people with innocent record and a scanty inheritance. We have engrossed to ourselves [an] altogether disproportionate share and wealth and traffic of the world. We have got all what we want in territory, and our claim to be left in the unmolested enjoyment of vast and splendid possessions, mainly acquired by violence, largely maintained by force, often seem less reasonable to others than to us.

(qtd in Prah, 2006: 38)

Churchill declared publicly what they have done from occupation of other territories to plunder their wealth. The true image of the European coloniser is obvious in this discourse. Exploitation is the end of the European colonization.

1.7. literature and Postcolonial literature:

African literature is classified as postcolonial literature and the term "post-colonial" is used to cover:

all culture affected by the imperial process from the moment of colonization to the present day" since there is a continuity of preoccupations throughout the historical process initiated by European imperial aggression.

(Ashcroft, 2000: 1)

In this field, writers use techniques⁽¹⁾ in their writings in order to show to the world that they are different from the others. For this matter "*post-colonial author may hearken back to the pre-colonial past to recapture the cultural identity that a nation possessed before that identity was diluted by colonialism*"(Easto, 2006: 1). For this matter African fiction is used as a

response to colonialist literature. The latter depersonalizes colonial subjects just as the colonial political structure dispossesses them of political rights. Unable to speak up and thereby correct a distorted image, the colonized as object becomes the projection of the colonizer's fantasy. Hence, when African writers take up the pen, they will write against the stereotype depicted in colonialist literature.

(Mortimer, 1991: 27)

(1) The use of European genre and language by post-colonial writers (Africans and Asians) in order to reveal the enduring of their nations and also to show to the world that they are human being as the others and that they possess a honourable history, traditions and religion.

Before the appearance of Achebe in the world of literature, modern African literature was treated as " *a quixotic enterprise, in which dark forests and evil spirits held all the shares*" (Duodu, 2013: 70). Achebe is not entirely against the exposition of his nation to the Western culture and language but he is against " *the system to teach British societal values and the idea of British superiority*"(Easto, 2006: 5). This issue is at the centre of all former colonies' debates. But can one track a language without its culture?

1.7.1. Postcolonial Literature

There exist various dissimilarities in defining postcolonial literature, some assert that colonial literature necessitates to be written by writers who have lived in colonised countries, but others have other opinion as Loomba who claims that :

It has been suggested that it is more helpful to think of post-colonialism not just as coming literally after colonialism/.../ but more flexibly as the contestation of colonial domination and the legacies of colonialism.

(Loomba 1998 :12)

In this case, postcolonial approach can be used by people who have changed place because of the existing of colonialism. The West tried hard to spread the idea of inferiority in the African mind, and this is very obvious " *when political repression was abetted by the suppression by everything that helped the African to believe that he was the co-equal of his oppressors and everyone else on earth*" (Duodu, 2013: 71).

1.7.2. The Role of Postcolonial Theory

Postcolonial theory is used to discuss literary works written by writers⁽¹⁾ from countries which have been colonised. It also analyzes the natives' attitudes' toward the coming of the aliens in their lands. In his book *Post-colonialism- an historical introduction* (2001).

(1) Mohamed Dib, Tayeb Saleh, Wole Soyinka, Anita Desai. Ngugui

Young declares that "postcolonial theory is always concerned with the positive and the negative effects of the mixing of peoples and cultures" (Young, 2001: 69). The effects of the coloniser on the personality of the colonised is very clear in the Ibo society, various concepts of postcolonial theory like ambivalence, mimicry and hybridity are used in order to analyze the characters of Achebe's novels.

Through his dealing with the pre-colonial novels like **Things Fall Apart**, Achebe asks his people to retrieve and reclaim their past. This act is seen by Said as a chief role in post-colonial fiction. In this light Said wrote:

Many of the more interesting post-colonial writers bear their past within them—as scars of humiliating wounds, as instigation for different practices, as potentially revised visions of the past tending toward a new future, as urgently reinterpretable and redeployable experiences, in which the formerly silent native speaks and acts on the territory taken back from the empire.

(Said, 1993: 31)

Therefore, post-colonialism is sometimes assumed to refer to "after colonialism" or "after-independence" (Ashcroft et al. 1989:12) describing the wide range of social, cultural and political events arising specifically from the decline and fall of European colonialism that took place after World War II (McEwan, 2009). Though most African countries obtained their independence they are still subordinated to the ex-coloniser in the form of neo-colonialism (Ashcroft et al. 1989).

According to McLeod in **Beginning Postcolonialism**, "the term 'postcolonialism' is not the same as 'after colonisation'" (2000: 33). Rather, 'postcolonialism' is an attempt at a break from colonial discourse, a "challenge to colonial ways of knowing" (McLeod, 2000: 32). Postcolonial theory deals both with texts "produced by writers from countries with a history of colonialism" as well as texts "produced during colonialism" (McLeod, 2000: 33).

The role of postcolonial theory is to re-read and re-examine colonial literature which portrayed the non Europeans with a racist manner, among the pioneers of this theory are and Edward Said, Jacques Derrida, Homie Bhabha, Helen Tiffin and Robert Young. In addition to what was said by writers like Conrad and Joyce, Said had also revealed the fiction of Baudelaire and Balzac that have a great relation with the colonial discourse.

the more one reads about postcolonial literature of Africa in European languages, the more one becomes aware not only of the differences among national literatures but also of the regional and ethnic differences within them.

(Hughes, 1991: 618)

Whereas Postcolonial writers like Achebe, Ngugui use the Coloniser's language genre (novels, short stories and poems) in order to write back and subvert the colonial discourse that distorted to image of the non-European race mainly the African one. *African writers "reaffirm the complexities and depth of their own living cultures, which the European missionaries and administrators of the colonial period have chosen to characterize as "primitive," "simple," or "barbarous."* (Hughes, 1991: 622)

As it is known, the colonial administration did not impose the English language to enlight and civilize the Africans. In fact it was a technique used to manage and control them. In this case: *"British colonial administrators... discovered an ally in English literature to support them in maintaining control of the natives under the guise of a liberal education."* (Viswanathan, 1987: 17). In addition to that, *" literature can either respond to, conform to, or rebel against the norms of that society"*(Easton, 1996: 1). Language is used as a means and technique to control the natives, and writers like Achebe used the colonised language but in another way and new context in order to defend and show the real image of the African. The use of the coloniser's language is seen by African intellectuals as a denial of the value of the native language.

The African writer was faced with the filial duty to correct those mistaken views. The colonialist discourse in this research refers to the knowledge of Africa that was constructed by the West to reinforce its colonizing interests. It prioritizes the divide between the 'West' and its 'Others'. By this kind of writing Africans tried to stop and rationalize the Western's demolition of civilization and oppression of African people. As a misrepresentation of the non-Europeans in the Western literature and philosophy many intellectuals decided to study and analyze Western's texts to show to the world the racist and disdain views of the Occident.

This kind of analysis comes under the name of Postcolonial studies. Its mission is to facilitate the fact of understanding the changes happening around the world, and this type of studies gives the colonised the right to be heard through their own voices (Lomba, 1998). According to this theory the binary oppositions which were invented by the West, like: "West" and "East," "Self" and "Otherness", "Black" and "White" can always be deconstructed by such kind of studies.

As it is shown, Culture was in the centre of clashes between the oppressors and oppressed in the anti-colonial struggles. Their aim was to dicer the individual who was "*theorized by European imperialist discourses*"⁽¹⁾ (Lomba,1998:41) and they also focused on language which was used as a means of domination and control and as a tool of constructing weak identities. The European colonization was characterized by challenge and contradictions, where:

(1) The fact of denying the African Culture and civilization and imposing the European ones. The most representative voices of this type of discourse in the 19th century were; RudyardKipling and Joseph Conrad. Their known views have systematically been expressed in binary terms: good and bad, light and darkness, truth and lie. Talking about India, Kipling spoke about magic and witchcraft as Europe has not experienced these paranormal phenomena.

colonial society of White against Black, of African quarters against European reserved areas, of unemployed against employed, of towns against rural areas, of the new elite against the traditional elite of chiefs and others, of 'haves' against 'have-nots' was one that constantly made for contradiction, angry comparisons and even conflicts.

(Coleman, 1971: 25)

Such kind of studies was and is still needed in confronting the European assault, for this reason, Post-colonial West African critics ask for local or native publication in this field of writing in order to be readable by non-Africans to confront the misrepresentation and misconception of the African image by the Western writers and critics.

From the 1980s, critics in the field of African literatures have focused on 'colonialist discourse' like Said, Gayatri Spivak⁽¹⁾, and Homie Bhabha⁽²⁾ and critics like Leila Ahmed⁽³⁾, Fredric Jameson who have a great influence on 'theorizing African writing' and Abdul Jan Mohamed a major figure in the domain of African critic with his famous critical work *Manichean Aesthetics*:

The Politics of Literature in Colonial Africa (1983) where he dealt with "the theory of complex relationship between the hegemonic control of Eurocentric literary forms and the appropriation of these forms for the construction of a counter-hegemonic discourse.

(Killam and Rowe, 2000: 143)

(1) *The Location of Culture* and *Nation and Narration*.

(2) *A Critique of Postcolonial Reasons: Toward a History of Vanishing* and *Can the Subaltern Speak?*

(3) *A Border Passage*.

According to Jan Mohamed: The run away from the past requires a confession of the ongoing power of *"that past and its race-based binary divisiveness on the construction of alternative anti-racist readings and counter discourses (id)*. By this way he can examine and study the relationship which exists between the writer and the work of the colonial era like

an appropriative and counter-hegemonic rewriting of those texts, a "writing back" that wrests control from the source and uses its modes and themes to establish an independent and invigorated rereading of that 'encounter', freeing it for employment in new ways and to new ends.

(id)

In **Orientalism** Edward Said deals with the Western description of the Orient by facing all what was said by the Occident. There are thinkers and philosophers like Valentin Yves Mudimbe and Christopher Miller. In **The Invention of Africa** (1988) and **Blank Darkness** (1985), who see that the West was objective in its description of Africa and its inhabitants. In his work, Miller has used the concept of "Africanism" to refer to the way the west has imposed his force and power on the Africans.

Edward Said was influenced by many theoreticians like Michel Foucault and his famous approach on the power of knowledge and words, Said's **Orientalism** is based on the idea that is: *"Knowledge is not innocent but profoundly connected with the operations of power, which points out the extent to which 'knowledge' about the 'Orient' as it was produced and circulated in Europe was an ideological accompaniment of colonial 'power'"* (Lomba, 1998: 43).

Said argued that knowledge of the East could never be innocent or 'objective' because it was produced by human beings who were necessarily embedded in colonial history and relationships (Lomba, 1998). Orientalism as a science is the Western representation of non-Western cultures in the scholarly discipline known by Orientalism.

Said shows how this discipline was created beside the European invasion into the 'Near East' and that it was supported by a range of extra disciplines⁽¹⁾ such as philology, history, anthropology, philosophy, archeology and Literature. Orientalism is based in its study on:

the concept of discourse to re-order the study of colonialism. It examines how the formal study of the 'Orient' (what is today referred to as the Middle East), along with key literary and cultural texts, consolidated certain ways of seeing and thinking which in turn contributed to functioning of colonial power .

(Loomba, 1998: 43-44)

But Said's **Orientalism** is considered by critics and philosophers as a new type of study of Colonialism. According to him, the 'Orient' is represented in the European writings as the 'Other'. This fact helps for expanding of the European hegemony and the formation of European culture (Loomba, 1998), in this case, Said tries to reveal how 'knowledge' about the East was used as a way to dominate and control the others, according to him all what was said by Europeans were just lies, and they disliked non-Western cultures and peoples.

The description of the Orient by the Occident was not objective but unfair. It can be said that Orientalists have paved the way to the process of colonization that was based on a political vision whose structure encouraged the difference between the familiar (Europe, the West, 'us') and the stranger (the Orient, the East, 'them') the aim behind this is to make the distinction very clear and that everything good is related to the West and all what is bad is associated to East (Loomba,1998).

(1) These disciplines contribute to the debates. Example of ethnography through the theory of Charles Darwin about evolution ('natural selection of survival of the fittest) used to explain the vast superiority.

Orientalism is based on culture and knowledge as a means to question colonial power, by this fact Said opened the way to colonial discourse studies “Discourse analysis”.

Through this kind of studies he tried to make a link between “the visible and the hidden”, the “dominant and the marginalized”, “ideas and institutions”, it permits us to notice how language is powerful. Literature, culture and the institutions make a great contribution in controlling and regulating the society (Loomba, 1998). Orientalism which refers according to Said to the study of the Orient, was eventually a political revelation of reality whose structure uphold a binary opposition between the ‘self’ and ‘other’. According to Said this opposition is very important for the Europeans, because for them:

if colonized people are irrational, Europeans are rational; if the former are barbaric, sensual, and lazy, Europe is civilization itself...if the Orient is static, Europe can be seen as developing and marching ahead; the Orient has to be feminine so that Europe can be masculine.

(Loomba, 1998:47)

The existence of such binary opposition between the ‘self’ and the ‘other’ was derived from deconstruction theory which has been very significant in the studies of colonial discourses in different places of the world to show the colonial views and feelings towards non-Europeans (Africans, Asians, Arabs...). Through his work, Said tries to reject the idea of objectivity and innocence in the Oriental studies which was made by Western Scholars.

The colonialist discourse about the occupation of the territories of the others in this research refers to the knowledge of Africa which was constructed by the West to reinforce its colonizing interests. It prioritized the divide between the West and its 'backwards' others. Colonial discourse analysis of different types of cultural texts has facilitated the act of tracing the attitudes of the European towards the African who could not govern themselves.

This kind of analysis was partially derived from Jacques Derrida's theory of Deconstruction in the late of 1960's in Paris, which is concerned with decoding and paraphrasing the colonial discourse and reading the hidden meaning between lines.

Before Said, Fanon accused colonialism of the invention of the 'Third World' and he painfully said that " *the sweat and the dead bodies of Negroes, Arabs, Indians and the yellow races* ' that fuelled the 'opulence' of Europe" (qtd in Loomba, 1998: 46). Many African and non- African writers wrote about the destructive elements of oppression like Albert Memmi in his book **The Colonize and the Colonized** (1965).

Through his literary works Achebe reveals that the British coloniser has brought a 'cultural disease' to his country where the Nigerians and the Africans in general rejected all what has a relation to their past and tradition. In this fact Achebe demands his readers mainly the Africans that they possess a honourable past before the invasion of the coloniser and that the customs of that past, that are the only "*ones unique to that society, must be revitalized if Nigeria and all African Nations are to be truly independent.*" (View of Colonialism in Africa 10)

Terry Eagleton⁽¹⁾ accused postcolonial studies to focus their intention just on cultural differences and not much about economic exploitation. Because Colonial rule did not bring benefit to the colonized but in fact it was economically beneficial for the 'mother' country many economic and political phenomena like exploitation, violence, power... must be mentioned in this kind of studies. (Loomba, 1998)

(1) A British literary theorist, critic and public intellectual, his famous works are: *Literary Theory: An Introduction* (1983), *The Ideology of the Aesthetic* (1990) and *The Illusions of Postmodernism* (1996).

1.8. Africanist Discourse :

Like Edward Said, Christopher Miller emphasized Freud's theory of dream, like the image of Africa, where:

dream is felt to be 'something alien, arising from another world and contrasting with the remaining contents of the mind,' extraneous to our minds.' Yet, paradoxically, dreams can only be a result of 'the arbitrary decision of the minds.' They are the closest object to the mind and the furthest from it.'

(Cohn and Miller, 1986: 62)

Africa is described or compared to a place nowhere to be found just in a dream; it is considered as an object of Western desire and “*it can only be alive in the consciousness of the unconscious otherness*” (Jeoung, 2003: 10-11).

In **Culture and Imperialism** Said shows the Western disdain view to the ‘other’ and the reason behind colonizing the other world, when they said “ ‘They’ were not like ‘us,’ and for that reason deserved to be ruled.” (Said , 1993), or in other word be colonised.

Three major points are mentioned in ‘Africanist discourse’ which are ‘binary opposition’, ‘image projection’ and ‘evolutionary language’. The West appears ambivalent in his description of the other, the non-Western is either a nightmare or adream and is frequently both, the West is always good, whereas Africa is its opposite-evil, dark and irrational. Africa is regarded as a blank space and even a question mark that has no sense. In **My African Journey**⁽¹⁾ (1908), Churchill states:

(1) In this work, Churchill admires the beauty of nature in many African countries, but at the same time he displays his hatred to its people who are described as uncivilized who do possess neither religion nor morals,. They are depicted like animals that are far from the development of the British Empire.

Provides a classic example of Africanist ambivalence and projection when he uses the phrase 'a curious garden of sunshine and nightshade' to assert that Africa is both beautiful and meretriciously poisonous. Finally, there is the tendency on the part of Africanist writers to describe Africans and Africa's lagging behind Westerners and the West in development- Africans are children, the continent is prehistoric, the people and the land recall an era the West experienced centuries ago.

(qdt in Killam and Rowe: 2000:15 -16)

What was mentioned above is another way to describe Africa and its people. Postcolonial writers have addressed the sorrow of broken cultural lineages and fragmented memory under empire.

1.9. The Impact of Western Culture on the Native African

To achieve full independence, Africans must regain first their original culture and traditions which were lost and plundered by the strangers by using different strategies, like changing their ethics, traditions and way of life with those of the European ones. The European colonisers tried hard to alienate the local Africans from their culture by imposing some colonial approaches that facilitated the act of controlling and manipulating the Africans.

Africans were subjects to alien cannon by men of foreign culture (Curtin, 1972). Westerners refer to their culture as modern, and that their "*culture is deemed to be further advanced than others in especially two respects: having mastering scientific method, Europeans have developed industry and technology*" (Curtin, 1972:50).

Many local people were exposed to Western culture; this fact has affected their identities and created ambivalent people, because of the values which are not compatible to their way of life and thinking. Some of the local intellectuals saw no harm in the penetration of the West in their lands, but they have to take all that is positive from the religion and culture of Westerners without neglecting their customs and traditions; like keeping African dress and names some rituals which do not harm their societies.

It does not mean that these categories have accepted the existence of the coloniser in their lands, but they were with the idea of restoring and preserving some of African practices. They affirmed about the importance of being economically independent from the West. They also reacted against the presence of the Europeans in their lands because it presents danger which must be resisted.

Africans adopted Western culture. By this way they became part of the West, "*the very act of acculturation is, of course*" (Curtin, 1972: 232). It is considered as a response to the West, and it has positive and negative consequences. These native Africans took a lot from this culture but they did not forget who are they "The cultural borrowings were from the West, but they were reinterpreted, in a sense "de-westernized," as part of the borrowing process (Curtin, 1972).

But the real problem is that the local people were lost between two cultures and they always ask themselves: "*What, ideally, should be the ultimate culture adopted by Africans?*" (Curtin, 1972: 97). They live in a doubt hesitation, malaise is very clear in the African personality. And James Johnson dealt with the same problem when he said "*How can we take what seems to us useful, appropriate, necessary, even good from the West but still maintain cultural and political independence?*" (Curtin, 1972: 97), he also wrote :

Here [in Lagos], people are truly loyal British subjects; but this loyalty does not lessen or destroy their particular love for and interests in their independent countries, their original homes, the birthplaces of their parents or their own, and their desire to see their independence maintained.

(Curtin, 1972: 97)

The local people mainly intellectuals have rejected the presence of the West completely. As it is known, the role of the colonial strategies like assimilation was to cut them off from their African roots. These policies facilitate the task to clarify the reason of their tendency toward Western culture. They slumped their native languages and used a foreign language (Curtin,1972). The new language is a mixture between European language and a local one.

Besides the literary works which defended the Africans' image appeared local politicians who also stand in front of the coloniser to protect the native people. The British government did not pay attention to the spread and power of African nationalism which has extended in the continent (Atmore, 2005). Among the intellectuals in the field of politics was Nkruma who "*called for the unity and independence to Africa as a whole. He was the undisputed leader of the Pan-African movement*" (Atmore, 2005:225).

1.9.1. The use of the coloniser's language:

The use of the foreign language in the writings of non-European writers was not a choice but it was imposed by the colonial policies as a strategy to efface the colonised's mother tongue and erase their identities. The coloniser knew very well the importance of the language. About the value of the mother-language, Johnson observes:

What can a nation that has not letters tell of its original? ... There is no tracing ancient nation but by languages, and therefore I'am always sorry when language is lost, because languages are the pedigree of nations.

(qtd in Bhabha, 1990: 231)

There are some intellectuals who were not with the idea of using the coloniser's language, just like Obi Wali who is considered as the first one to depict to the politics of language in African literary writings in detailed terms, that is shown when he asserted that writing in European languages would merely direct such writers to a deceased ending. (Killam and Rowe, 2000). The Nigerian writer Ngugi wa Thiong'o abandoned the use of English in his writings for his mother tongue⁽¹⁾ (Gikuyu) and there are those who adopted this language.

(1) **Devil on the Cross** (1980), **Petals of Blood** (1977) were published in Gikuyu

According to Achebe his style conforms the grammatical principles of English while keeping the vision and sense of the Igbo culture (Killam and Rowe, 2000). African works written in European languages during the period of colonization were well-known in the West. About the use of these foreign languages Okafore declares:

These languages will include, whether we like it or not, our localized or domesticated versions of the inherited European languages, some of which are even more widely spoken than our indigenous languages, because of which they are now already being reclaimed in some quarters as African languages, and which, in addition, give us the advantage of direct access to international forums.

(Okafore, 2001: 10)

About the malaise of the use of the alien language, the Tunisian writer Albert Memmi describes this suffering in his book **The Colonizer and the Colonized** : “*His mother tongue is humiliated, crushed. He himself sets about discarding this infirm language, hiding hits from the strangers’ eyes*” (1965:107). Memmi dealt with the problem caused by the use of the coloniser's language, he said: "The entire bureaucracy, the entire court system, all industry hears and uses the coloniser’s language./.../make the colonised feel like a foreigner in his own country” (Memmi, 1965:150-151).

In this case the colonised is totally alienated and easily controlled by the coloniser! By this way the colonised has no importance in his society he always feels inferior. The negative effects on the colonised caused by the coloniser are clearly revealed when Fanon accused the white invader when he stated: "*The well-being and the progress of Europe have been built up with the sweat and the dead bodies of Negroes, Arabs, Indians and the yellow races*” (Fanon, 1966: 76).

The fact of losing the native language is a sign and an indication of losing the national identity, that was the first goal of the European invader, because by this way they can manage and control the natives easily. However, the real intellectual is the one who can use this foreign language in his side.

Achebe and many African writers have succeeded in creating hybrid texts which are considered as a result of marrying the Ibo narrative with the language and the literary forms of the European and Ekwensi was the first Nigerian novelist in English.

In order to find his true and real identity, the native African starts to deconstruct the negative and false stereotypes within which he has been captured and entrapped. Many intellectuals were convinced that Africans must write about themselves and not let non-Africans distort their image. They used the language and literary form of the colonizer to depict the culture and the values of their people.

About his use of English language Achebe argues: *“English language will be able to carry the weight of my African experience. But it will have to be a new English, still in full communion with its ancestral home but altered to suit its new surrounding”* (qtd in Killam, 1969: 62).

African intellectuals used the alien’s language not because they are fond of it, but because it was imposed on them. For instance, in Algeria the natives were obliged to learn the French language by the colonial authority that was a means to control the natives. Many Algerian writers and thinkers describe and explain their use of the French language in their writings.

As an example Rachid Boudjedra explains in **Lettres Algeriennes** his use of the alien language: *“As an Algerian, I did not choose French. It chose me; or rather it was imposed on me throughout centuries of blood and tears and during a long and painful colonial history”* (qtd. in Armitage, 2000 :52).

Another famous Algerian writer, Kateb Yacine, also argues about the use of the French language and for this reason he explains:

I write in French because France invaded my country and carved out such a strong position for herself there that I have to write in French to

survive; but even though I write in French, I have my Arab a Berber roots which are still thriving.

(Armitage, 2000: 46)

From the above quotations, it can be said that the use of an alien language was not the result of a choice made by the colonised writers, but of the force that the colonial rule imposed on them.

The African intellectuals used this foreign language in their writings in order to express their cultural difference and choose special themes which would distinguish them from the Western writers. So they have used language which is not their own in order to express their emotions.

Some writers see that the use of the coloniser's language has nothing to do with the writer's identity, the problem is not which language he speaks, but the ability of using language itself, any language to convey what he meant (Armitage, 2000: 53). However, some African writers are not happy to use the stranger's language; they actually consider it as a necessary evil. Another well known Algerian writer Assia Djabar who writes in her book *Love and Fantasia* about the use of the French language that : “ *is the language of my indelicate mother-in-law*” (Killani, 1985: 23).

The use of the coloniser's language in their writings makes the bulk of the African intellectuals feel upset. But in fact the problem is not the use of the stranger's language, because the authentic and genuine writer is the one who can use the enemy's language as a means to defend and liberate the individual, by revealing all the misery they lived under this cruel coloniser.

Achebe as the other African writers, like Wole Soyinka, Femi Osofisan⁽¹⁾ and Buchi Emecheta⁽²⁾ have succeeded in giving an accurate and deep portrait of the Nigeriansituation at that time. He tries through his works to show the African identity which was lost during the period of colonization. In this context he observes:

I am an Ibo writer, because this is my basic culture; Nigerian, Africa and a writer...no, black first, then a writer. Each of these identities does call for a certain kind of commitment on my part. I must see what it is to be black...what does Africa mean to the world?... There is an identity coming into existence...Each of these tags has a meaning, and a penalty and a responsibility.

(qtd. in Appiah, 1993: 73-74)

Achebe does not deny his origin and he has used writing to reveal his loyalty to his native culture and defend the image of not just his country but of Africa by showing that they are human beings like the others. The difference in colour, traditions and religion are not reasons to alienate them and consider them as inhuman.

The natives feel that they lost their national identity during the existence of the colonial power in their land. They wonder who they are. The colonised hopes to retrieve his identity which is lost during the presence of the strangers in Africa, where different strategies were used in order to destroy the natives' personality and identity.

For example, in the field of education, colonial administration has obliged the natives to study their language, traditions and religion and to forget their culture which was considered as evil because of the existence of some strange rituals which are seen as uncivilized. That was just to eradicate the spirit of nationalism from the natives.

(1) Kolera Kolej (1975)- The Chattering and the Song (1977)

(2) Destination Biafra (1982) - Second Class Citizen (1974)

But writing with the European languages can help the reader to better understand the written texts, for the reason that:

the more one reads of the postcolonial literature of Africa in the European languages, the more one becomes aware not only of the differences among "national" literatures but also of the regional and ethnic differences within them.

(Hughes, 1991: 618)

1.9 .2. Education under Colonial Authority:

Education in Nigeria was under the power and control of Christian evangelism. This colonial education was based on learning how to read, write and calculate in English. This kind of instruction served the spread of Christianity, and for the colonial government *"the situation was tailor-made for their imperial aims. A literary curriculum provided government offices with English-speaking clerks and assistants"* (Coleman, 1971: 29). This kind of education was not for the sake of Africans and the development of the continent, but instead for the benefit of the European coloniser.

This new generation of educated natives knows a little about their past since their education was derived from the Western instructors and books, that are considering a dangerous strategy which was applied because alien values were adopted by the local people that has affected the native's heritage and the African identity (Curtin, 1972). The British coloniser expected from these African intellectuals *"to become a homogeneous group of "Black Englishmen"* (Curtin,1972:79). Because the European knows very well that assimilation accedes to cultural alienation.

But, the educated colonised were careful of the danger of the colonial strategies, for this reason they have chosen mimicry to behave like their masters as a way to weaken and threaten the coloniser, because by acculturating themselves the colonised will get rid of *"the justification for the exercise of power. The colonizer could either seek to apply the brakes, thereby appearing thoroughly"* (Nugent, 2004:10).

1.10. Conclusion :

This chapter presents the real aim of Modern African literature written by local intellectuals. Where the intention of the African post-colonial writers is not just to write for pleasure, but their real objective is to reveal the real image of the Europeans' mission in Africa and to show and guide the local people to the right way, by making efforts in order to split this pattern. Modern African literature was not supported by all intellectuals, mainly western ones, some of them criticized it and did not consider it as other literatures which exist in the world.

The post-colonial writer could go back to the past, that is the pre-colonial era in order to bring back his cultural identity that is used by colonialism. Achebe is a good example of these writers (Easto, 1996). As it is known, the strategy which was used by colonial agents and missionaries in Africa was to erase all what has a relation with the Identity and history of the natives, by letting them think that they belong to an inferior race, where they do not possess civilization or culture. The impact of the western culture is real when the local people were introduced to the colonial education, where the new generation of the educated Africans became critical of their native culture and religion. They turned into aliens in their societies.

The coloniser did all this in a direct way claiming to enlighten them but behind this claim was another aim, that is to control and dominate the natives. They considered their motives as noble. The strategies which were used by colonial agents and missionaries in Africa dealt with the approach that everything which has a relation with the black people was evil and wicked.

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Chapter Two

The Representation of Colonialism in Achebe's Selected Novels

2.1. Introduction

As it was mentioned in the previous chapter, written African literature appeared as a means to defend and give the right image of the Africans. In this chapter the focus will be on the Nigerian literary writing and its prominent writer Chinua Achebe. Achebe and other African wrote and are still writing about their own history for the reason that they know very well its importance in the development of any nation, since the European coloniser's purpose was to erase the colonised history and put them under their control. As it is known that without history a person cannot plan for his/her future, as a consequence there is no ambition no progress, since there are troubles in the identity of the Africans that was the aim of the Europeans in their distortion of the Africans' history. Nigerian Literature gives a great importance to all what is happening in this country, all the changes from the past till the present. Achebe's chosen literary works; **TFA** (1958,) **NLE** (1960,) **AG** (1964,) **MP** (1966,) and **AS** (1987) are considered as good examples that illustrate of all what happened in Nigeria and other African countries from the existence of the European colonization in their lands.

2.2. Achebe and the Process of Writing Back:

As it is known, the Europeans considered and always confirmed that the native Africans are primitive, who do not possess culture or civilization. According to Said the native was always considered “*in the position both of outsider and of incorporated weak partner for the West*” (Said 1978: 208). As a reaction to the white man's misrepresentation of the African image, many African writers have taken the decision to “write back” against the African's enemies.

Fanon praised the agency of “writing back” as a very important process: “*the claims of the native intellectual are no luxury but a necessity in any coherent programme. The native intellectual takes up arms to defend his nation’s legitimacy*” (Fanon, 1966:171).

Achebe used the novel as a means to transmit the African case to the world. That way of writing is seen as functional and useful. Achebe is considered as the father of African writing in English though the existence of other African writers like Amos Tutuola¹ who wrote about Africa, but:

Tutuola⁽¹⁾ did not write novels according to the prevalent interpretations of the form. It was the novel, an imported European genre, that Achebe chose as his medium to embark on a process of restoring Africa to itself within the parameters of an Africanist discourse.

(Hughes, 1991: 632)

Achebe’s literary works attempt to reveal the tensions the Ibos experience under the impact of colonization. He displayed the real image of the white coloniser and his bad treatment of the local people of Nigeria. The coming of the Europeans to the Ibo land created troubles, mainly when they applied various policies to weaken the natives. The imposition of changes on religion and education were among these rules. The majority of the Africans have converted into Christianity, and joined the invaders’ education. This fact has led to the collapse in the Nigerian society. The response of the local people toward the alien’s presence in their land is also demonstrated in Achebe’s writings in an objective way and this by presenting the natives’ culture with its negative and positive aspects. Where some of the local customs were not accepted and appreciated by Achebe.

(1) A Nigerian author(1920-1997) who was prominent for his extraordinary tales that deal with the tradition of his ancestors.

The same manner of description was used by the author in depicting the coloniser, what stood out were the negative aspects of colonization like usurping the natives wealth and imposing their religion, language and culture in order to erase their identities. However, Achebe has also shown its positive effects, like their trying to eliminate the bad rituals like throwing the twins and the existence of Osu that are considered as outcast who are not allowed to marry and be married as the other people.

All these categories of people are welcome in the European religion. Achebe appears ambivalent in his writings. As Okafor explains, "*not just crossing a line between two fixed entities, inside, or outside, or African and Western; he's continually negotiating a fluid boundary between cultures that are constructed by the writing itself*" (Okafor, 2001: 11). It is known that Achebe

may have gained a certain notoriety for his critique of the racism in Heart of Darkness, but his novel writing career was in fact prompted by his reaction to the "racial romances" of Joyce Cary. Cary, who had been a civil servant in Nigeria, could present himself as someone who had knowledge of the Nigerian situation, but where he saw superstition, ignorance, and backwardness, Achebe demonstrated in his novels that African society was complex, governed by its own laws and customs, with a morality as intricate and profound as anything possessed by the Europeans.

(Hughes, 1991: 631)

For this Africans must be themselves, they have to accept themselves as they are and do not have to feel inferior. They were trying to eliminate European customs, in this way, they worked hard to regain their self respect and this by restoring their African heritage. The author should be an instructor to his people, for this matter Ojinmah attempts "*Achebe's belief that the African writer in contemporary society should help educate his society, reclaim its traduced past heritage, be its critic and mentor, is well-known*" (Ojinmah, 1991: vii)

2.3. Achebe and the Use of Ibo Literature:

Ibo Literature is classified into non-creative and creative literature. The former deals with proverbs, folktales, songs and dances. Achebe's writings are full of proverbs where the Ibo people use them in their daily conversations like: "*A man who pays respect to the great paves the way for his own greatness*" (TFA, 1959: 16) like Music and dancing are also part of the Ibo life, it is clearly shown when Achebe describes Okonkwo's father who

changed the subject and talked about music, and his face beamed. He could hear in his mind's ear the blood-stirring and intricate rhythms of the ekwe and the udu and the ogene, and he could hear his own flute weaving in and out of them, decorating them with a colorful and plaintive tune.

(TFA, 1959: 4)

The performers are not considered as the creators of such kind of arts. This oral literature includes poetry and prose, the folklore texts deal with many domains like; religion, education and other subjects. "*Folktales serve as family or communal entertainment during hours of leisure, typically after the day's last meal and before retirement for the night*" (Killam and Rowe, 2000: 202). Whereas, creative Literature refers to any written work of imagination by known writers in English and Igbo. It exists in different genres like poetry where Christopher Okigbo is considered as a Nigerian poet and among his works **Path of Thunder** (1965-67). Drama is present by the existence of playwrights like Wole Soyinka and Femi Osofisan. And prose fiction where he is considered as a famous and active writer in this domain.

Achebe is seen as one of the famous creative writers who succeeded to marry his Igbo narrative to European forms that lead to the creation of hybrid texts but without losing the African sense and his works are well received in all over the world.

Other African creative writers⁽¹⁾ followed Achebe's way of writing like; Ekwensi, Buchi Emecheta, and Christophe Okigbo (Killam and Rowe, 2000).

Achebe makes use of folklore and tradition to remind Nigerians that they had a cultural history before the advent of British domination, and becomes social critic by examining the corruption and ineptitude of the factions of Nigerian society trying to replicate British social mores in an independent Nigerian society.

In this project I will attempt to examine and explore in depth the relationship and interplay between a reemerging society and the author as an agent of cultural rediscovery:

in examining Achebe's novels, the politics of situation must be considered. Hopefully this will serve as some degree of justification for including the political aspect instead of focusing exclusively on the literarily function of folklore.

(Easto, 1996: 23)

The most important and significant Ibo involvement to African literature is the novel and Achebe's **TFA** is considered as the best literary work since it portrays the Ibo culture in an excellent way that it became a model of twentieth-century African novel (Killam and Rowe, 2000). Achebe's novels "have Nigerian settings, and employ storytelling devices (legend, proverbs, songs) and from the Ibo oral tradition" (Bhabha, 1990: 241).

(1) Cyprian Ekwensi: *Jagua Nanz* (1961); Buchi Emecheta *The Bride Price* (1974); *The Joys of Motherhood* (1979); Christopher Okigbo: *Labyrinths* (1971)

In his novels mainly **TFA** and **AG, NLE** , Achebe used proverbs which are taken from the Ibo culture and their way of life making his works truly African and various examples were used like "*He who has people is richer than who has money*" (NLE, 1960: 72). The conversations of the local people are very rich with proverbs, according to Ibo people conversation is considered as an art and proverbs are "the palm-oil with which words are eaten" (TFA, 1959: 4) and many writers like Jhon Munonye, Chukwuemeka Ike and Cyprian Ekwensi :

have successfully married their native Igbo narrative and creative techniques the European forms that the hybrid texts they produce have attracted and retained a large world readership without losing their quality of Africanness Things Fall Apart is the best example it has been translated into thirty world languages.

(Killam and Rowe, 2000: 118)

Achebe is really a clever author since he "*is writing from within a cultural tradition. He chooses to write in his second language, English, but neither the Ibo language⁽¹⁾ nor Ibo culture was something he had to go out and research.*" (Hughes, 1991: 622) Besides Achebe, other works of African writers like, Elechi Amadi, Buchi Emechata were taught in 'Africanizing' departments of English in the independence era in the universities and they became famous and familiar in the British and American departments of English and African studies. The number of novelist writing in Igbo has really increased.

(1) The Igbo language is considered as the native language of the Igbo people in southeastern of Nigeria. It belongs to the Niger-Congo language family, that is regarded as complicated system of high and low tones indicates differences in meaning and grammatical relationships. There are a wide range of dialects. (Njoku, John E. *The Igbos of Nigeria Ancient Rites, Changes, and Survival*. Lewiston, N. Y. E. Mellen Press, 1990).

2.3. 1. In Defence of the African Image:

As it is shown in the second chapter that post-colonial literature appeared as a result of the distortion of the African image by the coming of the coloniser. Achebe is regarded as a good example of the African writer in this field. For this matter Lame Matalaa states:

post-colonial literature is a consequence of colonialism. Through literature we understand the primary focus of Achebe's Things Fall Apart: A novel written by an individual who grew up under colonial rule in response to the effects of colonialism on his culture, Achebe writes back at the writings of European writers and the misrepresentation of Africa in their writings. A colonised individual is usually forced to follow the culture of their colony regardless if they are against it or not. Post-colonial writers usually write about how their rich native cultures were destroyed under the power of imperialism.

(Matalaa, 2013:6)

The creation of the “other” who is always described as inferior, unconscious and without civilization by the Westerners has pushed many African and Oriental writers to wage a literary war against the misrepresentation in order to correct those mistaken views. Achebe is among these writers who has used his pen as a tool to defend the African image which was really distorted by the West. The process of “writing back” is very clear in Achebe’s writings, and **TFA** is considered as a reaction to the distortion of the African image in Joyce Cary’s **Mister Johnson** and Conrad’s **Heart of Darkness**. About the use of such a racist literature, Achebe acknowledges that:

...we can all differ as to the exact point where good writing becomes overwhelmed by racial cliché. But overwhelmed or undermined, literature is always badly served when an author's artistic insight yields place to stereotype and malice. And it becomes doubly offensive when such a work is arrogantly proffered to you as your story.

(qtd in Tenpenny, 2011: 41)

In his book **The Wretched of the Earth**, Fanon dealt with the process of “writing back” to the Western coloniser. In this light, he considered the violent response of the local scholars to was a reaction to the coloniser's racist view about the African past. For this matter, they should feel proud of their past instead of being embarrassed (Fanon, 1966).

For this reason, it was necessary for the African writers to protect the real image of their country. Through his literary writings Achebe has invented a Nigerian literary tradition in the English language and the use of Ibo proverbs and words is an affirmation of national difference. As it is acknowledged, it was Achebe:

who made capital of what is indigenous in Nigerian literature and culture. And to him goes the credit as the inaugurator of the great tradition of Nigerian literature--that tradition which highlights the dignity of our manhood and our oral heritage. Achebe is first and foremost concerned with cultural assertion and is a pioneer in what has come to be known as cultural nationalism in Nigerian literature, in his stressing the innate dignity of the Nigerian man and woman, and in his concern with the rehabilitation of the image of the black man bruised and distorted by European writers.

(Nnolim, 2010: 2)

Achebe's novels depict the Nigerian society in conflict with the European colonization. This kind of writing is considered as a war of words. Achebe's best novels which tackle this theme and that are going to be studied: **TFA, NLE, AG, MP, and AS**. These novels make up a series that portrays events in the history of Nigeria before, during the colonial period and even after gaining independence.

Through these literary works Achebe aimed at revealing the impact of colonialism upon the natives by showing how the white coloniser tried to change the religion and customs of the colonised, which they consider as uncivilized and savage. By this negative description and treatment of the colonised, the European coloniser appeared as a powerful force that none can defeat.

Achebe appeared ambivalent in his description of his people and the coloniser; this is revealed when he gave positive and negative aspects of both. He has written his first novel, **TFA**, as a reaction to the incorrect portrayal of Africa and Africans by Westerners, mainly Conrad's **Heart of Darkness**, where he described the Africans as ruthless and primitive living things who do possess neither civilization nor honorable history. Conrad's misrepresentation of Africa and its inhabitants has pushed Achebe to defend the Africans' image by writing literary works where Africans are represented as all other human beings who live on this earth. In this case, Achebe considers Conrad as "a bloody racist" (qtd. in Harrison, 2003: 2). Conrad's narrative was criticized by many critics, and among them was Edward Said and according to his view, this work:

preoccupied with what eludes articulate expression—the jungle, desperate natives...Marlow's narrative takes the African experience further acknowledgement of Europe's world significance; Africa recedes in integral meaning...

(Said, 1993: 165)

Said's point of view confirmed the racist stand of the Western writers, that is the African or the 'other' is always depicted as savage and inhuman, and he is not accepted by them as a human creature.

TFA shows the coming of the white man to the Ibo clan; the natives call this person Albinos. It is very clear when Uchendu says, "We have albinos among us. Do you not think that they came to our land by mistake, that they have strayed from their ways to a land where everybody is Uke them?" (*TFA*: 99). The aim of Achebe by using the word Albinos was to minimize from the importance and value of the white man, since the albino is considered as an abomination in the African conviction. In this case Easton states:

Possibly Achebe is trying to convey some belief of the clan that the white man are actually albinos who have been expelled from the clan in an

ancient time and then formed their own nation and have now returned.

(Easton, 1996: 36)

The above quotation asserts the aim of Achebe in waging a war against the aliens coming in order to restore the dignity of the local people in particular and the African people in general.

2.3.2. The Use of English in Achebe's writings:

Achebe's literary works represent the effects of the European invasion on Nigeria in general and on the Igbo society in particular. His successive novels are set in Africa and depict the Africans' struggle to free themselves from the alien's control. **TFA** is a novel which narrates the struggle of Okonkwo against the arrival of white missionaries to his Igbo village and their impact on African life and society at the end of the nineteenth century. Through this work, Achebe counters images of African societies and peoples as they are represented within the Western literary tradition and reclaims his people's history.

After all what was said about Africa and its people, Achebe was persuaded that Africans must write about themselves and not let Westerners disfigure their image. He has used the Europeans' languages and their literary forms in order to depict the traditions and the real values of his people.

Though English is the language of these European invader but it was used by Achebe and many African writers to reveal the African heritage that was denied by the aliens. In addition to that, Achebe tried hard to reveal the troubles that existed in the African's identity, where the individual is lost due to many strategies which were applied by the coloniser. The latter tried hard to destruct the Ibo traditions, language and religion by saying that they are not useful and that they should replace them by the European ones in order to be accepted and considered as humans.

As it is known, Achebe wrote his novels by using English. But, he did not forget to use some of Ibo words⁽¹⁾ and expressions in order to describe the traditions of his native society. For this matter, Ashcroft et al write in *The Empire Writes Back*: “Ultimately, the choice of leaving words untranslated in post-colonial texts is a political act” (Ashcroft et al 2002: 65). Achebe decided to write in this way on purpose, that is to weaken and minimize the coloniser's language to show to the world that the Ibo people possess language and culture.

The stranger's language that was imposed on the natives created something new in the society where respect is devoted just for those who speak English fluently. This is what happened with Moses Unachukwu who became respectable person in his clan: “Unachukwu’s reputation in Umuaro rose to unprecedented heights. It was one thing to claim to speak the white man’s tongue and quite another to be seen actually doing it” (AG, 1974: 78). As a result, the natives decided to learn the coloniser's language thinking that this language was the key of success and progress. Everything that is related to the white man is good and all what has a relation with their old tradition is bad, this is what the local people believe in, that idea is clearly shown when one of the Okperi clan says: “a man of sense does not go hunting little bush rodents when his age mates are after big game. [...] join in the race for the white man’s money” (AG, 1974: 169).

(1) Achebe used some of Ibo proverbs and some specific words. like " When the moon is shining the cripple becomes hungry for a walk."(TFA). *Agadi-nwayi* that means old woman, and *Agbala* that refers to woman; also used of a man who has no title (TFA).

2.4. The Representation of Pre-colonial Nigeria in Achebe's Works

As a response to the misrepresentation of African culture and values, Achebe used his pen to “write back” in English in order to demonstrate the reality that is Africa that has a respectable history, and its inhabitants are human beings, who have their own way of living. They have had their own civilization⁽¹⁾ before the European's invasion. In his article “The Role of the Writer in a New Nation” Achebe tries to show:

That African peoples did not hear of culture for the first time from the Europeans; that their societies were not mindless but frequently had philosophy of great depth and beauty, that they had poetry and above all, they had dignity that many African peoples all but lost during the colonial period, and it is this that they must now regain. The worst thing that can happen to any people is the loss of dignity and respect.

(qtd. in Killam, 1969: 8)

Achebe's literary works survey the influence of the British colonization on Nigerian society. His novels give accurate details about the way of life of the Igbo people before and after the arrival of Europeans in Nigeria. M.J.C. Echeruo observed that in Achebe's works “*there is this immense presence of a patrimony, a land, a people, a way of life*” of the local people (qtd. in King, 1975:150). By this kind of writing, Achebe attempted to show the real image of the traditional Ibo life and restore its values which were hidden. He considered writing as: “*Rehabilitating the African psyche, which had been severely damaged in its confrontation with the colonial invaders, and a means of destroying his society's acceptance of racial and cultural inferiority*” (Ismail, 2001:63).

(1) Before the coming of the European powers to African Nigeria was divided into states such as ; Benin kingdom, Yoruba Kingdom, Igbo Kingdom home to the Benin Empire which appeared at the start of fifteenth century. The first kingdoms emerged in the late first millennium AD. (Metz, H (1992). Nigeria: a Country Study. Library of Congress.

Achebe's novels portrayed the life of the local people before the coming of the British coloniser, where the natives lived in a society that was rich with its wonderful and amazing traditions and customs, where "drums beat and flutes sang" in many events (TFA, 1959: 1).

He gave a beautiful depiction of the various traditional celebrations, like the New Yam feast with its marvelous rituals of dancing and wrestling. His novels "*have Nigerian settings, and employ storytelling devices (myths, proverbs, songs) from the Ibo oral tradition*" (Bhabha, 1990: 241). In addition to that, Achebe added to his novels some of the famous Ibo proverbs making his literary works specifically African. The conversations of the local people are not free from mentioning proverbs, which, according to "*the Ibo the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten*" (TFA, 1959: 4).

Europeans have decided to invade Africa after they were convinced that this rich continent possessed wealthy raw materials, as a consequence, many African countries have lost their independence and became ruled by the European power. The Western forces mainly the British one "*had proved their superiority in weapons, discipline and tactics*" (Nugent,2004: 65). The reason behind the Europeans' invasion of Africa was not for the sake of the Africans but rather it was just for the European's affairs. Africa was divided between the European forces in order to exploit their wealth "*Possession was what mattered to them, not development*" (Nugent,2004: 124). The native Africans could not resist the aliens' coming, since "*the superiority of European weapons was overwhelming. A single machine-gun could put to fight a whole army*" (Nugent,2004: 110). The aim of writing **TFA** and **AG** is seen as a:

response to the cultural and social inequalities inherent in the colonial situation and the inability and unwillingness of writers of African fiction, committed to European notions of progress and civilization, that to go beyond a superficial depiction of African societies that they continued to portray as deficient in these areas.

(Hughes, 1991: 632)

Achebe's portrayal of 'real' natives is not unique. Other authors like, Chimamanda Ngozi Adichie a Nigerian writer and her novel *Purple Hibiscus* (2013), Ayi Kwei Armah from Ghana and his novel *The Beautiful Ones Are Not Yet Born* (1968). depicted the same people with the same objective: to restore real perceptions of reality and stereotypes like Rudyard Kipling who was regarded by Orwell as a "Jingo imperialist" whose writings hold imperialistic ideas.

2.5. Colonial strategy of 'Divide and Rule':

In pre-colonial era African societies were well-organized, there existed “*a mosaic of lineage groups, clans, villages, chiefdoms, kingdoms and empires*” (Meridith, 2006: 154), there were no frontiers nor fear from each others, they lived a peaceful life. But, by the coming of the coloniser everything has changed, the British colonisers have brought with them just destructive strategies, like the invention of boundaries and applying of the stratagem of divide and rule, that lead to the creation of new ethnic map and this fact has helped the production of divisions among the natives. This plan was used to facilitate the act of controlling and managing the natives by the colonial administrators.

For this reason, Obi expressed his rage toward this strategy by stating: “*You devised these soft conditions for yourselves when every European was automatically in the senior service and every African automatically in the junior service*” (NLE, 1960: 175). To inform the natives that they do not possess history as other nations is a strategy used by the British colonization to weaken the Nigerians and control them easily, in this case:

The denial by the British colonist that Nigeria had any sort of viable history before British occupation made it all the easier to treat the "natives" with condescension and an air of superiority. The more immediate function of this was to denigrate the Nigerian into a position of submission. By making him believe that he was innately inferior, it became easier to have him believe that the native culture needed British knowledge to exist in a new world. The secondary function also serves an important role. By treating the Nigerian culture as inferior, the British colonist all the more readily rationalized that he was not the conqueror or vanquisher, but the parent or even savior. Today both images seem equally abhorrent, but

in the 18th and 19th centuries this paternalistic ideal of the white man's burden was quite attractive and heroic. Colonization therefore inevitably brought culture to Africa, since "savagery" does not constitute either culture or history.

(Easto 1996:4-5)

Many African and European intellectuals were not with the racist idea of separation which was invented by the African's enemy. Among these was Sartre who said: *"Europe has multiplied divisions and opposing groups, has fashioned classes and sometimes even racial prejudices, and has endeavored by every means to bring about and intensify the stratification of colonized societies"* (Fanon, 1966:10).

Changes are very obvious in the natives' behaviour and even in their way of thinking, Joséfine Rosen states in her essay Invisible Weapons –Hegemony and Binary Relationships in Achebe's **AG** that:

The white man's goods and employment bring riches and opportunity; they bring progress. The Ibo offers no such thing. Their goods are plentiful and cannot create prosperity like the white man's exotic merchandise; the Ibo goods are backwards and inferior.

(AG, 1974: 9)

That fact led the natives to make a comparison between their lives before and after the coming of the coloniser, this is portrayed when new roads were built by the white man, in **AG** Achebe describes the appearance of the roads: *"[T]he new road makes even a cripple hungry for a walk"* (AG, 1974: 138), this kind of roads did not exist before.

Alber made clear that the advanced position of the white man's infrastructure was related with the fact that *"passable roads between villages were a matter of course in Europe, and Europe served as the model for a developed cultural landscape"* (Alber, 2002: 86).

Therefore, colonisers would attempt to “appropriate ‘wild’ space, to re-structure it in line with European concepts” and to re-model the primitive native lands in the image of civilized Europe (Alber,2002: 86).

The colonial influence becomes noticeable in the Ibo society after introducing the African natives to their achievements like building roads. The white man was seen as a *civilized person, whereas all what was related to the Ibo society was outdated and primitive* "This binary relationship between the new, the civilized and the old and the primitive, is of great help in getting the white man's ‘civilization’ accepted as the interest of all" (Rosen, 2010: 10).

The coloniser used many tools in order to weaken the native people, such as hegemony and binarisms. The latter's aim is to create two different worlds where one is totally opposed to the other, like civilized/primitive, black/white, centre/periphery and coloniser/colonised.

In *Post-Colonial Studies – The Key Concepts*, Ashcroft et al agree that these opposites show “*the violent hierarchy on which imperialism is based and which it actively perpetuates*” (Ashcroft et al, 1998: 19).

This fact is also shown in the essay “Decolonizing African Literature” by Chinweizu et al, where “Western culture insists on calling itself ‘civilization’ instead of ‘Western civilization’, conveying the undeserved impression that it had attained a unique situation called ‘civilization’” (Ashcroft et al, 1998: 279). This is considered as a strategy by the white invaders in order to justify their conquest. "*It was considered to be the right and duty of those who are ‘white’ and ‘civilised’ to bring civilisation and enlightenment to those who were ‘black’ and ‘primitive’*” (Rosen, 2010: 3-4).

We cannot mention binary opposition without speaking about hegemony. This concept that was introduced by Antonio Gramsci,⁽¹⁾ that generally means "domination by

(1) An Italian Marxist philosopher and politician, he is known with his famous theory of Cultural hegemony that depicts of how the state and ruling capitalist class use cultural institutions to maintain power. (Germino. L. (1990) Antonio Gramsci: Architect of a New Politics. Louisiana Press Univ.

consent" (Ashcroft et al, 1998: 106). In more details "*hegemony is the power of the ruling class to convince other classes that their interests are the interests of all*" (Ashcroft et al, 1998: 106).

By this way, one is introduced to a colonial world where everything related to the coloniser is at a higher position than those of the colonised. In this case, all what is related to the colonised from traditions and religion are considered as inferior, undervalued and misrepresented. Whereas, the coloniser's religion and culture is superior and the right one. As it is shown hegemony is vital as "*the capacity to influence the thoughts of the colonized is by far the most sustained and potent operation of imperial power*" (Ashcroft et al, 1998: 107). Hegemony is used as a means to control the colonised easily without using force. For this matter "*both hegemony and binarisms are important ideological weapons for the colonists. Hegemony is the practice whereby the colonisers convince the group that they dominate that their interests are the interests of all.*" (Rosen, 2010: 5)

In order to dominate the natives easily, the colonisers tried hard to promote cultural hegemony by creating binary hegemony between themselves and the other (Rosen, 2010). The white supremacy is obvious in **AG**, where the natives could not announce war against the colonizer, this is shown when one of the Ibo states that it "*is all due to the white man who says, like an elder to two fighting children: You will not fight while I am around*" (Rosen, 2010:19). It is because of his possession of the military power that the colonizer can make any decision and the colonised has just to obey. In the colonial discourse the colonised is represented as inferior. In his article "Colonialist Criticism" Achebe states that "*the colonialist mind it was always of the utmost importance to be able to say: 'I know my natives', a claim which implied [...] that the native was really quite simple*"(Rosen, 2010: 273).

For this matter, Bhabha also declares in his famous work **The Location of Culture** that by naming the natives as primitives and inferior. Moreover, unfair and dictatorial structures of political control are regarded as suitable (Bhabha, 1994).

The existence of such binary oppositions between the natives and the aliens is used as a means to empower the coloniser's right to dominate the Ibo society. By this way the natives are ensnared by the hegemony of the European coloniser. They are obliged to accept and obey all the decisions taken by the white man or in other word the 'elder'.

This is very clear in **AG** when the white men stop the war that was between two clans Umuaro and Okperi , the “*white man, not satisfied that he had stopped the war, had gathered all the guns in Umuaro and asked the soldiers to break them in the face of all, except three or four which he carried away*” (AG, 1974: 28). The power of the white colonisers also appears in the novel when they break all the guns possessed by the natives and decide that it is not safe to let the natives keep weapons.

From this moment the local people become worried and very careful in their dealing with the white man in the future, this is very clear when one of the Ibo people states: “[Y]ou, Ezeulu, told us five years ago that it was foolish to defy the white man. We did not listen to you. We went out against him and he took our gun from us and broke it across his knee. So we know you were right” (AG, 1974: 188).

In this light, Jan Mohamed states that colonialism is based “*on the active and direct 'consent' of the dominated, though, of course, the threat of military coercion is always in the background*” (Jan, 1985: 62). With the application of this strategy, the local Africans think that to live a peaceful life they have to follow the coloniser, and they bear in mind that the interest of the white man is the interest of the native people. In **AG** the native people accept the presence of the European coloniser and try to learn from their knowledge which makes them powerful, for this matter Chief Priest Ezeulu advises his son:

When I was in Okperi I saw a young white man who was able to write his book with the left hand. From his actions I could see that he had very little sense. But he had power; he could shout in my face; he could do what he liked. Why? Because he could write with his left hand. That is why I have called you. I want you to learn and master this man's knowledge.

(AG, 1974: 189)

From his contact with the white man Ezeulu realizes that even people with 'very little sense' are able to gain supremacy by using the alien's various tools like language. For this reason Ezeulu wishes that his son could learn from the coloniser's 'knowledge' in order to be powerful like him. Aschroft et al note in *The Empire Writes Back* that it is common for the colonised to become 'interpreters' of the coloniser's language, so as to "*acquire the power of the new language and culture in order to preserve the old, even whilst it assists the invaders in their overwhelming of that culture*" (Aschroft et al, 1989:79). Learning the coloniser's language facilitates the contact between the natives and the strangers and makes the colonised able to know the coloniser's way of thinking. In *Conversation with Chinua Achebe*, our writer shows to us the difference that exists between the old and the young generation, in the field of power when he states:

There is no other situation in the world where power resides with the inexperienced and young people. A young man would not approach the seat of power in England, but in a colonial situation he is given power and can order a chief around. In a very deep sense this reversal is the quintessence of colonialism.

(Fabre, 1997: 50-51)

As it is shown, the language of the coloniser that is English is related to power, this act has helped the domination of the elders by the careless and reckless young people.

2.5.1. The Sacred 'Mission' :

It was said that the coming of the White to the Dark Continent was to enlighten its primitive population by introducing them to their civilization. But in reality this noble claim was just a lie. This is revealed by the presence of military forces that had another interpretation, where:

Every colonial territory had police and military forces adequate for all ordinary situations. Although the numbers of armed men were almost incredibly small-Nigeria, with a population of 20 million, was garrisoned by 4000 soldiers and a similar number of armed police- with

modern fast communications, reinforcements could have been brought quickly from overseas to deal with any special emergency...Colonial governments had come to be regarded as too strong to be successfully challenged.

(Nugent: 2004: 190)

Though Nigeria was just a protectorate, the coloniser was afraid and ready at any moment react to any act from the natives who were oppressed. This act means that the British rule was not fair, but in fact, oppression and exploitation were their tools in governing. The white invader has subjugated the local people, he has disarmed them and “*gathered all the guns in Umuaro and asked the soldiers to break them in the face of all*” (AG, 1974: 28). To weaken the natives, the colonisers tried to dispossess them of anything they needed to defend and reinforce themselves.

In **NLE**, Achebe depicts the supposedly civilizing and enlightening mission of the European colonizer in Nigeria that was: “*To bring light to the heart of darkness, to tribal headhunters*” (NLE, 1960: 121). In his article “The White God in Chinua Achebe’s *Things Fall Apart*,” Ismail Ibrahim, clarifies that the White men have presented themselves “*as torchbearers carrying light, knowledge, a new religion, new government, new ideas and a money-based economy*”(Ismail, 2001:60) to civilize and enlighten the natives’ life.

In his piece of writing “The Ethics of Empires,” W. Wyatt argues that Europeans regarded themselves as representatives of civilization when they claimed:

To us-to us and not to others...a certain definite duty has been assigned. To carry light and civilization into the dark places of the world, to touch the mind of Asia and Africa with the ethical ideas of Europe; to give to the thronging millions, who would otherwise never know peace or security, these first conditions of human advance.

(Wyatt, 1887: 529)

The same note appeared in **AG**, where the white man came to Nigeria “*to lead the backward races into line*” (AG, 1974: 33). When the white colonizer came first, he had

considered himself as a civilized person; step by step he revealed his vindictive and real personality. This is very clear when he killed the natives in inhuman way. In addition to that Captain Winterbottom, who committed many awful crimes, "*had set up an illegal court and a private prison. He took any woman who caught his fancy without paying the customary bride-price*" (AG, 1974: 57).

The coming of the colonizers to Nigeria was not "for a short visit but to build a house and live," as Ezeulu wisely foresees it (AG, 1974: 45). The real aim of the stranger's invasion was to plant his roots and live for a long time in Nigeria. Accordingly, the number of the white men in Nigeria exceeded the natives. Achebe demonstrated this when Obi recognized "*a dozen or so Europeans and three Africans*" (NLE, 1960 :38).

Many bad and pessimistic changes took place with the appearance of British colonization where the native people lived a wretched life. For instance, after his return from England, Obi has found his mother and father in a miserable situation. His mother "had grown so old and frail in four years", and his father is "all bones". Obi has realized that his parents "did not have enough food to eat" because of the misery they live" (NLE, 1960: 63). There are "millions of their countrymen who die every day from hunger and disease," as Mr. Green states (NLE, 1960: 132). Hunger raised more harsh among the Nigerians, people of Umuofia became without job, they "*leave their home town to find work in towns all over Nigeria*" (NLE, 1960: 5), while the white man looked in a good appearance. Obika described the white man in the following way: "*Taller than any man I know...His skin was very light...He was dressed like a wealthy man. He had an eagle's feather in his red cap...He carried a big tusk across his shoulders*" (AG,1974: 8).

The British invader governed and controlled the local people by using "indirect rule," that is based on "native institutions" (AG,1974 :55). The alien's administration chosen new chiefs, but, they managed and manipulated them as they wanted like puppets. To control the local people, the colonisers made an effort "to understand the native" (AG,1974: 36). In **AG**, the delegate of the colonial authority, Mr. Clarke, explains to his friend, Winterbottom, that "the more facts you could get about others, that is the natives the greater your power over them" (AG,1974: 36).

According to him, the more information he can get about the Africans the easier it would be to control and rule them. The same strategy that was used by Orientalists who have paved the way to colonize many parts of the world.

2.5.2. The Racist View of the British Coloniser

The concept of “otherness” is apparent in the relationship between the British coloniser and the Nigerian colonised, who are regarded as different and inferior to the former. This Western view is always negative; racism is the only approach in this relation.

This idea is shown when the two Irish girls were forbidden by the Mother superior to go out with “Nigerian men”, and she warned them that “*if the Bishop knew of it they might find themselves sent back to Ireland*” (NLE, 1960: 135). To be friend with Africans was considered as an offense and a sin in the vision of White religious men. According to the coloniser’s version of Christianity, “the separation of the white and black races will be continued in heaven as on earth...” [The whites] believe they are “*the chosen people—look at the color of our skins. The others are black or yellow: that is because of their sins*” (Fanon, 1967: 30). The idea of racism is obvious in the alien’s ideology, that is very apparent in the relation that existed between the stranger and the native. Achebe appears against the existence of this kind of contact, for this matter he confirms that “*in terms of human dignity and human relations the encounter was almost a complete disaster for the black races*” (qtd. in Killam 1969). The colonisers disgusted the local people; they regarded them as a devilish “Other;” they were only retarded and represented just wickedness. For instance, Mr. Wright “distrusted all uppity natives” (AG,1974: 77), and in order to upset and threaten the colonised, the white invader “always carried a whip” and “[Mr. Wright] lashed violently with his whip...he caught Obika around the ear, and stung him into fury...he gave him half a dozen more lashes on his bare back” (AG,1974: 81-82).

Arrogance is very clear in the white man’s personality, he does not accept any bad-mannered from the blacks. Mr. Clarke promised Ezeulu that “he would be very severely punished” whenever he shows “disrespect for the orders of the government” (AG, 1974: 174).

This haughtiness also came into view when they have decided to “*not lower themselves in the eyes of the natives*” (AG,1974: 32). It can be said that the relationship between the British and the Nigerian thus seems as crucial.

One more negative effect of colonization is very clear where the feeling of inferiority reigns the personality of the native African, this fact is shown when Nwodika felt discomfited by the reality that he was member of the Ibo community. Discomfort was very obvious when he affirmed: “I feel shame when others ask me where I come from” (AG,1974: 210). Fanon dealt with the concept of inferiority complex in his writings, where he confirmed that the white coloniser tried hard:

To bring the colonized person to admit the inferiority of his culture which has been transformed into instinctive patterns of behaviour, to recognize the unreality of his nation, in the last extreme, the confused and imperfect character of his own biological structure.

(Fanon, 1966: 190)

2.6. Religion in the Life of Nigerians

Achebe’s literary works have clearly explained that Christianity was used by the European coloniser as a means to rationalize the aim of their invasion, and this by taking advantages of the bad and negative characteristics that existed in the customs and religion of the local Africans to create division among them, in order to facilitate their control. By this way the European religious men were seen as the image of the White coloniser in Africa, as Fanon confirmed: “*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*” (Fanon, 1966: 34).

The religious men decided to attack the Nigerian’s religion by persuading them that “they worshipped false gods” (TFA, 1959: 125); which were just pieces of wood and stone that had no capacity to do anything for them. They introduced them to the white’s God by saying that: “*We have been sent by this great God to ask you to leave your wicked ways*

and false gods and turn to Him so that you may be saved when you die" (TFA, 1959: 125). They asked the natives to stop worshiping these false gods by leaving their religion and customs "*Leave your yam, leave your coco yam and come to church,*" Oduche says (AG,1974: 42). According to the Europeans the natives must worship and respect the right god who is the white one. The invader took the advantage of the existence of some of the negative practices in the local religion and convince them that they came just to help them.

Religion was the most important justification which was given by the coloniser as an evidence of his invasion, by claiming that they came just to take the local people away from the darkness they lived in, by fighting the bad traditions and destroying all the places of worshipping like shrines, and building instead churches. Fighting the local religion is considered as a way to weaken the local people in order to control them easily.

The aliens succeeded in their trial and attempt to spread their religion among the native Africans by convincing them to abandon the religion of their ancestors and join Christianity. As a consequence, conflict expended among the Nigerian families, and "*brings disorder in society and turns things upside down destroying the African traditional culture*" (Ismail, 2001:59). Moreover, missionaries asked the natives to become loyal to Christianity and "*be ready to die for the faith*" (AG,1974: 47). To see whether these new convertors were obedient to this new faith or not, they ordered them "*to kill the python*" which was considered as a divine in the native's belief. According to the local people the one who kills it "*must placate Idemili by arranging a funeral for the snake almost as elaborate as a man's funeral*" (AG,1974 :60).

One day a converted outcast wanted to demonstrate his obedience to new religion by "*killing the sacred python, the emanation of the god water*" (TFA, 1959: 138). Another converted has confirmed his hatred to his original religion he has decided to kill an "egwugwu," who is considered as the ancestral spirit in the Ibo society. By this way the new Christians displayed their rebel against the local religion and customs. The natives who remained loyal to their religious became sad and upset to what happened to their brothers and faith. It can be said that missionaries have succeeded in changing the natives'

way of life. Therefore, the appearance of the white religious men has created just disorders in the Ibo community.

For example, In *AG* disagreement between two faiths was very obvious, that is Christianity and the African' religion: "*It was a fight of Gods. The colonizers' religion creates conflicts among the local people; between those who become Christians and those who remain in their previous religion*" (Ismail, 2001: 74).

It can be said that the alien has succeeded to "*turn the son against father and to create confusion and disorder in the Ibo society*" (Ismail, 2001: 74). A quarrel raised when Okonkwo met his son:

...his father, suddenly overcome with fury, sprang to his feet and gripped him by the neck. 'where have you been?' He stammered. Nwoye struggled to free himself from the choking grip. 'Answer me', roared Okonkwo, 'before I kill you!' He seized a heavy stick that lay on the dwarf wall and hit him two or three savage blows.

(TFA, 1959: 132)

After their conversion to Christianity, the local people started to use their doctrines in their daily life. Obi's mother was a good example of those converted people who revealed their eagerness toward the religion of their ancestors; this is shown when she prevented her kids to accept eating food of the neighbors because "they offered their food to idols."

With this act she "*set her children apart from all others for, among the Ibo, children were free to eat where they liked*" (NLE, 1960: 67). Besides of the troubles within the Igbo society, the missionaries asked the natives to change their names into Christian names. For instance, Nwoey, Okonkwo's son became Isaac. It can be said that missionaries used Christianity as a means to destruct the African society by effacing the natives' identity. It can be clearly said that the white man succeeded in convincing the new converts that :

this new church is a divine and important part of civilization and the future, while the traditional work in the fields is profane and part of the old and primitive ways. Through this cultural hegemony, the converts believe they become part of something divine and leave their profane lives behind to pursue something far more important, and in doing so become superior to their heathen peers... The binary relationship between the divine, progressive church and the profane, backwards fieldwork enforces the lure of the church bell in the eyes of the converts.

(Rosen, 2010: 11)

by this way the Ibo converts left the religion of their ancestors to follow a new one, a new religion that will guide them toward a civilized world that of the white man. The binary opposition is obvious between the stranger's religion and the local people's values and beliefs. The white coloniser's religion is represented as great and always true while the African one is portrayed as inferior and false. Aschroft et al make sure that, it was common to denigrate native religions as 'superstition' or even openly attack them as 'heathenisms'⁽¹⁾ (Aschroft et al, 1998: 188).

At the same time, there are some of the converts who appear ambivalent toward the white man's religion and the deity of their ancestors, in one side they try to be civilized by following the coloniser's religion and at the same time they do not want to deny their original deity. Here the natives feel lost in this universe and as Loomba says that while at "one level they[the converted heathens] represent colonial achievements, at another they stand for impurity and the possibility of mixing, or to use a term that has become central to postcolonial theory, 'hybridity'" (Loomba,1998:103). For this matter the natives become hybrids caught between two worlds. The coloniser's religion attempts to bring peace and light to the primitive natives and try hard to turn them against their religion.

(1) Barbaric morals or behavior (the freedictionary.com)

Consequently, the European religious men, the “so-called civilizers turn into colonizers leaving behind them mercy, morality and humanity and start exploiting and enslaving the natives” (Ismail, 2001:59). These strangers turned into a furious adversary, whose aim is to control the native Africans by eliminating their civilization and replacing it by new and strange one.

2.7. The Spread of the Coloniser’s Education :

After the spread of the white men’s religion, the colonial authority did not stop at this point. However, it continued to control and manipulate the natives by imposing Western education that was regarded as as another colonial strategy which was applied to make these local people dependent on them.

As a first step, English language was imposed on the natives as a means to eradicate the African’s identity, according to Samuel Taylor Coleridge: “*Language is the armory of the human mind; and at once contains the trophies of its past and the weapons of its future conquest*” (qtd. in Said, 1978:136).

But the British invaders were very intelligent, since they used peaceful methods to attract the local people. Western education has succeeded in producing some of the natives, who hold their ideas and philosophy and denied their local culture, where:

men equipped to address themselves in writing to Europeans, using European languages and conventions. Most such men by the nature of their experience and training have been largely cut off from their ancestral philosophy and taught to evaluate it in inappropriate European terms. As long as cultural alienation of this kind persist, the indigenous intellectual is a poor guide to local social realities.

(Curtin, 1972: 51)

By using this type of education, the coloniser tried hard to make a sort of restriction and limitation to African education, there was not a real position for the natives in the European community .

In this case; “*National Party policy had produced a legacy of inferior schooling, poorly trained teachers, overcrowded classrooms and inadequate equipment...*” (Meredith, 2006: 419). It was in 1925 that the colonial governments ordered an active policy of education in many African countries in collaboration with the Christian missionaries :

More revolutionary still, however, was the progress made in secondary education. Here the numbers involved were very small indeed. Nigeria was probably the only country in British Africa which in 1939 had more than a dozen secondary schools.

(Nugent, 2004: 157)

To be accepted and considered as civilized Africans, they should recognize everything that came from the European. To succeed in their life they must be “closer to the white man” (Fanon, 1967: 26). About the ‘mission-educated’ the natives see “*the white man’s civilization as the wave of the future*”, to them it is the way to progress and prosperity, the way to something better (Innes 1990 :64).

The Ibo people are convinced that they should follow the white man's education, simply because the latter plays a great role of the modern era. By this way these natives can be called and considered as civilized persons, or in other word, human beings.

2.7.1. Educating Abroad:

The colonial authority sent some of the local people to England, the mother land of the coloniser, to get Western education. NLE is a good example of the exposure of the Nigerians to the Western education and culture. At that time England was considered by the local people as a dream and magic. It was a necessity for them to go to that place which was far like the heaven in order to become lawyers and doctors. Obi was one of those Nigerian young people who were sent to England to learn English literature. Not all the Africans had the opportunity to study abroad:

A very few were able to study in Europe and America, and became doctors and lawyers, but on their return to Africa they were often not given the

status merited by their qualifications. Most such people considered that their attainments deserved greater rewards. Out of these individual grudges emerged a more general dissatisfaction with the way their countries were being governed.

(Nugent, 2004: 159)

Even who had the chance to study abroad could not have the possibility to take the job they deserved to obtain, which was a respectable and honorable positions in their countries, since the Europeans occupied these places, it can be said that discrimination was very obvious in all domains of life.

2.7.2. Introducing Natives to Education Abroad

To introduce the Africans to the European culture and civilization was not for the sake and benefit of the local people, but as it was known the colonizer's aim was to create troubles in the life of the natives and erase their cultural traditions. The exposure to Western civilization has created subjects who preferred to dress, act, and speak like Englishmen, "*People who were educated in European manner, preferably Christian, disdainful of superstition, abhorring slavery, willing to accept the values of Victorian England, and to keep its faith*" (Curtin, 1972: 101).

The local intellectuals behaved like the European, "to be English during the reign Queen Victoria was something of which to be proud. To be called "Black English," moreover, was recognition of their Europeanization—of having shed these people feel that they are special and "*better than those Africans who had never exposed to the benefits of European culture and as good as any Englishman who, like them, was a Christian and a gentleman*" (Curtin, 1972: 104).

Among the various problems that encounter the hybrid educated native was the one of language. Obi faced the burden of language after his return from England, where he seemed happy by the use of his mother tongue, and, at the same time he was contented with the coloniser's language. This conflict with languages is an example which reveals

the African tradition quarrels with the coloniser's culture in Achebe's literary works which are considered as a mirror of what happened in the Nigerian society and other African countries. Obi struggled between two worlds; the Western world and his own. His education in England rendered him another person; he became critical of his native society and their way of living.

This fact was revealed when he talked about the matter of paying the bride-price when he told his friend Joseph: "*I'm not paying five hundred pounds for a wife. I shall not even pay one hundred, not even fifty*" (NLE, 1960: 48). This sort of education formed a person who "*adopts a critical attitude toward his compatriots. Confronted with the most trivial occurrence, he becomes an oracle. He is the one who knows*" (Fanon, 1967: 24).

Another proof which demonstrated the presence of hybridity in Obi's character is clear when he decided to marry Clara, who was an Osu. It was known that in the Ibo rituals, she was considered as an outcast and she was not allowed to get married to a freeborn. Because Obi got a Western education he acquired the more liberal, Western principles and ideas that he had the ability to marry anyone he wanted without any obstacles. According to him, it was "*scandalous that in the middle of the twentieth century a man could be barred from marrying a girl simply because her great-great-great-great-grandfather had been dedicated to serve a god*" (NLE, 1960: 82). The concept of mimicry is obvious in Obi's personality, when he attempted to mime the coloniser's way of thinking. He knew the significance of an Osu. However, his European education made him more critical of his local customs. According to Bhabha, mimicry is "*one of the most elusive and effective strategies of colonial power*" (Bhabha, 1994: 85). The fact of imitating the coloniser's behaviour is an indication that the master's classification of the colonised as "inferior" is intensely embedded in his description of self.

This act has helped the appearance of ambivalence in the personality of the colonised because he was not able to be similar to his master. As it is shown mimicry is ambivalent since it reveals the African native's wish for a new, recognizable other. Though the conversion of Obi's parents into Christianity they opposed Obi's marriage to an Osu.

They could not reject their traditions, for this reason Obi's father expressed his view to his son when he argued:

Osu is like leprosy in the minds of our people. I beg of you, my son, not to bring the mark of shame and of leprosy into your family. If you do, your children's children unto the third and fourth generations will curse your memory...You will bring sorrow on your head and on the heads of your children.

(NLE, 1960: 152)

Obi's mother was also against this wedding, and she threatened her son to put an end to her life if he would think to marry Clara. So, "*Obi's Western education...renders him incapable not only of standing against the traditional and conservative beliefs of his parents and their generation, but of existing effectively in 'modern' Nigeria*" (Killam,1969: 40). In this case Obi was lost in his native society; ambivalence is very clear in his personality. This serious dilemma is mentioned in Achebe's essay, "Named for Victoria, Queen of England", where he explains that Western education produces disorder in the native's identity: "*the crossroads does have a certain dangerous potency; dangerous because a man might perish there wrestling with multiple headed spirits*" (Achebe, 1995:191).

NLE is a novel which portrays the Nigerian psych during the British supremacy where the local people suffered from the fact of being alienated from their native culture and religion, by this way they did not have the sense to be at home. When Obi lived in England, he felt a 'momentary nostalgia' and decided to write poems about Nigeria. With proud, Obi expressed his wish to invite the British people to see the happy life in which the local people of Umuofia lived in, in this case he said: "*Come and see men and women and children who knew how to live, whose joy of life had not yet been killed by those (the British colonizer) who claimed to teach other nations how to live*" (NLE, 1960: 57). After his return to his mother land he confirmed that he could not live with the traditions and beliefs of his people, he considered them as primitive; the same view of the coloniser, sensation of 'unhomeliness' reigned his way of thinking.

Obi did not feel at ease in this situation, he stood in the border line; he could not follow or deny any of these cultures. That was considered as the most annoying position.

Where hybridity is associated to what Bhabha called “unhomeliness”, that is the emotion of being caught between two cultures and worlds.

The aim of Obi’s study in England was to get “European post in the civil service” (NLE, 1960: 8), because Africans tried hard to become or in other word to behave like the Europeans. After his return to his homeland, Obi was traumatized by the negative changes in his homeland. He observed that Lagos has gone down. The reporter commented:

But the Nigeria he returned to was in many ways different from the picture he had carried in his mind during those four years. There were many things he could no longer recognize, and others—like the slums of Lagos— which he was seeing for the first time.

(NLE, 1960: 14)

Evidently, many transformations took place in Obi’s motherland during his absence; like the manifestation of “slums” which did not exist before, and this fact has really disturbed him, where he found himself as a foreigner in his country. For instance, Obi considered Ikoyi, which is a city in Nigeria as “a graveyard. It had no corporate life-at any rate for those Africans who lived there” (NLE, 1960: 20). Fanon’s opinion confirmed Obi’s description, when he said that the “native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village...It is a town of niggers”. On the other hand, “the settler’s town is a well-fed town, an easy-going town; its belly is always full of good things. The settler’s town is a town of white people, of foreigners” (Fanon, 1966:32). It can be said that the coloniser was responsible for all these negative changes which occurred in the city.

Other changes happened by the appearance of Western colonization, like the concept of “greatness” that had a great importance among the Africans. Unfortunately, “Titles are no longer great, neither are barns or large numbers of wives and children. Greatness is now in the things of the white man” (NLE, 1960: 62).

Even Obi has changed when he appeared different from his people in several ways. When he returned from Europe he “wore a smart palm-beach suit” which is not a traditional cloth (*NLE*, 1960: 1). Everything has changed; even the principles and values of the natives have changed through the spread of the negative ethics of the White man.

After his return to his mother country, Obi got a new job in a European post, where he found just hideous principles. The white Englishman Mr. Green, is a good example of the people who hold these bad ethics. For instance, bribery which was considered as the widespread colonial epidemic in the local institutions.

Obi has opposed it at the beginning, but, as living in this world became difficult and materialism prevailed the present society, Obi could not resist due to the financial demands which drove him to give in to be bribed and finally he was detained. By this way Obi was struggling in this universe between traditions of the world into which he was born, and the conventions of a changing world. Thus, Obi found himself lost and he did not belong to any world.

This dangerous tactic has created abnormal people or in other word, ‘hybrid people’, who are lost just because they do not know who are they? In his article “Colonialist Criticism” Achebe names this type of person as “the man of two worlds” (Achebe, 1995: 58), he also describes the Nigerian who got Western education is only native “*in blood and colour, but English in taste, in opinions, in morals, and in intellect*” (Achebe, 1995: 43). These local people became other people, like strangers in their society; they are caught between two different worlds; their native culture and principles, and those of the European. They feel that they have no values and respect in this life.

2.7.3. The Ousting of the Educated :

The British did not give any importance to these educated Africans. As a consequence, they felt that they were betrayed, and this act has created troubles in their identities; they have really suffered from being rejected by the British, mainly after working hard to imitate them.

These persons became “*unable to achieve a viable hybrid culture; at worst they became “apes” and parasites, men without identity who had lost the flavor of their race*” (Curtin, 1972: 110). Aping the stranger’s way of living which was not appropriate to the African environment and this fact led to the destruction of the African identity:

The facts of European civilization will never fit in with the everlasting facts of African conditions...If Nature demands the continuation of the domestic and social customs of the natives as the price of the preservation of the race in this climate, the price must, of course, be paid or extinction will be supervene.

(Curtin, 1972:113)

The weight of the negative consequences on the natives was very heavy, because these educated people “*were extremely sensitive and vulnerable to changes in European attitudes toward them. Culturally Europeanized but racially black Africans, they suffered a crisis of identity when rejected by the British on whom they modeled themselves*” (Curtin, 1972: 108). After they have discovered the negative effects of the Western education, some of the Africans who have gained European education abroad revolted against the fact of imitating Western culture, they tried to break the rule by “Africanized” for example their names. As William J. Davis explained:

We have received an education and a civilization that have instilled into us an element of doubt as to our own capacity and destiny, that have implanted in us falsehoods about ourselves, which, instead of producing self-respect, efficiency, and self reliance with a sense of our own individuality—the outcome of a correct education—have rendered us self detractors, self depreciators, distrustful of our own possibilities, striving to escape from our own individuality if possible, contemptuous and doubtful of every native element, and indifferent to everything of our own originality.

(qtd in Curtin, 1972:113)

2.8. The Characteristics of Achebe's Style

2.8. 1. Ambivalence in Achebe's Writings

Achebe's way of writing was a result of the environment he lived in. Our great writer was born nearly thirty years after the British invasion at that time his parents were converted into Christianity. However, his grandparents did not change their religion, but they hold on the religion and traditions of their ancestors:

It is under these circumstances that Achebe then came to know of both the British culture as well as Nigerian culture. Since neither of them understood the other's culture and neither of them was willing to abandon their own beliefs to follow the beliefs of the other, it can be assumed that there was a lot of tension.

(Matalaa, 2013 :7)

According to Achebe the struggle that exists between these two different cultures has "*created sparks in his imagination*" (Sickels, 2012: 1). In addition to that, Achebe's education abroad has also affected on his personality and way of thinking. His main concern in two of his publications namely **TFA** and **AG**, seems to be the introduction of a new religion as well as its destructiveness in society (Alimi, 2012: 121).

As Achebe, the Ibo people suffered from many problems, among them was the problem of identity where they were "*torn between the promises of the new religion and the safety of their old deities, as well as between the opportunities offered by the white man and their old traditional ways of living.*" (Rosen, 2010: 3). The concepts of Ambivalence and Hybridity are very obvious in Achebe's way of writing. About Ambivalence, Monica Olsson states: "*Ambivalence is defined as a person who experiences opposing emotions and attitudes*". I will use this concept to analyze the characters' mixed feelings" and the authors way of describing them (Olsson, 2010 :4). Ambivalence is present in Achebe's characters this is shown when Achebe portrayed the reaction of the native people toward the coming of the strangers in their lands.

Where the natives reacted differently toward the changes which were caused by the coming of the coloniser. Some of them accepted everything brought by the white man while others did not. Okonkwo is a good example of the native Ibo who denied everything related to the invader and appeared faithful to his native culture and origin.

As it is shown in **TFA** Okonkwo respected the customs and rules of the Ibo society, though he did some mistakes he accepted punishment without any controversy. This is shown when Okonkwo was exiled to another village. But this character was not the same when he did not want to accept the arrival of the white man in his village, this ambivalent situation led him to commit suicide. Whereas, Nwoye appeared ambivalent when he displayed confusion toward his own customs.

He started to examine carefully some Ibo customs that appear abnormal, like when a woman gives birth to twins is not acceptable in their society, it is considered as a taboo in this case the twins must be killed. Whereas, the stranger's religion does not accept such a thing and appears more human towards the twins "*Nwoye passed and re-passed the little red-earth and thatch building without summoning enough courage to enter*" (TFA, 1959: 110). Nwoye became ambivalent when he did not know what to do whether to follow the white man religion or not. Ambivalence is considered as a very important concept :

since it describes the unstable environment that the colonized is forced to either adapt to or work really hard to reject. The colonial power is strong and the possibility to become a member in a hybrid community is more or less inevitable.

(Olsson, 2010: 4)

After dealing and analyzing the coloniser's view of the colonised, the study now is directed to depict the different inspections which were displayed by the colonised towards the new comers. This reality was shown when the writer depicted the awful situation that the Nigerians lived under the coloniser, where there existed two kinds of opinions; there were those who did not accept to be ruled by the aliens, and there were who did not react and admit to be colonized.

The first view stood for those who did not welcome the strangers and believed that they could change this situation like Okonkwo. So, people who held this opinion wanted to be free from any bond. Okonkwo preferred to die instead of living under the colonizer's supremacy. The second category represented people who did not resist and react to the presence of the new arrival, they did not believe in the idea of changing; the only thing was surrounding to their fate.

These characteristics were displayed by some of the villagers in **TFA** and **AG**, like the Chief Euzeulu who affirmed that they could not face the strangers because they were more powerful than them and they possessed very sophisticated weapons, to live peacefully with the aliens was the only solution and this was shown in the behaviour of Chief Euzeulu who was with the idea of compromising with the White stranger and that the natives had to get and learn from them to know the source of the European's power, Obierika was another character who shared Euzeulu's opinion, that was obviously clear when he decided to "*adapt to the new situation since he knows that the missionaries are materially and militantly stronger than the natives*" (Al-Dagameh, 2003: 39). Determinism characterized some of Achebe's characters who did not want to challenge the coloniser but they accepted their fate. Such views showed the belief in a deterministic fate which could not be denied. About this matter, Fanon argued:

The natives manage to by-pass the settler. A belief in fatality removes all blame from the oppressor; the cause of misfortunes and poverty is attributed to God; He is Fate. In this way the individual accepts the disintegration ordained by God, bows down before the settler.

(Fanon, 1967:43)

Ambivalence also appears in Achebe's description of his people, where he seems objective in portraying his characters and their behaviours. For this matter, Achebe:

depicted the past of his ancestors more realistically in Things Fall Apart Arrow of God, for in asserting the positive aspects of the African past, he did not conceal the dark side of the culture of the fathers of old.

(Ngara, 1985: 32)

Achebe did not focus in his depiction on just the behaviour of the natives, but in fact he shed light on the coloniser's performance. He described the coloniser's way of treating the Africans since the invader revealed his real image, where mistreatment was very obvious in dealing with the local people and misery spread in the whole country.

They did not have the right to live a respectable life and **AG** is a good reference. The exploitation of the native laborers by the colonizer was very clear and it is shown when Mr. Wright "*had then toyed with the idea of reducing the laborers' pay from three pence a day to something like two pence*" (AG, 1974: 75). In addition to that, Mr. Wright decided to use "unpaid labour" (AG, 1974: 76). The colonisers imposed on the natives illegal taxes without taking into consideration their economic situation.

Anyone who "*had no money to give should borrow from his neighbour or sell his goats or yams*" (AG: 57). The one who did not obey them will be sentenced by their law. The representative of the British government, Mr. Wright, displayed his disdain to his workers by saying: "*Shut up you black monkeys and get down to work!*" (AG, 1974: 82).

Another negative point that existed in the European's conduct was reflected in Mr. Smith's way of dealing with the native Africans. Though he was a religious man, but he was not with the idea of cooperating with the natives. He was represented as a racist and arrogant person who "saw things as black and white" and, according to him, "black was evil" (TFA, 1959: 158). He did not believe with the notion of compromising with the local people in a sociable manner, his job was just to order them brutally to leave their customs and religion. According to Mr. Smith the world was represented: "*as a battlefield in which the children of light were locked in mortal conflict with the sons of darkness*" (TFA, 1959: 190).

For this matter Fanon made clear that there was no co-existence between the colonisers and the colonised due to the existence of dissimilarities between them. Fanon explicated that, according to the coloniser, "*the customs of the colonized people, their traditions, their myths...are the very sign of that poverty of the spirit and their constitutional depravity*" (Fanon, 1966: 34). The colonisers considered the Africans as "foolish" people, who do not

understand anything (AG 86), and the white man is always represented as a superior race “*the white man is not like the black man. He does not waste his words*” (AG, 1974: 139).

Ambivalence is present for the second time in TFA; it is displayed when Achebe showed that there were some of the white men who were human in their treatments of the native Africans. For instance, Mr. Brown a wise White religious man was the one who represented this kind of people.

Unlike Mr. Smith, Mr. Brown agreed with the use of the strategy of conciliation and cooperation in his dealing with the local people, where he “made friends with some of the great men of the clan” (TFA, 1959: 154), and he tried to learn and understand their religion and customs instead of imposing his religion, by this way he became respected by the natives. A very objective view was given by Nelson Mandela, who was considered as the famous defender of the human rights. He displayed his feeling and view of the white man by saying:

He often felt anger about whites, he said, but not hatred. His hatred was directed at the system. His anger was directed at individuals, never against whites as a group. Not once did he express bitterness towards the white community for his ordeal, only against the system they imposed... He was determined never to lose sight of the goal of non-racial democracy.

(Meredith, 2006: 437)

It cannot be said that colonialism has brought only harm and misery to the Dark Continent; there were some positive aspects which did not exist before the invasion of the strangers:

The greatest benefit and that which impressed itself vividly on the memories most Africans who had experienced the pre-colonial period was the relative of peace and security imposed by all the colonial governments, even the harshest and most arbitrary ones. It was above all ‘the colonial peace’ which freed energies for new activities and which made possible not on economic development but also the spread of the universal religions of Christianity and Islam and the beginnings of modern education and learning

(Nugent, 2004: 125)

The influence of colonial ruling on the Africans varies from one society to another and this due to many reasons. For instance, according to “*their social organization or the way in which they made their living*” (Nugent, 2004: 142). The existence of ambivalence is apparent in Achebe’s depiction of some of his characters where he revealed the positive and negative aspects that existed in the behaviour of both, the coloniser and the colonised:

In the writing of Things Fall Apart, Achebe describes the history of Igbo; he does so by describing both the perfections and imperfections of their culture and traditions that made them different from Western cultures... Although the arrival of the missionaries had some benefits to Igbo, there were also a number of challenges that faced the future of Igbo.

(Maatlaa, 2013 :5)

2.8.1. Mimicry

Unfortunately, as it was mentioned before, the purpose of introducing the natives to Western education was not for the welfare of the natives, but instead it was just to create troubles in their identities. However, the result was the reverse, since these African people who have been educated in the mission schools opposed colonialism, their aim was not to regain the pre-colonial life, but it was to replace their European masters and imitating them. The fact of imitating the coloniser's behaviour is called Mimicry which was defined by Bhabha as “*a subject of a difference that is almost the same, but not quite*” (Bhabha, 1994: 122). Generally speaking, mimicry is the fact of imitating another person and the result is ludicrous, this is what happened to the native people who tried to imitate the white man's behaviour.

the British set up the system to teach British societal values and the idea of British superiority. Nigerian children, now Nigerian adults, learned that it was not only preferable, but imperative to emulate Western cultural ideals. This continues to affect Nigerian society by perpetuating the belief that anything "African" is by definition inferior. Nigerians have come to look down on their culture and their own entities as African.

(Easto 1996: 5-6)

The process of emulating the Western culture has created troubles in the African society where people feel lost between two worlds. Achebe used the character of the elder as a means to teach his people, according to him, the elder " *holds the knowledge of the past, and therefore holds the hope for the future.*" (Easto 1996: 7) Since youth have neglected and lost their cultural and traditional values and replace them by the imperial norms.

2.8. 3. Hybridity

As a consequence, the native was caught between two worlds, that is, the culture and tradition of his society and the second one is that of the coloniser. The fact of being lost is called hybridity. Peter Barry gives an accurate description of Hybridity by saying:

hybridity /.../ that is the situation whereby individuals and groups belong simultaneously to more than one culture (for instance, that of the colonizer, through a colonial school system, and that through local and oral traditions.

(Barry, 2002: 199)

For this matter the hybrid natives feel lost in this universe with this mixed culture." *These mission-educated Christians were, in fact, the first real African nationalists*" (Nugent, 2004: 147). They decided " *to found their own independent Churches and to prepare for an ultimate and revolutionary challenge to the colonial authorities*" (Nugent, 2004:150). They complained of the oppression they lived in, and started to understand all what were happening around them.

They have come to accept that the British societal ideals that have been taught to them through the colonial school system and perpetuated in the colonial bureaucracy are the way to attain and maintain "civilization" in Africa. For them, the ways of the past are the ways of savagery.

(Easto 1996: 7)

It can be said that Achebe was objective and realistic in his description of his people, he " *is committed not only to creating a portrait of an "authentic" Ibo culture but also to critiquing its weaknesses.*" (Hughes, 1991: 633)

2.9. Conclusion:

This present chapter aims at revealing the process of writing back in Achebe's literary works. In order to defend the real image of the African people in general and the Nigerian one in particular Achebe depicts the life of the local people in pre-colonial era where the natives lived a peaceful life until the coming of the British coloniser who applied policies to divide and control the Nigerians.

Among the strategies that were imposed on the Nigerians was the western education, where English became the official language. Achebe's problem was not with the use of the British language or the school system that was imposed by the ex-coloniser, but in fact these tools are very useful for the present and the future of Africa. Yet Africans should be intelligent in using these tools, they do not have to imitate their masters blindly but they need to exploit these tools for the benefit of their country since the real aim of imposing Western culture and education was not to enlighten the local people, but to create hybrid people lost between imitating the British and keeping their native culture and traditions.

In this light, Achebe asks the Africans to be wise in using this system of education and to not forget their history and culture. According to Achebe, Nigeria cannot be liberated from colonialism until it attaches with its past.

Chapter Three

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Chapter Three

Resisting Colonialism, the African Leadership's Upheaval

3.1. Introduction:

Africans denounce the terrible suffering and exploitation of the coloniser rule, where the local people had no political voice, no rights to own land or to travel freely. As a result, many colonies in Africa advanced towards independence with unqualified local leaders. They wished to get rid of the coloniser. Moreover, freedom is considered by the Africans as a means to live a respectful life, where there will be no poverty, no offense and no humiliation. Africans have realized that they did not benefit from the coming of Europeans to their lands but just misery and misfortune not civilization as they claimed when they invaded Africa. In this case the natives are considered as a persistent danger to their enemies. As a first step of resisting the presence of strangers is the decision to revolt. The first intellectual who asked for revolution was Fanon and his famous work **The Wretched of the Earth** which is considered as a bible that urged the colonised to revolt (Meredith, 2006). According to Fanon violence is the only way to drive out the aliens and help the natives to build a new nation ruling by its people. Therefore, the colonial powers were obliged to give independence to the coloniser.

3.2. The Road to Independence and the Rise of Nationalism:

The primary aim of imposing European education on the African native was to erase his identity to facilitate their control. Indirectly, Western education has helped in creating new generation of vigilant and educated Africans who could understand all what was happening around them from new changes.

In this case, it can be said that :Part of the significance of the Christian missions was that, in their religious as well as their educational work, they were introducing Africans to the modern world in which they were now entering.

They were showing them how they could succeed in that world...At the same time, however unconsciously, the missionaries were teaching the Africans to weigh up and criticize the influences of Europe *from within*" (Nugent, 2004). For this matter, Western education lent a hand in the rise of Nationalism, where the natives who have been educated in the mission schools opposed colonialism, the aim was not to regain the pre-colonial life, but it was to replace their European masters and imitating them."These mission-educated Christians were, in fact, the first real African nationalists" (Nugent, 2004:147). These new African intellectuals:

were thinking in modern terms- not in terms of a reversion to tribal beliefs and tribal organizations but in terms of Christian Churches under African leadership and of African successor states based on the existing colonial territories and governed along western rather than along traditional African lines.

(Nugent, 2004: 150)

The role of Nationalism is to recognize the organizing power which support the act of fighting against the stranger's occupation. These nationalists and educated people demanded for more rights and an end to unfairness to obtain liberation from the alien supremacy. These native intellectuals have understood the European system of government and were able to turn it into their benefit. They called for the entire liberation of Africa , as Kwame Nkrumah, the first prime minister of Ghana said: "*We have done with the battle and we again rededicate ourselves in the struggle for the emancipate other countries in Africa, our independence is meaningless unless it is linked up with the total liberation of the African continent*" (Nugent, 2004: 7).

The World War II has a great impact on the Africans where political awareness spread in the African colonies. To gain independence, African intellectuals planned for this process, organized political parties were formed by nationalists who stood against all the policies of discrimination which were applied in their countries and asked for political liberty of Africa.

They also insisted on getting their independence after the composition of the *Atlantic Charter* document in 14 August 1941 by the U.S president Franklin Roosevelt and the British Prime Minister Winston Churchill, this charter affirms that the Allies "*respect the right of all peoples to choose the form of government under which they will live; and they will wish to see sovereign rights of self-government restored to those who have been forcibly deprived of them*" (Nugent, 2004: 7). Africans considered this document as a promise from the Allies to make an end to colonialism.

Many black nationalists played an important role in defending the African case in all over the world the best example is Marcus Garvey a black intellectual and political leader who did a lot to defend the black and African affairs, he was with the watchword 'Africa for the Africans', another activists called William DuBois and his well-known Pan-Africanist dogma Edward Blyden. Africans who studied abroad took a lot from these great leaders. In addition to that African nationalism was affected by European socialism and communist.

Africans struggled hardly to free their people from the Europeans (Atmore, 2005). Africans took a lot from the experiences of the other countries about how they got their political independence and India was the best example.

Nationalism has flourished in Africa due to the educated Africans who studied in the West and got many ideas like what happened to the African leader Kwame Nkrumah his studying in the United States and "*the writings of communists and socialists did much to influence him in his revolutionary ideas and activities*" (Atmore, 2005: 217-218). According to Nkrumah, the book which really has a great influence on his way of thinking is *Philosophy and Opinions* written by Marcus Garvey. Nkrumah has "*challenged the might of British rule in Africa and opened the way to independence for a score of African countries*" (Meredith, 2006:162).

The Pan African movement has gained the intention of the African intellectuals which were abroad and just little in Africa. And the colonial governments did not give a great importance to Pan-Africanism, they thought that it was just 'students talk'.

The fifth Pan-African congress which was held at Manchester condemned colonialism, the Africans asked to regain their rights by saying:

We are determined to be free. We want education. We want the right to earn a decent living, the right to express our thoughts and emotions, to adopt and create forms of beauty. We demand for Black African autonomy and independence. We will fight in every way we can for freedom, democracy and social betterment.

(Atmore, 2005: 218)

Many changes happened in Africa mainly after the spread of the political conscience where nationalists became aware of what was happening in the continent. Accordingly, the Prime Minister Harold Macmillan sounded the retreat in January 1960 during an African tour in Ghana, Nigeria and other African countries, he said: “*The wind of change is blowing through the continent, and whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a fact and national policies must take account of it*” (Meredith, 2006: 90). As it is clear, the native people were convinced that they must rule their countries by themselves and not let the strangers control them. Between 1945 and 1980 many African countries were making transitions from colonial rule to independence under African governments.

The shock of the white colonisers was profound because they had been convinced that the colonised would win. It was just after the appearance of anti-colonial movements that Africans were unified to realize one aim which was to expel the European coloniser and create new nations. To realize Nationalism and self-ruling intellectuals relied on ethnic solidarity which was considered as a source and a way to power.

The fact of gaining independence in Nigeria took much time and this due to the existence of division of the country into three regions which are different from each other in many domains. This led for the creation of federal state, and each region governs itself (Atmore, 2005).

3.3. The Dream of New African Leaders:

After obtaining political independence, African nationalist leaders had great dreams to fulfill for the future of their nations. For example, the first prime minister of Nigeria Abu-Bakr Tafawa Balewa declares: “*when we have our citizenship, our own national flag, our own national anthem, we shall find the flame of national unity will burn bright and strong*” (qtd in Meredith, 2006: 157). In 1959 Ahmed Sekou Toure of Guinea said “*In three or four years, no one will remember the tribal, ethnic or religious rivalries which in the recent past caused so much damage to our country and its population*” (qtd in Meredith, 2006: 157). Achebe deals also with life of the Africans in post-independence era in his novels. For instance, in *MP* he tackles with the idea of the new leaders and this is revealed when Chief Nanga pretends to be a good leader whose aim is to protect the nation, when he declares in front of Odili “*From today we must watch and guard our hard-won freedom jealousy.*” (MP, 1966: 6). The dream to change Africa to the best is obvious in the speeches of the new African leaders. Are they going to realize them?

In this new era Nigeria and many African countries needed ‘A big push’ towards development. For the necessity of the improvement and progress of these independent nations. According to Nkrumah the demonstration of 'African nationalism' appeared unbeatable. “*Africa, so it was thought, once freed from colonial rule, was destined for an era of unprecedented progress. African leaders even spoke of building new societies that might offer the world at large an inspiration.*” (Meredith, 2006: 141), he also adds: “*We must go forward with our preparations for planned economic growth to supplant the poverty, ignorance, disease and illiteracy left in the wake by discredited colonialism and decaying imperialism...*” (Meredith, 2006: 144-145).

3.4. Leadership through Achebe's Novels:

Before dealing with the notion of leadership in Nigeria , let see how did Achebe portray this theme overtime in his literary works. The word leadership existed for a long time, but the way of leading may vary from one society to another. Achebe tackled the

theme of leadership in Nigeria throughout different periods which are; pre-colonial, colonial and post-colonial one in his chosen novels.

As it is shown **TFA** deals with the pre-colonial era, where justice prevailed in the Ibo society. That society was characterized by the application of strict and harsh rules and punishment on all its members of the society without any exception, no difference between a man of title and without it.

According to the Ibo belief, the ethic of traditional loyalties dictated that the people had control over their leaders and rulers through variously sanctions. The communal nature of the traditional society was guided by what Mazuri calls "social collectivism" (1978: 68). That complex of loyalties which tied the individual to his own specific society which commanded his affections for his kith and kin, which aroused his protectiveness for the soil of his ancestors, that enabled him to serve and, very occasionally, to love his people.

3.4.1. The Image of Leadership in the Pre-colonial era:

Achebe gives a full description on how it looks each member of the Igbo society in the pre-colonial era. Such as, a warrior like Okonkwo who should be a brave man with a good physical appearance and he must be passionate in his soul. Whereas, the power of the elder as Ezeudu appears in his words and not in his body and all these characteristics are very clear in **TFA** The elder is the one:

who delivers the direction of the clan. A true elder must indeed take into account and listen wholeheartedly to the entreaties of the warrior, but the elder's decision comes from experience and judiciousness which is gained from aU of history, from both war and peace. Even the mightiest warrior must bow to the decision of his elders.

(Easton, 1996: 29)

Circumstances came against Okonkwo, this is noticeable when he made many mistakes, among them was when he beat his wife not at any time, but in the sacred Week of Peace, where:

Okonkwo knew [his wife] was not speaking the truth. He walked back to his obi to wait Ojiubo's return. And when she returned he beat her heavily. In his anger he had forgotten that it was the Week of Peace. His first two wives ran out in great alarm pleading with him that it was the sacred week. But Okonkwo was not the man to stop beating somebody half-way through, not even for fear of a goddess.

(TFA, 1959: 21)

The problem does not stop here, but Okonkwo's case became more critical, and this is shown when he committed another mistake; that is the fact of killing the son of the elder by Okonkwo, the elder who asked Okonkwo to not kill Ikemefuma "*It was the justice of the earth goddess. and they [the clan] were merely her messengers. They had no hatred in their hearts against Okonkwo*" (TFA, 1959: 87). With all these traditions Okonkwo did not take into consideration the advice of the elder and that was the problem which created troubles in Okonkwo's life. He is in a conflict with his soul where he respects the elders but he could not always obey them. That is clearly shown when he killed Ikemefuma. The downfall of Okonkwo was due to his pride and arrogance (TFA, 1959: 30). Okonkwo is a man who does not want to display his feeling of regret "*Inwardly, he was repentant. But he was not the man to go about telling his neighbours that he was in error. And so people said he had no respect for the gods of the clan*" (TFA, 1959: 22). Though Okonkwo was in the wrong but he could not admit his fault, that is considered as a defect which destroyed his position in his clan. To gain a good position and be respected in the Igbo society the person should not be just a brave one but he has to be wise and patient.

Achebe aimed at showing that in the pre-colonial era, society "*is in part ruled by the cyclical nature of a man's actions and his fate which is demonstrated by the recurring epithet,*"(Easto, 1996: 31). In the Igbo society rules must be respected by everyone, they did not differentiate between a man of title or without title. To achieve success the person must respect his Chi. This relation decides about the future of anyone, if you are in harmony your life will be shining with success, if not you will face troubles and everything will fall apart. Okonkwo fails in his life when he dismissed the advice of

the elder the chi is considered as "*a power that does not exactly control a man's destiny, but must be at least obeyed to achieve success in that destiny. A man may control his own future, but if he wishes for that future to be successful, he must work within the boundaries of his chi.*"(Easto, 1996: 31).

Achebe describes Okonkwo as a fierce man and a fighter but not "the best man" and this is because of his lack of wisdom "*It is this fierce nature which both brings Okonkwo to the elevated stature in the village and also destroys him*"(Easto, 1996: 24) his failure was due to his stubbornness when he did not listen to the advice of the elders, and any person who does not respect the guidance and instruction of an elder is damned to collapse in his life. In this society the elders are considered as the protectors of customs and tradition, that are the spirit of the Ibo community.

3.4.2. The Representation of Leadership in colonial period :

In **AG** Achebe represented leadership in the colonial period into a minute details. In her article "Chinua Achebe", Innes C.L. states that **AG** is "*about the problem of authority and the related questions of whom or what to believe or follow*" (Innes, 1990: 73). The dilemma of authority is very obvious in this novel, where the Ibo people have lost their independence with the coming of the White coloniser. As a reaction to this act, the local people mainly the Priests try hard to struggle when they ask for local authority.

As a result, inside partition in the tribe. In this novel, the wise great leader Ezeulu appears different from Okonkwo, he is very philosophic in his way of thinking and according to him "*a man must dance the dance prevalent in his lifetime*" and that the "*world is like a Mask dancing. If you want to see it well you do not stand in one place*"(Achebe, 1964: 46). In "The role of the writer in a new nation". Though this ideology that seems peaceful one, Ezeulu fails as a leader and this due to inflexibility, this is shown when he refused the position of Chief that was offered by the white coloniser.

The problem with Ezeulu is that he lacks tact; he has a poorly developed political instinct, and he lacks a proper sense of history as he strains after the gnat of personal power, swallowing in the process the camel of mass disaffection. He thus fails himself and fails Umuaro because he chooses to be blind to the limitations of his powers.

(Nnolim, 2011: 7)

Though Okonkwo and Ezeulu are seen as Ibo brilliant men of titles, but they did not succeed in preserving their positions in their society, they:

fail their people because, in times of crisis, they refuse to identify themselves with the plight of the people, preferring to pursue to the end their own narrow selfish interests: Okonkwo goes on to sign a "separate peace" through suicide; and Ezeulu abandons his people by discovering a new that he 'was no more than an arrow in the bow of his god," thus losing grips on the issues of the moment and ending his days in demented dignity.

(id)

A lot was said on Achebe's representation of leadership throughout different period of times in his literary works. For instance Ojinmah's study is seen:

instructive in suggesting a compelling genealogy of the leader-characters throughout Achebe's fiction-Okonkwo, Ezeulu, Obi, Chieh Nanga and Chief Ikedi to Chris, etc. In light of this genealogy, Ojinmah foregrounds two central claims of Achebe's fiction: first, Nigeria's chronic problem of leadership has its origins in the traditional values of materialism and individualism which are not inherently bad but which lead to self-interested abuse of power when these values are not balanced by collective responsibility; second, colonialism has functioned as a catalyst (not as a central cause) for the persistence of such abuse of power by institutionalizing materialism and individualism while denigrating the traditional social structures. Overall, Chinua Achebe: New perspectives may not be as exhaustive a study as other recent books on Achebe, but it fulfills its stated task quite proficiently. It is recommended for all university libraries.

Aron Aji, 1995: 135- 136)

3.4.3. Leadership in Post-colonial Nigeria:

Leadership is well illustrated in the post-colonial era through *No Longer at Ease* by various characters like chief Nanga and Obi Okonkwo. Obi is considered as a good example of the new intellectual elite who was the hope of Umuofia to become a leader, but Obi fails to realize this dream. In addition to that he appears as a coward when he asks Clara to abort their baby just because she is an Osu and that is forbidden to marry such a woman according to the Ibo tradition: Obi Okonkwo is seen by Achebe as a model of modern African intellectual elite who deceived his confidence, the reason that he couldn't deal with is thus Achebe's example of the modern intellectual elite who; for he cannot cope with the commands of leadership that demand for high discipline. Achebe looks very angry toward Obi's behaviour. In **MP** Achebe also reveals the tyranny of a local leader known as Chief Nanga and his way of leading :

brought out into the open a landslide of abuses of the privilege of leadership: election malpractices--use of thugs, stuffing the ballot box, rigging of elections; politics of self-aggrandizement through blatant acts of bribery and corruption, contract inflation; ostentatious life style; megalomania and abuse of power.

(Nnolim, 2011:8)

like Chief Nanga, Obi Okonkwo represents the new generation of the urban nation that is created by the White coloniser. He appears very far from his ancestor's values and religion, trapped in corruption, he became materialist just as the white man.

Through writing **MP**, Achebe attempted to find a true leader to guide Nigeria towards progress, since Nigeria was ruled by inappropriate leaders like Chief Nanga. The writer endeavored to describe the behaviour of this kind of leaders into details, this is very clear when Chief Kanga urges Odili by saying: "take your money and take your scholarship to go and learn more book ..." he adds intimidatingly and cynically, "and leave the dirty game of politics to us who know how to play it." *Max added as a postscript to so many things going awry in the body politics: "what else can you expect when intelligent people leave politics to illiterates like Chief Nanga?"* (MP, 1966: 73).

Achebe depicts the failure of African leaders in each period; pre-colonial, colonial and post-independence times. He considers discipline among the causes that guides to deprived leadership. In **The Trouble with Nigeria**, Achebe portrays discipline as:

A failure or refusal to submit one's desire and actions to the recognition of orderly social conduct in recognition of the rights and desires of others. The goal of indiscipline is self interest, its action an abandonment of self-restraint in pursuit of the goal.

(Easto, 1996: 27)

3.5. Ruling the Country:

The first problem that faced the new African leaders after getting their freedom was the system of ruling that they have to adopt, some have decided to choose socialism whereas others capitalism. As a result a serious struggle appeared between them. For this matter, the President Kennedy said “We see Africa as probably the greatest open field of manoeuvre in the worldwide competition between the [communist] bloc and the non-communist” (Meredith, 2006:143), this conflict had a great effect on the disturbance of the stability of post-independent nations.

After gaining independence many African leaders had close ties with the former coloniser, where they have decided to use or apply the inherited colonial system of working that is based on exploitation and capitalism. Nyerere made a comparison between the pre-colonial and colonial African society where he gave an idyllic peaceful image on the former period, he said “Everybody was a worker...Not only was the capitalist, or the landed exploiter unknown...[but] capitalist exploitation was impossible. Loitering was an unthinkable disgrace” (Meredith, 2006: 145) colonialism has changed everything. Nyerere was not against the ambitious ideas which can lead to exploitation, there was a call to control the motivation and in this case Nyerere added, “There was now a need for Africans to ‘re-educate’ themselves, to regain their former attitude of mind. Their sense of community ‘In rejecting the capitalist attitude of mind which colonialism brought into Africa, we must reject also the capitalist methods which go with it’ (Meredith, 2006: 145).

Africa's new leaders made an effort to achieve their goals of social progress and economic development. They believed that they could attain progress with exercising control on economy, it can be said that this way of thinking was inherited from the coloniser and supported by a dominant and powerful institution of "Western development economists". As a result, African governments focused on industry instead of agriculture in order to not repeat what they used to do during the colonial era.

3.5. 1. Consequences of Applying the New System of Ruling:

The fact of applying this new system of ruling in Nigeria and many African countries led to the appearance of injustice and misery in post independent era, where this system makes horrible changes where men became murderers. Jobless people are destined to wretchedness with their relatives since they do not have sufficient money to pay their rent. These poor people pass away without medical care because of the deficiency of medical care since they are not able to bribe the medical staff. Crisis of development in Africa is very apparent, shortage of food, corruption.

Another image confirms the failure of post independent Africa. For instance, during 1980s many African countries faced economical decline which was called "the lost decade" Africans became poorer than they were at the time of independence, among the negative aspects which reigned this period:

Crippled by debt, mismanagement and a collapse in tax revenues, African governments could no longer afford to maintain proper public services. Roads, railways, water, power and telephone systems deteriorated; schools, universities and hospitals were starved of funds...A drastic erosion of civil service salaries wrecked what was left of the morale, honesty and efficiency of civil servants; the purchasing power.

(Meredith, 2006: 368)

3.5.2. The Failure of the Post-independent Nigeria:

Ambitious dreams are very obvious, African new leaders appeared full of energy and enthusiasm to deal with a new system of ruling aiming at developing their countries. But in reality these leaders have turned into Dictators who tried hard to remain in power as much as possible. Instead of creating an authentic national spirit many leaders aimed at growing their fortunes, even the total national revenues were at their disposals they had corporate worked with foreign companies they worked just for their benefits. Many African countries were ready for independence, but they were economically weak and insufficiently prepared to start and move toward success and development.

Moreover, life after gaining independence became worse than before. Where the system of justice was disorganized, corruption replaced justice; unlawful people were not condemned just because rich or had relations with politicians. In this case :*"Anyone with sufficient money and influence was able to make use of state institutions to harm opponents"*(Meredith, 2006: 580 -81).

In Postcolonial Nigeria people lived a miserable life, years after gaining its liberty. Soyinka described the sorrowful situation of his own country as "the open sore of a continent" (Meredith, 2006: 580). Though the presence of oil and other natural wealth, economy were ruined and neglected, as a consequence of these circumstances poverty spread in a noticeable way. Misery extends in all over the country, mainly in the rural regions, where *"millions of their countrymen who die every day from hunger and disease"* (N L E, 1960: 132) . The majority of these people moved to the city to better their life. Living in the urban places did not mean finding luxurious life because the appearance of slums in the city is an indication of the existence of wretchedness and poverty, where the majority of the inhabitants

lived on less than 30 cents a day; half of the population had no access to safe drinking water. Almost one- fifth of children died before their fifth birthday; nearly half of under-fives were stunted (underdevelop) because of poor malnutrition. Millions of people lived in slums

surrounded by rotting mounds of garbage, without access to basic amenities.

(Meredith, 2006: 580)

3.5.3. Misleading Post-Colonial Nigeria:

Africans did not succeed in leading their new nations and this led to the failure of post- independent Africa. Mismanagement of the new leaders is very obvious in this period, where these new chiefs did not know how to manage and control their countries; money was spent for invaluable projects just for the sake of prestige with no advantage to the country.

No benefit to the Nigerian people, mainly the poor people. Enterprises and projects were badly planned by these governments where the companies that were possessed by the country became the core of a network of corruption. In addition to that, Nigerian leaders did not give great importance to agriculture instead they fixed their intention on industry neglecting Africa's principle economic sector which is agriculture. They did not encourage farmers at all. For example, Nigeria was considered as

The world's largest exporter of groundnuts and palm produce at the time of independence in 1960, all but stopped exports of groundnuts, palm oil, cotton arubber in the 1970s and depended on food imports costing \$ 2 billion... Africa was the only region in the world during the 1960s and 1970s where food production percapita declined.

(Meredith, 2006: 281)

Since the farmers did not get any aid or support from the government they have decided to move from rural to urban areas to look for jobs in order to better their lives because the authorities gave a great importance to the city, this is shown when the minister asks Odili to move from his village "I think you are wasting your talent here. I want you to come to the capital and make up a strategic post in the civil service. We shouldn't leave everything to the highland tribes...our people must press for their fair share of the national cake." (MP, 1966: 12).

Young boys left their families to look for jobs in the city as a house-boys, as an example Peter a boy who worked for Odili, and “was naturally very excited about going home after nearly twelve months, during which he had become a wage earner” (MP, 1966: 27).

Economic problem is not the major and the only handicap that the Nigerians must eradicate but political improvement is necessary and very important, for that reason the country needed a good and adequate government. Economic and political malaise characterize the post- independent Nigeria and many African countries. In this regard, a good management was needed to guide this country in the right way. In this matter the president of the World Bank said:

three decades after independence too many African countries have failed to produce political and economic systems in which development can flourish...People need freedom to realize individual and collective potential Open political participation has been restricted and even condemned and those brave enough to speak their minds have too frequently taken grave political risks. I fear that many of Africa's political leaders have been more concerned about retaining power than about the long -term development interests of their people. The cost to millions of Africans...has been unforgivably high.

(qtd in Meredith, 2006: 376 -77)

3.5.4. Unqualified Persons Hold High Positions:

The dreams of the young people in post- independent Africa was to get a scholarship in Europe in order to obtain high positions in the city. Unfortunately, these posts are held with unqualified persons, as Andrew tells Odili “*Just think of such a cultureless man going abroad and calling himself Minister of Culture. Ridiculous. This is why the outside world laughs at us*” (MP, 1966: 23). Unqualified persons are allowed to hold important jobs and mismanagement is very clear in the way of running post-independent Nigeria. For instance, in 1995 many African countries “*revealed that half had twenty -five or fewer fully qualified accountants in the entire public sector*” (Meredith, 2006: 369), this fact has ruined these nations.

The number of the population has increased and the government was not able to provide them with what they needed from schools and health centers where shortages in medicines and equipments were obvious in hospitals, no textbooks in schools; unemployment spread in an astonishing way; life became impossible (Meredith, 2006). Leaders have really ruined the country for their own interest; they concentrated their intention just on power, of how to get it and what they can take from it.

The level of employment decreased and the government existed just to serve the leaders' interests and let the people sinking into poverty and misery. Where budget of the government was directed for other purposes that had no relation with what was set to. Chris Allen gives a full description of the characteristics of the institutions which exist in Nigeria and many African governments, he says:

The institutions were found to be hierarchical, authoritarian and highly bureaucratic, leading to failure to perform essential tasks, to waste and inefficiency. The personal, apart from being in many cases unqualified, tended to be idle, undisciplined, arrogant and above all corrupt, so that fraud as well as inefficiency abounded within the parastatal sector.

(qtd in Meredith, 2006: 278)

Moreover, after gaining independence the country lost administrators and officers, the natives could not replace them, they were not at the level because of the lack of knowledge and experience, so the country lost 'skilled manpower' all this caused the collapse of the government services and economy. Subsequently, the Nigerian administration was really ruined since bribery and dishonesty came from the top, all the services were infected by this epidemic.

3.5.5. Use of Raw Materials: The case of Oil:

Injustice is very obvious in post-independent Africa mainly in the distribution of wealth possessed by many African countries. In Nigeria for instance, the oil revenues went directly into the accounts of the ruling elite. Though its possession of oil and other raw materials, Nigeria is considered as a poor country in the world, for this reason:

The United Nations Development Programme concluded from a survey in 1990 that Nigeria had one of the worst records for human deprivation of any country in the developing world” A World Bank report in 1991 ranked Nigeria as the thirteenth poorest country in the world.

(Meredith, 2006: 383)

About the misuse of its wealth, the Nigerian writer Saro-Wiwa dealt with this problem in his novel *Prisoners of Jebs*, he said: “ *Of all the countries who had black gold , Nigeria was the only one that had succeeded in doing absolutely nothing with it*” (Saro-wiwa, 1988). The only beneficiaries are leaders and multinational companies. The African Prime Ministers and their servants made contracts with foreign corporations for their benefits and the oil revenues went directly into their accounts and the Nigerian people got just misery.

Nigeria is really rich with its possession of oil, for instance, in 1979 it “ *had become the world’s sixth largest oil producer, with revenues soaring to 24 billion a year*” (Meredith, 2006: 220). These riches did not bring stability to the country and its inhabitants, but instead it led just to scramble and power struggle and wealth went with them. The consequences were “Patronage politics and corruption reached new heights. The press spoke of ‘the politics of bickerings, mudslings...lies, deceit, vindictiveness, strife and intolerance that are again creeping back into the country’s political scene” (id). The distribution of the oil proceeds in Nigeria was illegal where the great amount of revenues were for the local leaders and international oil companies, from all these troubles and misery are due to

the government and the Anglo-Dutch company Shell, which operated most of the oil wells pipelines there, for Ogoniland’s poverty and degradation. In a news paper article for the Sunday Times in 1990, he demanded a reallocation of oil money in favour of local people. The article was entitled: ‘The Coming War in the Delta’.

(Meredith, 2006:577)

In order to put an end to the scandals which appeared, workers in the field of oil and other employees from different sectors had decided to be on strike, and this act had a negative effect on the oil revenues, to obstruct this protestation Abacha (1995)

tried bribes, threats, arrests, thuggery and eventually outright repression. The oil workers' unions were shut down, pro-democracy activists were detained Nadeco was banned; and independent newspapers-The Concord, The Guardian and Punch-were proscribed.

(id)

The strike is a kind of revolt against the corrupted regime which has exploited and dehumanized the workers without giving them their rights. As a reaction of this protest the responsible tried hard to repress these angry people.

3.6. Non Fictional Writing and the State of Bankrupting:

Not all Africans got advantages from the independence of their countries, but just the leaders and those who work around them. For example, in Nigeria Ministers “were rewarded not only with princely salaries but rent-free, air conditioned residences, replete with stewards, gardeners and drivers, generous car allowances, entertainment budgets, free telephone and free electricity” (Meredith, 2006: 171).

Another example, in Gabon for instance a deputy was paid better than a British Member of Parliament. In addition to that the civil servants who replaced “departing colonial officials insisted on the same high salaries and perks (profits advantage)- pensions, housing, allowances and cheap loans. Government budgets soon became burdened with the huge cost of salaries” (Meredith, 2006:170).

The promises given by the leaders are completely disappeared, independence serves just their interests, and this luxurious way of living in was called ‘platinum life’. Rich politicians, officials and businessmen:

drove about in expensive Mercedes-Benz cars. Though ministers in parliament and at public meetings still issued promises about social

equality and referred sympathetically to the need of the common man, the gap between the rich elite living in plush villas, elegant apartment buildings and town houses, and masses surviving in slums and bidonvilles on the fringes of towns became ever more noticeable.

(Meredith, 2006:171)

No Longer at Ease is a good example that portrays the miserable life of the Nigerians in Lagos. During the colonial period Nigerian people have regarded the government institutions as the ‘Whiteman's business a stranger system that can be plundered when necessary. About this matter, the Nigerian academic said:

There was thus nothing seriously wrong with stealing state funds, especially if they were used to benefit not only the individual but also members of his community. Those who had the opportunity to be in government were expected to use the power and resources at their disposal to advance private and communal interests.

(Meredith, 2006:174)

The same attitude remained after the departure of the coloniser where “The state was regarded as a foreign institution that could be used for personal and community gain without any sense of shame or need for accountability. Plunders of the government treasury were often excused on the grounds that they had only ‘taken their share’ ” (Meredith, 2006:175).

In his description of the cruelty of the Nigerian leader the American scholar Larry Diamond wrote: “Babangida was seen as the most massively corrupt ruler in Nigerian history” (quot. Meredith, 2006:382). The new African leaders give importance just to their ‘self-enrichment.’

3.6.1. Changes in the life of the leaders:

Through his writings, Achebe portrayed the characteristics of the local leaders over time. That idea is clearly shown in the description of the members of the Nze and Ozo elite society, untouched by the corrupt practices that brought Obi Okonkwo and

Chief Nanga so ignominiously low. It was about these dignified personages that Achebe comments in "The role of the writer in a new nation" that :

A man's position in society was usually determined by his wealth. All the four titles in my village were taken, not given,--and each had its own price. But in those days wealth meant the strength of your arm. No one became rich by swindling the community or stealing government money. In fact a man who was guilty of theft immediately lost all his titles. Today we have kept the materialism and thrown away the spirituality which kept it in check..

(Achebe, 1964: 159)

Before obtaining high positions in the government, the local leaders were very poor, this reality is revealed in **MP** where Achebe describes the past of the Minister Mr. Nwege who “ *was a poor, hungry elementary school teacher—that is before he built his own grammar school and became rich*” (MP, 1966: 13). Wealth of those who work in the government is very obvious in their ways of living, Odili describes this luxurious life by saying:

The first thing critics tell you about our ministers' official residences is that each has seven bedrooms and even seven bathroom, one of everyday of the week...I simply hypnotized by the luxury of the great suite as signed to me...I had to confess that if I were at that moment made a minister I would be most anxious to remain one forever.

(MP, 1966 : 36-37)

In addition to that, Odili was surprised with the party that was organized by the Minister Mr. Nwege, in this case he asked him “*You must have spent a fortune today*” (MP, 1966: 14). But the answer of Mr. Nwege revealed his dissipation when he says “*You call this spend?*” (MP, 1966: 14). Moreover, these politicians gave great importance to their way of dressings which are “*made from some expensive-looking, European woollen material*” (MP: 65). This reflects the richness of these people. Another sign of wealth is very clear when Odili noticed the luxurious life that Mr. Nanga and his family live in where “*his children, whom I discovered went to expensive private schools run by European ladies spoke impeccable English*” (MP, 1966: 32). These new leaders lived a luxurious life trying to imitate and behave Europeans, this is very clear when Oreke described Sam's way of living, by saying “*I found him in his morning coat lounging in a sofa with Sunday*

papers ...a half-smoked pipe on a side-table and from his hi-fi Mozart's Eine Kleine Nachtmusik ” (AS, 1988: 47).

After he has seen the extravagant life in which the politicians lived in, Odili remembered the miserable life of the ordinary people , mainly the family of his married half-sister, he describes her house where he stayed one year, that had

two rooms in the large iron roofed house with its earth walls and floor. My sister, her husband and two small children slept in one and the rest of us—three boys—shared the other with bags of rice, garri, beans and other foodstuff. And, of course, the rats

(MP, 1966: 41)

Odili here became aware of the contrast which existed between the social classes, this fact revealed the oppressive life the ordinary people live under the local government. Because people like Mr. Nanga came from poor families and hold now high positions cannot return to misery again they tried to stay as much as possible , as the Ibo proverb says “A man who has just come in from the rain and dried his body and put on dry clothes is more reluctant to go out again than another who has been indoors all the time” (MP, 1966 :37). In this case they tried to do illegal acts to stay in their positions.

Poverty led some people to behave as animals like Chief Nanga and his followers who have forgotten their origins and past and became materialists looking just for their interests. But working in the domain of politics is not an easy act, mainly when there is a corrupting system; feeling of regret is shown in the speech of Mr. Nanga when he says “I used to regret ever leaving the teaching field. Although I am a minister today I can swear to God that I am not as happy as when I was a teacher ...I used to regret it. Teaching is a very noble profession” (MP, 1966: 9). And that People have turned from teaching into politics to gain much money.

3.6.2. Arrogance of the local leaders in Post-colonial era:

AS is considered as a political novel, where Achebe revealed of all what happened in Nigeria and many African countries in post independent period by using imaginative characters and places, where most of the postcolonial states have been referred to as failed

or collapsed states. This inept and harrowing pattern is what Elewa's uncle addresses here in the novel:

We have seen too much trouble in Kangan since the white man left because those who make plans make for themselves only and their family... I say, there is too much fighting in Kangan, too much killing. But fighting will not begin unless there is first a thrusting of fingers into eyes.

(AS, 1988: 228)

Selfishness and arrogance characterize the behaviour of the new African leaders who do not accept any criticism or dissent, this kind of leaders wanted to apply strict rules on their nations, they had celestial right and unlimited and supreme authority. These leaders favored to apply immeasurable methods of 'patronage'. For instance, when the Tunisian president Bourguiba was asked about Tunisia's political system, he said "I am the system" (Meredith, 2006), no opposition no criticism, nothing is allowed. The leader is the only person who has an absolute power to control his people.

Colonialism has really created dictator leaders in Africa like what happened in Malawi, where Hastings Banda said: "*Everything is my business. Everything...The state of education, the state of our economy, the state of our agriculture, the state of our transport, everything is my business*" and he also added "*Anything I say is law. Literally law. It is a fact in this country*" (Meredith, 2006:165).

By this way, the African was imitating the White's man way of commanding and giving order. Even the manner of describing their people was derived from the colonial discourse by using the same words, words that were used by the European oppressor in describing the African. The following quotation is a good illustration of this treatment: "*You see, they are not in the least like ourselves. They don't need and can't use the luxuries that you and I must have. They have the animal capacity to endure the pain of, shall we say, domestication*". (AS, 1988: 37).

These local politicians are very arrogant in their dealing with their people, but they change this behavior while dealing with the Europeans, this is shown through Mr. Nanga's reaction towards the American couple who has called him with his 'forgotten Christian name', because according to Odili Mr. Nanga does not like who call him by this name, but as it comes to the Americans, he does not display any anger, he appears very happy. This reaction has shocked Odili, and he describes his astonishment by saying:

I couldn't understand. I was dead certain that if I or any of our people for that matter had called him Micah he would have gone rampaging mad. But I shouldn't have been so surprised. We have all accepted things from white skins that none of us would have brooked from our own people.

(MP, 1966 :44)

About the leaders and their power, Odili revealed his anger toward what Chief Nanga did when he said: "another man had wrenched my girl-friend from my hand and led her to bed under my very eyes, and I had done nothing about it—could do nothing. And why? Because the man was a minister bloated by the flatulence of ill-gotten wealth, living in a big mansion built with public money, riding in a Cadillac "(MP, 1966: 76).

Mr. Nanga is famous with arrogance and his feeling with superiority with the natives, but he was totally different with the White people. This way of treating the others is considered as racism of the black to the black which is considered as a very dangerous act that will make the oppressed people furious. Odili could not stay with Chief Nanga because of his bestial behaviour , and he stood against him in the elections as a kind of revolt. The relation of power and arrogance also appeared in the conversation between the leaders and their men, this kind of behavior is apparently shown in Achebe's **AS** where superiority and egotism come out in the manners of Sam the dictator who is famous with His Excellency with Oriko the commissioner of Information:

You are wasting everybody's time, Mr. Commissioner for information . I will not go to Abazon. Finish! Kabisa! Any other business? 'As Your Excellency wishes. But...'But me no buts, Mr. Oriko! The matter is closed, I said. How many times, for God's sake, am I expected to repeat

it? Why do you find it so difficult to swallow my ruling. On anything? am sorry, Your Excellency. But I have no difficulty swallowing and digesting your rulings.'

(AS, 1988: 1)

From the above conversation Sam appeared as a violent and an incompetent leader, he has used intellectuals like Orike, Beatrice and Chris to face his people, and here comes into sight 'cultural materialism'. In their description of their people, the members of the government tried to imitate the colonizer by repeating the words which were used during their presence, the following quotation is a good illustration: "*You see, they are not in the least like us. They don't need and can't use the luxuries that you and I must have. They have the animal capacity to endure the pain of, shall we say, domestication*" (AS, 1988: 37). Parliaments "were packed with supporters, chosen for their known obedience, government bureaucracies were staffed by party loyalists...The press existed merely as an outlet for government propaganda" (Meredith, 2006: 169). Everything and everyone were under their control.

This bad system of ruling spread everywhere 'big men' manipulated the system by providing their supporters with prestigious posts, treaties and favouritism in exchange for political sustain. Politicians took the opportunity to collect and accumulate wealth and were worried just with their own dealing, charges and profits, than with the intended job. Accordingly, "*the politics of patronage and patrimonial rule became common political patterns*" (Meredith, 2006: 169). Unfortunately, this kind of leading did not help the development of industry and agriculture. But it helped just for the destruction of the nation .

Struggle for power is very obvious in postcolonial Nigeria where its people attempted to do everything in order to acquire power. In this case Ojinmah makes clear that what happens in Nigeria is due to "*the lack of restraint in wielding power, added to an unbridled scramble for materialism, which in most cases result in the destruction of democratic principles.*" (Ojinmah 1991).

The reality that post-independent African leaders were not serious in leading their countries is very obvious AS and this is revealed when a foreign committee came to Mbassa to get more information about the drought which happened in Abazon, this coming has created uproars among the members of the government mainly.

His Excellency who becomes afraid and decides to play a comedy with his followers, by inviting these foreigners for a humble dinner far from the presidential palace where His Excellency appeared as a humble person (AS, 1988: 70-71). Hypocrisy is also very clear in the new leaders' behaviour, where they play a comedy in front of their people; this fact is shown in Chief Nanga's way of dealing with his people where he pretended to be a good leader who had many duties towards them. Chief Nanga said "*I know how busy a minister "Busy? Nonsense. don't you know that minister means servant? Busy or no busy he must see his master"* (MP, 1966 : 9).

His Excellency, the president of the state took the naivety of his people to not let them furious about the miserable life they lived in, and this by telling them that the president is "*on the telephone with the president of the United States of America or the Queen of England*" because according to the headmaster "*peasants are impressed by that kind of thing*" (AS, 1988: 16). The first aim and interest of the Nigerian leader is to falsify his people by lying on them that he will do this and that, according to such leader, leading does not need diploma, but some techniques and strategies that are relying on lies and this by delivering speeches that are full of unreal and false promise.

3.6.3. The Spread of Corruption in Post-independent Nigeria:

As a consequence of misleading the country in the post independent Nigeria is the appearance of corruption which spread in this society in a horrible way, even the West have noticed from distance all the changes which happened in the African societies, according to them Nigeria was classified as one of the most corrupt countries in the world (Meredith, 2006). Materialism and capitalism which were brought by colonialism have changed the African's way of living, the Africans are no longer like what they were before getting independence.

Many African countries turned out to be theatres of scandals which became very prominent in all over the world till now, for this matter Fanon observed “*ministers grow rich, their wives doll themselves up. The members of parliament feather nests and there is not a soul down to the simple policeman or the customs officer who does not join in the great procession of corruption*” (Meredith 2006:173). So bribery and corruption became ‘a way of life’ which was accepted in order to earn a living or to obtain any kind of service. The job of the major politicians was simply plundered the state capital, without taking any attention to the debts of the country and not leading their countries towards development and prosperity as they promised. All the negative and bad aspects characterized postcolonial Nigeria, where many observers gave a full description of all what happened in this country.

As a consequence, all these negative features led many people to resign and leave their countries, so African civil services suffered from corruption, absence of morals and values and incapable of doing basic tasks. In 1995 many African countries have demonstrated that “*half had twenty-five or fewer fully qualified accountants in the entire public sector*” (Meredith, 2006: 369).

The failure of economy led to the impoverishment of people from the middle class for this reason many illegal activities were used as a means of survival. Corruption characterized the post independent Africa, where the fashion of corruption has penetrated into the "civil service".

Achebe’s literary works depict the changes which happen in the Nigerian society where the customs and values of their ancestors are replaced by those of the Western values which are based on materialism, egoism, corruption, and covetousness are the major features of the new leaders.

3.6.4. The Main causes leading to Corruption:

Corruption is considered as a strange epidemic which spread in the African societies; its appearance was due to the emergence of the European coloniser. Instead of bringing civilization and enlighten the dark continent they brought just misery and bad ethics, like corruption which was used as a means to survive in this new way of living

which is totally different from that of the pre-colonial era where the local people lived a peaceful and honorable life. To explain some of the reasons behind the rise of corruption a senior civil servant summarized:

You bribe to get your child into school; you pay to secure your job and also continue to pay in some cases to retain it; you pay ten per cent of any contract obtained; you dash the tax officer to avoid paying taxes; you pay a hospital doctor or nurse to get proper attention; you pay the policeman to evade arrest. This catalogue of shame can continue without end.

(Meredith, 2006:175)

This new way of living demands and depends on money, but people from the middle and lower classes could not obtain what they needed because of the bad conditions of life, this fact has helped some of this people to turn to corruption in order to get what they want. It can be said that corruption and this miserable life is a direct consequence of misleading the country where post independent Nigeria became

an orgy of power being turned into profit. The advantages of political office were used at every opportunity by Nigeria's leaders to accumulate empire of wealth and patronage ...Power itself in effect came to rest on the ability to bribe. Parties, once in power, moved quickly to amass a fortune from public funds large that enough for them to be able to win the next election ; a network of banks, businesses and financial structures were set up to support this objective. Parties which did not command state resources simply stood no chance of winning elections.

(Meredith, 2006: 174)

3.6.5. Elections and Corruption:

Elections and corruption two contradictory words appeared in post independent Nigeria. The word election means the freedom to choose and express the self, whereas corruption refers to the use of illegal practices like bribery to reach goals. In **MP** Achebe has revealed the illegal and dishonest ways of using the elections, and this is clear when Max said:

We will leave mass bribing of the electors to P.O.P. and P.A.P. We will simply drop cats among their pigeons here and there, stand aside and watch. I am right now assembling all the documentary evidence I can find of corruption in high places. Brother, it will make you weep.

(MP, 1966: 81)

When it comes to election, people are sure that the coming of such event is regarded as a matter "of life and death fight" (MP, 1966: 101). Some specifications are given to describe the corrupted leaders in Achebe's works like when, Odili's friend Maxwell says "that corrupt, empty-headed, illiterate capitalist" (MP, 1966: 75). In addition to that, Odili has affirmed that "Chief Nanga has eaten ten percent commission" (MP, 1966: 117). To stay as much as possible in their positions, illegal elections were used only to substantiate the present president and his party. Whereas, opposition parties were not permitted to win any seat. By this way Dictators tried to falsify the elections in order to challenge the opposed parties and remain in power. Nigerian people lived under disorder, violence and repression under the local government.

Achebe dealt with this dilemma in his writings; this is clearly shown when the arrogant Chief Nanga tried to convince Odili that he would not going to win the elections: "*I am not afraid of you. Every goat and every fowl in this country knows that you will fail woefully. You will lose your deposit and disgrace yourself...I feel that after all my years of service to my people I deserve to be elected unopposed*" (MP, 1966 :119). Democracy is absent in this world, this is very clear when Mr. Nanga attempted to give money and a scholarship to Odili in order to withdraw from the elections :

That is the only reason I am giving you this money. Otherwise I should leave you alone to learn bitter lesson so that when you hear of election again you will run... Take your money and take your scholarship to go and learn more books; the country needs experts like you. And leave the dirty game of politics to us who know how to play it.

(MP, 1966: 119-120)

Odili made an effort to resist this corrupted system, but unfortunately his friend Maxwell who stood with him against Chief Nanga has accepted bribe to retreat, as Mr. Nanga tells Odili "*As for you my brother you can eat what has entered your hand...Your good friend*

Maxwell Kulano has more sense than you. He has already taken his money and agreed to step down for Chief Koko” (MP, 1966: 120). The most important job of those who wanted to stay in power is to bribe their competitors.

3.7. The Years of Disillusion:

Besides corruption and the misuse of power which became apparent in Nigeria, there existed another dangerous problem which created troubles in post independent Nigeria; that is the division of the country into different ethnic groups. According to the Nigerian General Ironsi, “regionalism” was the origin of Nigeria’s problems. To solve this problem he proposed the ‘unification’ of the regional civil services.

It was not easy for the African new leaders to control their people because of the damage caused by the colonial rules in the identities of the local people, what the coloniser left behind him was just ‘states’ and not ‘nations’. States that have within them extremely delicate ties between racial groups (Houphouet-Boigny), this fact has created problems in the Nigerian society. Nigeria was divided into three ethnic regions which are Hausa-Fulani, Igbo and Yoruba. Each one was controlled by a political party that wanted to form its own state; this action has led to the creation of dangerous problems which threatened the stability of the country. These troubles are of course a result of the colonial strategy “divide and rule.” In the political side these three ethnic regions were controlled by three major parties. Besides these parties there were minor parties that tried to find a place among the others. This act has created a crisis in the country violence and a wave of riots spread in many regions, in these times there was a call to make an end of this corrupt regime in Nigeria.

Post-independent Nigeria needed strong government in order to lead its nation to defeat ethnic partition, to encourage the notion of nationhood and to move people toward economic progress. These regional division has led to the appearance of three major parties, each party controls one region, since Nigeria was divided into three ethnic regions: NPC controlled by Hausa-Fulani, The East NCNC controlled by Igbo and the West’s Action Group, controlled by Yoruba. Each party controlled its own regional government. Besides these major parties, there were minor parties, in which they tried

harder to find a place among the others. To set their own states. So tribalism became the ideology of politics. All this have created crisis in the parliament.

By the end of 1980s Africa was famous with its 'Big Men' where dictators did not give the permission to opposition "*rigging elections, emasculating the courts, cowing the press, stifling the universities, demanding abject servility and making themselves exceedingly rich...*"(Meredith, 2006:378). Depravation is obvious in the Nigerian society, where seriousness and honesty do not have place and hope to exist.

3. 7. 1. The 'Betrayed' Hopes:

After the departure of the European coloniser, Africans really failed to form a good political system to rule their nations; this has inhibited the development of many African governments. The leaders were interested on keeping and preserving power rather than improving and developing their nations.

In his article "*The Crisis of Development: Education and Identity*" Alexander A. Kwapong dealt with the betrayed hopes of post independence Africa, according to him "*The hopes and promise of a bright new dawn have now given way to a sober, if not gloomy, awareness of the darkening clouds of disenchantments, frustration and even self-doubt that political independence has brought with it*" (Kwapong, 1992: 34). The dream of the local people to build their nations is shown in Max's poem where he describes his motherland by saying:

*I will return home to her—many centuries have I wandered—And I will
make my offering at the feet of my lovely Mother:I will rebuild her
house, the holy places they raped and plundered,And I will make it fine
with black wood, bronzes and terra-cotta.*

(MP, 1966: 82)

Odili read this poem many times with deplore, because all these promises have disappeared due to the present leaders who turned into profiteers who worked just for

their interests, for this Odili said with regret: "Poor black mother! Waiting so long for her infant son to come of age and comfort and repay her for the years of shame and neglect.

And the son she has pinned so much hope on turning out to be a Chief Nanga" (MP, 1966: 82). The most dangerous act is that persons who aimed to be in the government relied on corruption to keep themselves as much as possible on power. Loyalty did not exist in leading the nation, but People run for personal enrichment. After getting rid of the European coloniser and gaining independence Africans did not find what they were looking for; that is living a peaceful life, because as it is known Africans lived many years a miserable life under the Western rules. The worst thing which shocked and depressed the Africans is to be oppressed and exploited.

What became famous after independence is that African leaders preoccupied with staying in power, about this Fanon said: " *The men at the head of affairs spent two-third of their time in watching the approaches and trying to anticipate the dangers which threaten them, and the remaining one-third of their time in working for their country*" (qtd in Meredith, 2006:175).

Post-independent Nigeria is characterized by the failure of its leaders and the troubles which appeared are due to misleading, where its leaders were not at the level to manage their country. For this matter, Houphouet of Cote d'Ivoire, said "*Democracy is a system of government for virtuous people*" and "*In young countries such as our own, we need a chief who is all-powerful for a specified period of time*" (qtd in Meredith, 2006:165). As it is noticed Achebe was clearly interested by the themes of responsibility and power that characterize political governance of his nation and even to other African countries.

3.7.2. Failure of Leadership in Nigeria:

The Trouble with Nigeria portrays the failure of leadership in Nigeria, various aspects are revealed like; tribalism, patriotism, the cult of mediocrity, indiscipline and corruption. According to Achebe, the reason that leads to Nigerian misfortunate leadership is the absence of intellectual severity in the Nigerian governance.

For this matter Achebe calls out to the Nigerian elite to take the position new intellectual leadership of the nation or they will all die, in this case Achebe asserts :

What I am saying is that Nigeria is not beyond change. I am saying that Nigeria can change today if she discovers leaders who have the will, the ability and the vision [...] But it is the duty of the enlightened citizens to lead the way in their discovery and to create an atmosphere conducive to their emergence. If this conscious effort is not made, good leaders, like good money will be driven out by bad.

(Achebe, 1983: 1-2)

Achebe had his own view on how a leader should look like, for this matter he asserts that

Leaders are, in the language of psychologists, role models. People look up to them and copy their actions, behaviour and mannerisms. Therefore if a leader lacks discipline, the effect is apt to spread automatically down to his followers. The less discerning among these (i.e. the vast majority) will accept his action quite simply as "the done thing" while the more critical may worry about it for a while and then settle the matter by telling themselves that the normal rules of social behaviour need not apply to those in power.

(Achebe, 1983: 31)

Achebe is seen as "a shrewd and careful observer of Nigerian society, and he was fully aware of the contradictions building up in the political arena during the first years of independence." (Hughes, 1991: 633) It can be said that there is a development of Achebe's political anxiety and his self- assigned his function as a teacher to his nation,

Achebe's fifth novel appeared in 1987, and the nearly twenty years that separate it from its immediate predecessors are reflected in the concerns and mood of the novel. Set in the fictional state of Kangan (which gives it not just a Nigerian but a West African frame of reference), the novel deals with the nature of power and the complicity of the intellectual elite in a government which they know to be corrupt, but which they continue to take part in as much by inertia as conviction until it is too late to extract themselves without violence. The elite, by sharing power and by becoming compromised are unable to do anything to address society's shortcomings. His most recent novel is written in

response to the abuse of power and the squandering of the promise of independence by the post-uhuru generation of government leaders, but it is more than just an expose of a corrupt society because it raises issues of language and social responsibility that go beyond the limitations of his earlier writing.

(Hughes, 1991: 632)

The Hope of Achebe and many natives was betrayed by Africa's own people- that is leaders and their followers who were working to collect wealth at the expense of their own people, where manifestations of poverty has become clear in the so-called Post-independent Africa.

3. 8. Conclusion:

The present chapter focuses on the fact of resisting the British colonization and how the Nigerians dealt with independence. Where the concept of leadership became a source of troubles in post-colonial era. The theme of leadership is portrayed overtime, from colonialism to independence, where each period has its specificity. However, post-colonial period is considered as the worst one, where selfishness characterizes the local leaders, who came into power by using filthy ways just to serve their interests and needs.

According to the Igbo tradition effort and respect should go together in order to gain success. As it was shown, the problem with Okonkwo is that he relies just on himself, the elders consider respect to their ancestors and gods as fundamental. In this case it is this lack of respect and disdain that lead to Okonkwo's failure. But giving another chance to Okonkwo to build up his life again and to restart his life is an image of fighting in order to gain an independent country. Though the presence of all these turmoil, Achebe appears optimistic when he aims at giving hope to gain independence. In **TFA** Achebe was preoccupied with foolishness and rashness of the youth that would throw the seeds of the future lucklessly in the soil. Achebe used the Yam as a symbol of life in the Igbo society.

Through his literary works, Achebe tried hard to convey a message to his people and even the other African nations about the necessity to change the system of leading by avoiding the shown mistakes. After the mischief of Chief Nanga and the chief Koko, Achebe wished that the future leaders and politicians would have changed their visions and learned from the mistakes of the previous generation.

Chapter Four

Injustice in the Mirror of Literature

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Chapter Four

Injustice in the Mirror of Literature

4.1. Introduction:

The real threat in independent Nigeria is caused by the new local leaders who assert that they are going to guide their country out of the ignorance and darkness of African savagery, they consider the tradition of their ancestors as old-fashioned ideas that are useless in post-colonial world. As it is known the British coloniser's aim was not to construct and build Nigeria and drive it to modernization, but in fact, the real and the first goal was exploitation no more. For the native nationalists' dream was to create a new modern nation. Hence, that dream is collapsed by the existence of native people who sustain on 'the bureaucratic' and 'political power'. In this case this danger is more hazardous than that of the white man. Instead of building a new powerful Africa, the new leaders have destroyed it; they have ruined the humble dream of its people that was to live an honorable and respectful life. Unfortunately, the leaders gave a great importance to their own interests.

4.2. Revolting against the Local Leaders:

As a result of this oppressive situation African people reacted in different manners. The first type of reaction is represented by those who accepted that way in leading the country. Whereas, the second type is embodied by those who did not accept and rebel against that miserable conditions of life. The former group represents the poor people who surrendered to their fate. For instance, Achebe's characters [poor people] in *AS* have submitted to their destiny, though their suffering and the wretched life they lived in, the natives appeared careless. The only thing that they knew doing was just laughing this was shown when one has been shocked to this behaviour, to express his astonishment he said: *"It wasn't the Authority that worried me really; it never does. It wasn't those*

officious footlings, either...It was the thousands who laughed so blantly at their ownhumiliation and murder” (AS, 1988: 37). Some people were not aware and conscious of the awful situation they lived where there was a total absence of justice, this act astonished some intellectuals, for this matter Odili described the ignorant people who were happy for the coming of the minister and his followers,

Here were silly, ignorant villagers dancing themselves lame and waiting to blow off their gunpowder in honour of those who had started the country off down the slopes of inflation. I wished for a miracle, for a voice of thunder, to hush this ridiculous festival and tell the poor contemptible people one or two truths. But of course it would be quite useless. They were not only ignorant but cynical. Tell them that this man had used his position to enrich himself and they would ask you-as my father did.

(MP, 1966: 2)

The latter group is about those who stood against the mismanagement of the nation. Intellectuals were the first who reacted against that oppressive situation. As a consequence of the corrupted system and misleading that appeared in post independent Nigeria which brought just; poverty, injustice and unemployment students were at the front of the opposition and other class of people like businessmen, qualified persons asked for" political reform” .

The majority of the African people did not feel at ease with this way of living which did not please any person. As a result they decided to revolt in different ways against their oppressive leaders and a military coup was a remarkable rebel which was held in many African countries. For example, General Joseph Desire Mobutu explained the reason behind the military coup which was held in his country that was to avoid the Congo from falling into turmoil and bribery (Meredith, 2006).

Nigeria and other African countries had experienced civil wars, where disorder, political rivalries and dissent spread everywhere these military coups tried to suppress these troubles and brought stability. There was really a need to restore political stability.

Intellectuals like Achebe predicted what will happen in his country, that was, a coup, when he wrote his book **MP**, this novel was published at the same time as the coup. That was about troubles in the political field that ends with a coup to take power from an African corrupted leader. In 1966 a group of army officers wiped out the political leaders of Nigeria and many chiefs and premiers were killed and executed. The aim of this military coup was to make an end of the old order which was corrupted. For this reason, the Major Chukwuma Nzeogwu said:

Our enemies are the political profiteers, the swindlers, the men in the high and low places that seek bribes and demand 10 per cent; those that seek to keep the country divided permanently so that they can remain in office as ministers and VIPs of waste; the tribalists, the nepotists; those that made the country look big-for- nothing before the international circles, those that have corrupted our society and put the Nigerian political calendar back by their words and needs.

(qtd in Meredith, 2006:194)

The objective of the coup d'état was to bring justice and peace which were lost during the colonial and post-independence Nigeria, citizens from the middle and lower classes suffered from the system of exploitation of the coloniser and mainly from the local leaders too. The military coup's target was to not repeat the same mistakes done in the past. Nigeria and other African countries had experienced civil wars, where disorder, political troubles spread everywhere these military coups tried hard to suppress the oppressive regime and brought stability. There was really a need to restore political stability.

Injustice and bad conditions of life which came out in post-independence Nigeria drove to the appearance of conflicts in the country, and Nigeria-Biafra War civil war (July 1967- January 1970) is a good example, about this civil war many literary works were produced and this led some literary critics to “regard that historical event are important in both the periodization and the aesthetic development of Nigerian literature” and it is also called “*Nigerian civil war literature*” (Killam and Rowe, 2000:178).

AS is also a good example which portrays the troubles which characterizes the Nigerian post-colonial society. The educated people had the idea of struggling against the oppression of the elite, but their fear from the government has stopped them to revolt, this is considered by Ngugui as “*the greatest shortcoming of the intelligentsia*” (Gwendolyn and O'Meara, 1985: 81). So they have translated their anger and revolt by using fictional works that revealed minute details of what is happening in their societies. These intellectual elites had a great role in waking up their nations. Great revolutions were raised by them not by common men, and “*Karl Marx was not a common man*” said Odili when he tried to explain the idea of revolution (MP, 1966: 8).

The educated people could observe all what was happening around them, and understood the leaders' behaviour. But common people did not and this was shown when these people listened to the speeches delivered by political activists like Max and Odili who had unveiled the dirty game of the politicians who governed them. The reaction of the common people was just laughing and “*No one among them swore vengeance; no one shook with rage or showed any sign of fight*” (MP, 1966: 125) though they lived a miserable and an awful life. As a reaction to Odili's speech, an ex-policeman said: “*We know they are eating, but we are eating too. They are bringing us water and they promise to bring us electricity. We did not have those things before; that is why I say we are eating too*” (MP, 1966: 125). This kind of response shows the ignorance and innocence of the ordinary people, so leaders took advantage from this situation to collect money from the wealth of the country.

But one of the audience displayed a different reaction when he said that all the political parties' aim was to divide the riches of the nation between them. This reality has been supported by a marvelous and an interesting example of

a hunter killed some big-game at night. He searched for it in vain and at last he decided to go home and await daylight. At the first light of morning he return to the forest full of expectation. And what do you think he found? He saw two vultures fighting over what still remained of the carcass. In great anger he loaded his gun and shot the two dirty uneatable birds.

(MP, 1966: 126)

Another example of resisting the corrupting system is shown when Odili did not accept bribe, he refused Chief Nanga's offer. For this matter Odili says:

NO in capital letters! You think everyone can be bought with a few dirty pounds. You are making a sad mistake. I will fight you along the road and in the bush, even if you buy the entire C.P.C. I can see you are trying to cover your fear...I am sorry, Mr. Man, you can take your filthy money away and clear out of here...Bush man!

(MP, 1966: 120)

Mr. Nanga's way of answering was considered as a revolt against the system. As a result of these dirty activities Odili decided to fight Mr. Nanga by standing as a candidate in election without using any filthy money. According to Achebe, the only rescue from this awful situation caused by these kind of politicians, is the intervention of military rule. It is clearly shown in the end of the novel (MP). In **The Troubles with Africa**, Achebe makes his famous call to the intellectuals:

But arduous as the task is, Nigeria's educated elite must understand that they have no choice but to address themselves to it (the leadership issue) or receive history's merciless indictment. All those enlightened and thoughtful Nigerians who wring their hands in daily anguish on account of our wretched performance as a nation must bestir themselves to the patriotic action of proselytizing for decent and civilized political values. We have stood too long on the sideline and too many of us have adopted the cynical attitude that since you cannot beat them you must join them. Our inaction or cynical actions are a serious betrayal of our education, of our historic mission and of succeeding generations who will have no future unless we save it now for them. To be educated is, after all, to develop the questioning habit, to be skeptical of easy promises and to use past experience creatively.

(Achebe, 1983: 53)

4.3. Literature against the Regime:

Nigerians lived an oppressive and miserable life under years of civil government until the intervention of military coup. About the interference of militant in February 1984 in Nigeria, the Major-General Buhari said: “*We have dutifully intervened to save the nation from imminent collapse*” (Nugent, 2004: 204). After getting rid of the oppressive regime by the military coup, people found the opportunity to express themselves:

and everyone began to shake their heads at the excess of the regime, at its graft, oppression and corrupt government: newspapers, the radio, the hitherto silent intellectuals and civil servants—everybody said what a terrible lot; and it became public opinion the next morning.

(MP, 1966: 149)

Just bad characteristics were given to the previous corrupted government. The new regime has also decided to abolish the political parties⁽¹⁾ which existed in the country until the stabilization of the situation and they had proclaimed the imminent trial of the public servants who had tried just to enrich themselves by cheating the state.

4.3.1. The Military Government: Facts and Policy:

Instead of bringing peace and stability to the country, military rulers became exploiters of the wealth of the nation. For instance in Nigeria in the late 1980s, military officers attained “*a majority of shares in four-fifths of the 100 state-owned firms that were privatized*” (Meredith, 2006:374-57). In addition to that, honesty and transparency were absent under this government.

(1) Greater Nigerian People's Party (GNPP)- National Party of Nigeria (NPN)- Nigerian People's Party (NPA)- Nigerian Advance Party (NAP)- People's Redemption Party (PRP)- Unity Party of Nigeria(UPN).

For example, Nigeria was under military regime for many years until the coming of Abubaker who asked for a new election to return to civilian rule, but bribery and fraud characterized the elections.

Achebe's *AS* reveals the consequences of the coup d'état which occurred in Nigeria, and this novel figures the different visions of the Nigerian people in the post-colonial era where the country was led by a misguided leadership like Sam a military officer who became a tyrant leader in his country after a military coup, this novel portrays the Nigerian society under the military rule where:

power game, political assassination, feminist agitation and other integers of unwholesome state of affairs. However, conspectus, the political turmoil in the novel basically stems from class struggle and power play, which are arguably fuelled by cultural materialist imperatives.

(Nwagbara, 2010: 1)

In his article "Chinua Achebe and Military Dictatorship in Nigeria: A Study of Anthills of the Savannah" Chidi Maduka represents the way of how Achebe treated the theme of military dictatorship in his novel:

[...] Achebe deftly opens the novel with an apt dramatization of the power game which is a major concern of the work Sam is a power seeker who ruthlessly silences opposition in order to show that he constitutes a formidable power base capable of resisting the assault of political opponents.

(Udumukwu 2007: 68)

About the military coup and the fall of the civil regime, Okong said "a historical fall from grass to grass" (*AS*, 1988: 1) where Militants took the place of "civilian politician." Instead of establishing a fair government, His Excellency or Sam tried to imitate and do all what the whites have done. He became a soldier just when his European headmaster John Williams told him that the Army becomes a prestigious profession.

In this fact, choosing that career was not to defend and protect his country, but just to get a high position, it was a matter of prestige no more. He hold a high position in the government “*without any preparation for political leadership...he had pretty few ideas what to do*” (AS, 1988: 11).

The conversation between people from the military sector depicts the disdain and mockery at the intelligent people, they considered them as dreamers, according to them “*These people believe in rain makers and so let’s go ahead and exploit their ignorance for cheap popularity*” (AS, 1988: 4). They used these intellectuals for their interests, as it was known Militants did not master the language to convince the people, so they used intellectual civilians to face the rebellions in a good manner. For instance, when His Excellency was not accepted by his people, this act worried him; he tried to prevent the happening of something bad by appointing Okong as a commissioner of Home affairs, because he was a man of words who can calm down the anger of the people and to “*humour them*”, that is to convince them by using specific words and style. The freedom of the press to express the self was allowed according to the government, but Odili did not agree and this is revealed when he says “*it is nothing short of the freedom to crucify innocent men and assassinate their character*” (MP, 1966: 68), everything was controlled by the government, liberty of expression was very limited.

4.3.2. Tyranny of the Military Rule:

In AS Achebe lost hope from the military government, he appears pessimistic and distrustful about the way of ruling the nation, where the interests of these leaders were just to gain power rather than finding solutions to the problems of the country. In addition to this, the military government did not give importance to intellectuals to whom Achebe gave great expectations. His last hopes of salvation were the following heroes

His hero: Ikem Osodi the fearless editor who is killed by agents of the military. His hope for the future: the intellectuals made up of the likes of Chris Oriko, the student leader, Emmanuel, and intelligent and educated women like Beatrice Okoh who takes charge of things on the

death of Ikem Osodi. The era and mystique of the military, as far as Achebe is concerned, is gone forever.

(Nnolim, 2011:9)

Nigerian people struggled to get independence from the British coloniser, but these people did not find what they looked for in post-independent era where local leaders were as worst as the coloniser. Achebe gave a full description of the tyranny of the military government which has destructed the village and stolen all what they owned, they have dispossessed them from their land and all what they owned. The villagers were massacred and tortured by the authority, and this latter has “*wiped them out and drank the brown water in their wells and took their land and renamed it Abazon*”(AS:30). Dehumanization of the African people by the army is very obvious in the bad treatment of the soldiers to the natives in the market, this is very clear when:

*The driver climbed out, pressed down the lock button and slammed the door. A cry went up all round. The young trader found his voice then and asked, timidly: “Oga, you want kill me?”
“If I kill you I kill dog,” said the soldier with a vehemence.*

(AS, 1988: 45- 44)

Even the military rule did not bring peace to the country. One said about the life in Nigeria after the military government" *‘When we were in the military regime, we didn’t get anything from the government but we had peace. Now we are in a democracy, we don’t get anything from the government and we do not get peace’*“(Meredith, 2006:582). There was no balance in ruling and applying law in the country. Nigerian people have not found stability and a peaceful life; they have started looking for it from independence till now.

4.4. Failure of post-colonial leaders :

Stability was really absent in many African countries where the first preoccupation of the African politicians was struggling on power, they could do anything to get it, for this matter people were intoxicated with what was happening in the political field where politics was the main interest of those who wanted to gain high positions. Neither civilian nor the military rules succeeded in leading the country, each regime has

its shortcomings, years have passed and African people did not find peace. Each time there was the interference of the army in order to control the troubles caused by the illegal elections, as what happened in 1983 where the elections were performed with fraud. After that came the army in order to take control, about the absence of democracy, the former army chief of staff stated that democracy : “ *died with the elections, the army only buried it*” (qtd in Meredith, 2006: 221). The first African leaders were hopeful about what independence will bring and

a general sense of optimism was also reflected in the writings of an emergent community of Africanist scholars. However, this optimism had mostly evaporated by the 1970s, at a time when the dependency paradigm captured the academic imagination, and was transformed into a pervasive sense of pessimism during the 1980s and 1990s...And the entire independence project had been fatally misconceived because it was premised on an alien model of the nation state.

(Nugent, 2004: 8)

Instead of bringing peace by forming governments based on justice and transparency in these new independent nations, the local leaders used their positions in accumulating money and neglecting the interests of their people, where more than 'two-third' of these people lived in poverty. About the causes that led to the failure of the post-independent leaders Mahmood Mamdani explains:

while the state was deracialised at independence, it was never effectively detribalized. The result was that a culture of oppression, which alienated mass of the population from the structure of power, was perpetuated. This kind of analysis does, of course, beg the question of why African political leaders should have colluded in the reprojection of these structures. One answer lies in the contention that external dependency and domestic authoritarianism have been mutually reinforcing, and have together served the interests of elites whose organic links to the mass of population were always somewhat tenuous.

(Nugent, 2004: 8-9)

Achebe's works condemned the new system of ruling which relied on exploitation. Among the shortcomings of Africa's post-independent society were the absence of communal spirit and the appearance of arrogant leaders. In his novels, Achebe used the physical appearance of some of the competitors as a metaphor for the role they played in gobbling up all the wealth in the land. They are depicted as extremely obese and disproportionate to the point of deformity. They are morally degenerated (Nugent, 2004). The exploitation of their own people to maximize their profits is very clear in the novel; Achebe revealed a series of criticism where the poor people are not protected by the laws. However, these rules are utilized just to The forces of law and order are used to maintain and maintain the benefits of the wealthy and not to manage and control justice.

4.5. Relationships of Ambiguity:

After gaining their freedom, the New African leaders started to give their opinions on their relations with the ex-coloniser; some were with the idea of reconciliation and forgetting the past and keeping on relation with them. The others have decided to cut their ties with them, and others. The first view was encouraged by some of African statesmen and about this new kind of relation with the ex-coloniser, African leaders decided to learn from their experience by declaring that:

The wrongs of the past must now stand forgiven and forgotten. If ever we look to the past, let us do so for the lesson the past has taught us, namely that oppression and racism are inequalities that must never find scope in our political and social system. It could never be a correct justification that because the whites oppressed us yesterday when they had power, the blacks must oppress them today because they have power. An evil remains an evil whether practiced by white against black or black against white.

(Meredith, 2006: 328)

Another attitude that consolidates that view is shown in the declaration made by Mugabe of Zimbabwe when he stated: *"If yesterday I fought you as an enemy, today you have become a friend and ally with the same national interest, loyalty, rights and duties as myself. If yesterday you hated me, you cannot avoid the love that binds you to me and me*

to you” He added he would “*draw a line through the past*” in order to achieve reconciliation (qtd in Meredith, 2006: 328). The call for a new vision and new spirit was also supported by Sir Abubakar Tafawa Balewa of Nigeria who spoke warmly of the British contribution when he declared about their previous coloniser “*first as masters, then as leaders, finally as partners, but always as friends*” (Meredith, 2006: 92). And Kenyatta said:

We do not forget the assistance and guidance we have received through the years from people of British stock: administrators, businessmen, farmers, missionaries and many others. Our law, our system of government and many other aspects of our daily lives are founded on British principles and justice.

(Meredith, 2006: 92)

Despite the fact that many African countries gained their independence, foreign economic and political structures are still existed and this because the local leaders did not want to break away from the former colonial system of administration. The new African:

leadership did not implement changes in the interest of the majority of the people in their countries. Instead they merely adopted the former colonial systems of rule without modifying them to suit African conditions. To make matters worse, these leaders inherited the capitalist economy which the authors see as based on the exploitation of the masses.

(Gwendolyn and O'Meara, 1985:133)

After the African independence, the ex-colonisers did not cut their relations with their previous colonies; Western governments appeared generous and were ready to help the new African nations by offering significant aid in the form of loans and grants. They tried to strengthen their relationship with the ex-colonies because they knew that Africa is so valuable and precious to be lost. Britain's aim in post-colonial era is to keep her relation with the ex-colonial territories and to develop what is known by ‘multiracial’ societies. Because they know very well the wealth possessed by these African nations.

Though gaining independence Africans remained dependent on foreign markets, nearly all what has a relation to economy was controlled by alien companies "*almost all modern manufacturing, banking, import-export trade, shipping, mining, plantations and timber enterprises. They remained heavily dependent on foreign markets, supplies of capital and technology*" (Meredith, 2006: 153). There are some sayings about the existence of a relationship between the African nationalism and the former colonialism "*the African nationalism was the by-product of British initiatives of course veered dangerously closer to neo-colonialist thesis*" (Nugent, 2004:24).

Whereas the native Africans who were against all what had a relation with the West; wanted to avoid the evils of capitalism which was inherited by the European coloniser and they preferred to adopt Socialism, since it is described where there will be no jobless and there will be no extremely rich, everyone can eat and live a decent life. They insisted on the idea "that African government must cut its contacts with "international capitalism". Some local people did not accept any help from the ex-coloniser because they knew that getting:

Independence means self-reliance. Independence cannot be real if a nation depends upon gifts and loans from another for its development. How can we depend upon foreign governments and companies for the major part of our development without giving to those governments and countries a great part of our freedom to act as we please? The truth is we cannot.

(Meredith, 2006, 251)

4.6. False Decolonization of Africa :

Nigeria and many African countries got their freedom from the British rule but the colonial traces and landmarks are still present in the post-independent era. The fact of struggling to gain independence does not mean the elimination of colonization. In this case, Africans did not gain their entire and real independence, and the "*flag independence amounted to the perpetuation of a dependent relationship in a slightly different guise- in*

other words, neo-colonialism" (Nugent, 2004: 24). Since they are still depending on the West, for this matter Fanon had to say:

Africa had achieved only a 'false decolonisation', leaving real power in the hands of foreigners and their 'agents' among the ruling elites. What was needed was a violent overthrow of the entire system. Drawing on his experience of the Algerian war, he maintained that violence had 'positive and creative qualities.

(qtd in Meredith, 2006: 147)

After gaining their sovereignties Nigeria and other African countries became weak to rule and control their nations. Accordingly, overseas support was considered necessary in order to pack the vacuum and in various situations it became an alternate for government, this is a sign of the existence of neo-colonialism that is foreign institutions interfere in the African affairs, for this reason Africans became reliant on the foreign help and support in the field of public finance, the absence of advancement is evident in Africa. The loans of Africans from the West also gave the opportunity to hinder in their way of leading.

Neo-colonialism has created a class conflict among the African people since capitalism which was inherited from the coloniser brought new social structure and norms in African communities that lead to the creation of the political, social and economic problems in this era. According to the new local exploiters the economic difference between the rich and the poor is just a normal and natural order of things and the ownership of any possessions; it is a mission which could be performed by those who show ability to do so.

As it was mentioned, Europeans did not cut their links with their ex-colonies in post-colonial era. But in fact, they continued their exploitation through the local leaders. The ex-coloniser delegated the local elite to replace them, or with the other word to take their activities in the country. This act has deceived the Africans who fought for their land to believe that they have gained independence, in this case they do not feel a great difference between the existence or absence of the European coloniser, since the neo-colonial state has essentially constructed "*a state of injustice for the common man. The state controls every institution in the land ...The repressive conditions bred fear in the*

community. Many people stopped questioning things because it was unsafe to do so” (Gwendolyn and O'Meara, 1985: 81).

African intellectuals noticed the danger of the elite's exploitation. For this reason many post-independent writings appeared to warn their people. For example, through his writings Ngugi states his revolt in opposition to *the new African elite and middle class. These works are a conscious attempt to call his fellow Kenyans to rise against what he sees as a system of exploitation that has replaced colonialism in Kenya” (Gwendolyn and O'Meara, 1985: 41).*

In post-independence society Africans are still victims of exploitation from the new elite who used all the institutions to serve their interests (Gwendolyn and O'Meara, 1985). By this way they took the place of the former colonial masters to exploit their own people. As it is shown, Neo-colonialism is no less dangerous than the previous colonialism, because in this case [neo-colonialism] Africans are struggling against both the local and the foreign enemies.

4.6.1. Portrayals of the unthinkable: Foreigner and the Local Affairs :

Real Nigerian nationalists were not encouraged to carry on their mission in new independent Nigeria. But instead, the British coloniser has formed men who hold colonial values and worked hand to hand with the white man. After independence these type of natives struggled to guide the country. As a consequence, the western norms dominate the local culture of the so called new independent country. This is why Achebe portrays them as the wily, dishonest criminals in his works instead of the European who is usually hidden.

In many ways the British truly aided the tribes of Nigeria in advancing technologically and industrially into the modern era. Yet this was accomplished with disregard for a spirit native to the people and the land. Achebe's fiction attempts to reinforce the idea that the spirit was stunted, but not completely driven from existence.

(Easto, 1996: 18)

Achebe's **AS** and **MP** dramatized the nature of neo-colonial exploitation, where Westerners did anything to protect their affairs in the African territories, for instance they have interfered in the local elections where "*the British Amalgamated has paid four hundred pounds to P.O.P. to fight this election ...and that the Americans have been even generous*" (MP, 1966: 128), foreigners involved in the local affairs in order to protect their interests and not for the benefit of the local people.

After the end of the classical Western colonialism the USA appeared as a powerful force that can control the world without conquering. The White man always attempts to show his superiority, this is obvious in the speech of the American John who spoke about the mighty and greatness of the United States of America when he said "don't forget that we are the only powerful country in the entire history of the world, the only one, which had the power to conquer others and didn't do it" (MP, 1966: 44), in this new era the USA has replaced the European power in controlling the world by using modern strategies, and no one was able to face or rebel against this new system.

The local leaders are very close to foreigners, faithfulness to the West is very clear when Odili heard the conversation between Mr. Nanga and his ministerial colleague, Mr. Nanga said that "*distrusted our young university people and that he would rather work with European*" (MP, 1966: 66). This fact has shocked Odili, because Mr. Nanga was very kind with him, but when it came to his job he became another person. Projects were shared with foreign companies, the presence of John, the American ambassador "*at the opening of a new cement factory built with American capital*" (MP, 1966: 48) is a good example of Westerners in post independent Africa.

Neo-colonial society is characterized by the spread of injustice that is carried on by those persons who have the authority and ability to take advantage of the local poor labor for the well being of the 'international capitalism' and even for their own profit. The beneficiaries from this exploitation are 'international capitalism' and the elite's enrichments.

4.6. 2. Political Domination: an everlasting plague :

Africa is still dominated politically by the West through its control of economy; about this false independence "*colonialism left a legacy which endured beyond*

independence day, and many would contend that its echoes still resonate at the start of twenty-first century” (Nugent, 2004: 7), by this way this continent is not considered as independent since it was economically controlled by foreigners. Capitalism is used to maintain and keep the African countries under the Western control. The system of government in post-independent Nigerian society supported the prejudice of the colonial age.

Corruption and depravation of the civil service are a good example of the bureaucracy which appears in post-colonial Africa. Every new establishment to render a service to the government, that serves the alien investment, nothing is doing for the benefit of the African people, but just for the sake of leaders and Westerners. African countries really suffered from the exploitation of both Foreign nations and the local leaders. Bureaucracy is the major cause of neo-colonial exploitation of the masses, capitalism rendered the elite mindless and heartless (Gwendolyn and O'Meara:1985). This situation is more dangerous than that of the colonial period, because being oppressed by people from your country is very cruel. This state does not please the exploited and subjugated people, according to Ngugi this repressive situation can be adjusted throughout an attempt of the subjugated groups in the society (Gwendolyn and O'Meara:1985). From all these reasons it is logical to predict that the revolt against neo-colonialism is going to be more violent than the one opposed against colonialism (Gwendolyn and O'Meara:1985). By this way Africans do not feel that they have obtained their liberation yet, since they are still dominated by their corrupted leaders and the foreign governments, so their struggle for release continued and becomes more and more difficult:

His commitment is further evidenced in his continued concern with the future of his people after independence: through his continued expression of disenchantment with the aftermath of independence (our "mis-government of ourselves") resulting in bribery and corruption, election rigging, poor leadership, and inequities in our body politic. It will be seen that Achebe, in the end, is a writer of the political novel whose end is utopian, because the goal towards which all his novels tend is that golden era when the intellectual elite will wrest politics from the illiterate politicians and the military and create an egalitarian society free from poor leadership, bribery and corruption; for that time when politics will be played here, as in Europe and the West, according to the rules of the game; and for that time when African countries will be free from all neo-colonialist thralldom cushioned, of course, by economic abundance and

the absence of want. If this view of Achebe's work is sustained, a reappraisal of what has come to be known as his philosophic pessimism will be in order, once we have established that far from being a nihilist, he holds out hopes for the future.

(Nnolim 2011 :4)

4.7. Cultural Domination:

Africans are not just dominated in the economical and political fields, but they are also culturally controlled and the use of the foreign language by the native Africans in postcolonial era is an indication of a cultural domination by Western coloniser and:

The continued use of such languages after African countries have gained their independence as a reflection of the influence the former colonial power still have on the independent African states...The replacement of foreign languages by local ones is a step toward the cultural liberation of African nations.

(Gwendolyn and O'Meara:1985130)

Even the Western education which was imposed was not for the sake of the Africans, but instead, it was for the European's interest. Accordingly, the aim of this kind of education was "to promote the history of France or Britain, that same education also demoted the native history. There were always the Englands, Frances...as distant repositories of the word" (Eagleton, Jameson and Said, 1988:75). For this matter Achebe wished through his literary works to awaken his people and make them aware of this situation, and:

Man of the People marks Achebe's break with political intelligentsia and the African bourgeoisie and his disillusionment with their ability to achieve cultural independence. Achebe comes to the realization that this group merely writes to transplant or continue colonial government under the guise of African management.

(Ngara, 1985: 37)

4.7.1. The 'Linguistic Imperialism' in Education:

The white man appears in Achebe's fiction as arrogant and ignorant of all what is happening around him from African customs. The thing that is obvious is the white colonist's religion and tradition that spread and replaced the local one. As it is noticed, **TFA** and **AG** deal with the origin of the cultural colonialism, whereas, **MP**, **NLE** and **AS** emphasis on the perpetuation of the imperial mores even after the departure of the white coloniser. In the later novels Achebe's concentration is on the intellectuals and the spread of cultural corruption of his people. **NLE** is a continuation of **TFA**. As Emmanuel Ngara states:

Achebe probably depicted the past of his ancestors more realistically in Things Fall Apart and Arrow of God, for in asserting the positive aspects of the African past, he did not conceal the dark side of the culture of the fathers of old.

(Ngara, 1987: 32)

What is common known, is that Achebe had no purpose of depicting any Utopian image of his people. In **MP** and **NLE** characters show disrespect to the culture and traditions of their ancestors, and this lack of respect is revealed in their daily life. They prefer to embrace and follow the colonial system in which the intelligentsia considers as bringing new 'culture' and modern life to Africa. In this light, Ngara, states:

Man of the People marks Achebe's break with political intelligentsia and the African bourgeoisie and his disillusionment with their ability to achieve cultural independence. Achebe comes to the realization that this group merely writes to transplant or continue colonial government under the guise of African management.

(Ngara, 1987: 37)

According to Ngara, Achebe stands against the elite in his novels from linguistics and political perspective:

By writing in a language which the broad masses can neither speak nor understand, the African writer alienates himself from the people and he appears to align himself at best with his own class, the African

intellectual elite, and at worst with his colonial masters. ...The use of a colonial language by African writers could therefore mean a promotion in independent Africa of western bourgeois values and world views, which in essence means the perpetuation of cultural imperialism and neocolonialism, as Ngugi has argued.

(Ngara, 1987: 41-43)

Unfortunately, in the case of Nigeria, the new generation has totally neglected and lost all what has a relation with tradition and culture and replaced them by the imperial norms that became their ideals instead of their original values. The colonial school system had a great impact on this change and this new generation has come to accept that the British societal ethics are the only way to maintain 'civilization' and all what relates to the past leads to savagery and ignorance. The Western educated natives who fought to gain independence are now helping in keeping the colonial norms and values. For this matter Ngara declares:

These same mission-educated intellectuals, who were at one time so effectively colonized that they worshipped at the altar of colonial languages and culture and despised their own languages and way of life, were also destined to be the champions of intellectual decolonization at the time of Africa's reawakening from the deep sleep of colonial domination.

(Ngara, 1987: 1-32)

In his literary works Achebe aims at revealing the problems caused by the colonial educated intelligentsia of his country. He blames this intelligentsia for many negative acts like corruption and the denial of their morals and tradition. Though these intellectuals have played a great role in gaining independence but they did not follow this path but instead they became agents of corruptions.

The colonial educational system which was imposed on the Africans had created troubles in the colonised identity, that was the aim of this kind of education. In this case "*the decolonization of the mind and cultural agitation against foreign domination as the only solution*" to feel free (Gwendolyn and Patrick, 1985: 61).

In addition to that, educating abroad has created a gap between the individual and his community; it led to the creation of disorder in his personality where the educated people utilize their education as a footstep to superiority. European education rendered African students to dream to be leaders "I think Lord Lugard College trained her boys to be lonely leaders in separate remote places" (AS, 1988: 60). Besides to that, the employment of African administrators tended to support persons who had admittance to 'colonial education'. This kind of education made the majority of the young generation of Africans to plan to have a job in the civil servant and

Clerical work was recognized as the proper field of employment. The clerk had achieved an exalted position in the new urban social structure. He was literally and figuratively closest to the European's; he was able to approximate European manner's of living, speech, dress and behavior, he was most highly paid in the medium of exchange; and he was the most educated. In short the clerk had become a superman: the keeper of the keys, the symbol of power, the object of emulation.

(Coleman, 1971:29)

The characters of AS depict this situation of these kinds of persons like: Ikei, Chris and Beatrice. The European education became very important in the Nigerian society where people felt very proud to talk about the English universities and colleges, from which they have obtained their degrees. Okong is a professor at the university who got Ph. D from the United States of America, he was very famous with his intelligence and his way of speaking and dealing with words "his ability to turn a phrase in a way to delight our ordinary readers was remarkable" (AS, 1988: 10).

These people were used by the leaders as a surface of the government and this is very clear when Chief Nanga has used these intellectuals as ministers since they were considered as a good speakers. These educated people were considered as "*the cream of our society and the hope of the black race*" (AS, 1988: 2).

The educated native replaced the European's description of the 'other', it is very clear when the Honourable Commissioner of Education was described as: "*He is by far the*

most frightened of the lot. As soon as he had suffered peril in the air he had begun to disappear into his hole, as some animals and insects do, backwards" (AS, 1988: 3).

About the intellectuals who were introduced to Western education and the danger of inheriting the coloniser's system of ruling, Chief Nanga explained to Odili that "Never again must we entrust our destiny and the destiny of Africa to the hybrid class of Western-educated and snobbish intellectuals who will not hesitate to sell their mothers for a mess of pottage" (MP, 1966: 6). In this case there is a doubt in the faithfulness to the country since these intellectuals got a lot from the Western education.

Arrogance is very obvious in the behaviour of these educated people, they are very proud to be educated abroad and this is shown when Mr. Nanga said with pride "*My private secretary has B.A. from Oxford*" (MP, 1966: 12). On the subject of mastering English language Odili said about Mrs. Akilo "*The way she spoke she must have spent her childhood in England*" (MP, 1966: 49). Mrs. Nanga described the effect of the English education on her children, she said: "*they would become English people. Don't you see they hardly speak our language? Ask them something in it they reply in English. The little one, Micah, called my mother 'a dirty, bush woman'*" (MP, 1966: 39).

These children are imitating blindly the Coloniser's behaviour. Because to be accepted and integrated in Western society, Africans tried to imitate and follow blindly the stranger's way of living mainly the intellectual elite, even in the way of ruling their people. This kind of education rendered the local people closer to the Western culture and this fact helped them to abandon their original culture and creating hybrid identities, where these persons found themselves lost. This is considered as a negative consequence of many of the colonial strategies which were applied by the coloniser during their presence in Africa and its results still exist in the post independent Africa.

4.7.2. Mastering A World Language:

English became the language of the educated Africans who master it perfectly, in this case Mad Medico praised Ikem's way of writing when he said: "*I want to say really is that he is an even finer poet, in my opinion one of the finest in the entire English language*" (AS, 1988: 57), he was described as a good poet who wrote better than the English itself. About the fact of mastering and using English language in many countries in the world Dick observed "*that the best English these days is written either by Africans or Indians*" (AS, 1988: 57). The natives are very proud of the English language and education.

Ambivalence is very obvious in the African identity, where the local intellectuals are entrapped into being at the same level as the Europeans since they got their educations in England and other European countries, but at the same time they could not deny their native culture which made them different from the others. This fact has created troubles in their identities that was the aim of the colonial strategy. In this case, Partha Chatterjee argued about this reality of the intellectuals that :

in Africa and Asia responded to the tension in two ways simultaneously. On the one hand, they insisted that they were indeed the same as Europeans, and ought therefore to be accorded the same political liberties. On the other hand, they ha recourse to a rich field of cultural symbolism which underlined their essentialDifference from the Europeans and which could be used as a rallying point. In this way, the discourse of colonialism was turned back on the colonial power and placed it in the service of liberation which was much cultural as political in character.

(qtd in Nugent, 2004: 11)

The alien language and educational system which were imposed on the native have created Ambivalent people who are not able to take any decision about the mistreatment in their societies. African culture has been exploited for the sake of the material gain of the elite since the existence of the European coloniser.

4.7. 3. African Writers in a Post-Independent period:

African nationalists who struggled to obtain freedom have concentrated on the political side of independence and neglected the economic, social and the most important and sensible sides which are history and culture of Africa. African leaders must take into consideration that the development of their countries are highly related to “cultural and language policies”, because the ex-coloniser tried hard to efface the African identity and distort the African image to weaken them. Though their conversions into Christianity and their exposure to Western culture, Africans were not accepted, they were always seen as inhuman. The invented idea that Africans did not possess a history was still repeated until post-independent Africa, as stated by Reginald Copeland:

The main body of the Africans, the Negro peoples who remained in their tropical homeland between the Sahara and the Limpopo, had had no history. They had stayed, for untold centuries, sunk in Barbarism. Such, it might almost seem, had been nature's decree. So they remained stagnant, neither going forward nor going back. Nowhere in the world say perhaps in some swamps of South America, or in some derelict Pacific islands, was human life no stagnant. The heart of Africa was scarcely beating.

(qtd in Kwapong, 1992: 37)

In his Article “The Crisis of Development: African Education and Identity” Alexander A. Kwapong mentioned the idea of rejecting the black people, according to him though many African countries gained their independence and its people are trying to cope with the development but “*these jaundiced views are still not entirely dead; they survive subliminally and one encounters them, albeit in subtle forms in several parts of the world*” (Kwapong,1992:37). For this reason, African scholars are still writing in order to defend the African past because they have concluded that to live their present peacefully and plan for their future Africans must defend and show to the world that they possess history like any other nations where they can get their memories, because “*African history is a fundamental human right of all Africans*” (Kwapong,1992: 39).

Africans are still dealing with their past and this by defending their history that was and still distorted by the West, according to the African intellectuals the past represents their identity and it is an affirmation of their present. African intellectuals mainly Achebe plays an important role in this field when he gives a great importance to the history and culture of Africa and his country Nigeria by using Igbo proverbs, songs and some local names in all his literary works that is an indication of preserving the language and some of the local cultural values.

After writing about the European coloniser and his oppressive way of ruling and controlling African people, Achebe and other intellectuals attacked the new regime by demonstrating how the hopes and ambitions of African people have been deceived by the new elite (Gwendolyn and O'Meara, 1985). The writer has revealed the ruined dreams of the African people which are shattered by the corrupt practices of the leaders. In neo-colonial Africa the conditions of life became worse, poverty has increased, the local people worked in bad conditions, and the same system of ruling that of the ex-coloniser was applied by the local leaders. Africans lived in a dehumanizing condition of life though they gained their liberty from the European coloniser.

Unfortunately, independence was seized by the leaders who imitated blindly the arrogance and the dictatorship of the ex-coloniser without making any effort to change the awful situation that was inherited from the colonial period. They have used their positions just to improve their level though the existence of many troubles in Africa and in the Nigerian society in particular, Achebe still has hope for changes in the future. In this light, Easton states :

While Achebe is critical of the corruption of politics and life, the distortion of education, and the abandonment of culture in the new Nigerian society, we must be careful not to limit our inspection simply to these themes. In reading Achebe, the reader must realize that the author societal critique is also tied to hope.

(Easton, 1966:18)

4.8. A more Humane Neo-Colonial Africa:

In *No Longer at Ease* Achebe started to describe the distance which exists between urban and rural settings where the capital is described as a center of economic exploitation and moral degradation which were inherited from the colonial masters. Everything have changed by the coming of the Western colonizer, where traditions and local values of union and helping each others are replaced with selfishness and greediness and people ran just for personal enrichment (Meredith, 2006). The rural community is characterized by its rich values which are totally different from those of the city. And this is shown when the members of the village decided to collect money to send Obi to England in order to carry on his studies, the spirit of communion and solidarity are still existed in the rural society. The wish to return to the past and remembering the Igbo traditions is very clear in Achebe's **AS**, though the novel deals with post-independent Nigerian society and the problem of neo-colonialism.

The writer has mentioned some proverbs and local traditions, all what is related to the Igbo culture. Exposing to the European culture and imitating it does not prevent Achebe to mention some of the traditions of the Igbo people. The way of describing the Nigerian society has changed. In **TFA** for instance, Achebe tried hard to reveal the traditions and culture of the local people, but when it came to **AS** things have changed, where new concepts appeared like 'bureaucrat', the description of the city became more important than the village, people became more materialistic than before, no friendship, no strong family ties appear.

AS was written also to reveal the consequences of the military coup which happened in Nigeria where Achebe depicted the different visions of the Nigerians in the postcolonial era where the country was led by misguided leadership. This did not prevent Achebe to take his readers to see the precedent era, when Beatrice remembered her childhood, the writer has used Igbo words like "Uwa-tuwa" Though the changes which were brought by the coloniser and their impact on the local people, some traditional names are given in his works, like the name of the meals "Ube" (AS, 1988: 86), and some local rituals like "*eating Kolanut with alligatory pepper*" (AS: 78).

Mentioning something that has a relation with the religion of their fathers like “*I do sometimes feel like Chielo the priestess and prophetess of the Hills and the Caves*” (AS, 1988: 105). Through this novel the person can remember the Igbo society before the whites invasion. Chapter eight for instance is devoted to describe the Igbo customs and religions as when there were mentioned in **TFA**, like dancing celebrating and giving sacrifices to their gods. When Africans have converted into Christianity they give Christian names but they do not forget to give the second one in Igbo language like Beatrice who has a second name “Nwanybuife.”

Customs and traditions are changed in this era for example **TFA** referred to pre-colonial era. For instance, when a man wanted to marry a woman there were some rituals to practice For example, to ask the future wife whether she has slept with another man, like what was described in **TFA**, where woman’s honour was very important but in **AS**, Beatrice who represented the educated and modern woman had many experiences with men though she was bachelor, but this situation did not please her and she was looking for “*a man who cares enough to be curious about where his girl sleeps*” (AS, 1988: 103). Remembering the past is a kind of comparison between life before and after the departure of colonialism. Nostalgia for the past is evident in Achebe's literary works, mainly his latest works that were written to depict the post-colonial era.

After getting independence all the people of Abassa became Christians, this is shown in their conversations where the name of the prophet “Christ” is mentioned many times, this is different from the other novels in which the events happened before and during colonization. Though the conversion of Africans into the coloniser’s religion, Orthodoxy which represented the European’s religion was criticized by one of Achebe’s characters when he said: “*Orthodoxy whether the right or of the left is the graveyard of creativity*” (AS, 1988: 91). And he also mentioned Graham Green a Roman Catholic partisan of Rome who wrote “*compulsively about bad, doubtful and doubting priests*” (AS: 91-92), this critique showed that Western religion was not a perfect one. According to Achebe, 'nothing is perfect'. Neither the local religion and customs, nor that of the Aliens' ones. Ambivalent is very obvious in describing both civilizations, the wise person is the one who can choose the positive aspect from each one to live in peace.

4.9. The Freed intelligentsia:

The Western educated intelligentsia of Nigeria played a great role in achieving independence, but unfortunately they behave like the ex-coloniser in post-colonial era where many imperial principles are still used by this class of people. For this Ngora states:

These same mission-educated intellectuals, who were at one time so effectively colonized that they worshipped at the alter of colonial languages and culture and despised their own languages and way of life, were also destined to be the champions of intellectual decolonization at the time of Africa's reawakening from the deep sleep of colonial domination.

(Ngora, 1985: 31-32)

In his fiction mainly in *MP* and *NLE* Achebe does not deny the important role of intelligentsia in his country in obtaining the political independence, and that they should attain a full cultural independence in the future. Unfortunately, political intelligentsia are viewed as the means of corruption, they are totally different from the cultural intelligentsia who are considered as the rescuers of their nation:

He seems to blame this intelligentsia for the political corruption of the Nigerian government and the rejection of ancestral traditions and values. Perhaps a line must be drawn in examining Achebe's works—a line between the literary and cultural intelligentsia and the political intelligentsia. The former assumes a positive image as the saviors of Nigerian society, while the latter can be seen as the agents of corruption.

(Easto 1996: 8)

As it was shown, Achebe has clearly focused

his criticism primarily upon the African elite and the perpetuation of a colonial mind-set in Nigeria and Africa in general. Achebe wishes to "overthrow" this idea of the inferiority of all things native to Africa and bring back a sense of pride in the history, culture and traditions of the land.

(Easto 1996: 14)

Through his post-colonial works Achebe seems not to be against the system of education and the language which were inherited from the British coloniser, but in fact he sees them as good means that must be used in a right way in order to build a cultured and educated nation. For this matter, "*the basis of these tools needs to be converted from their imperialistic roots to an African focus.*" (Easto 1996: 14)

4.10. Conclusion

This part of the thesis aims at giving a full description of the misuse of leadership in post-colonial Nigeria, where the local leaders represent a serious threat to their nation more than the colonisers. Achebe's works show the consequences which happened in postcolonial Nigeria and the social and political changes which occurred in this era, where corruption spread in different institutions, like religious, social, and cultural. Western influence is very obvious in the local leader's behaviours. It can be said that colonialism had a negative effect on the Africans, where the new elite has inherited colonial aspects and values which helped to produce dictators who replaced the former coloniser. The Nigerians people did not feel free and happy in this period. As a result, military regime came into power in order to bring peace. Unfortunately, the military rule was as corrupted and bad as the previous one.

According to Achebe the mess in Nigeria is considered as a collapse of leadership. It can be said that Nigerians did not benefit from independence as it should be and this because of the existence of rivalries in the political field. Through the mentioned works, Achebe tried hard to teach his people mainly politicians and leaders of how it should be the responsibility towards their nations and people.

It can be said that Achebe appears much pessimistic and accepts the destiny of his nation from all what happened of changes like corruption that becomes a contagious disease and more than this, that African people have abandoned their morals and traditions. Though Achebe's works are full of critique but we feel that there is a notion of hope (Easto, 1966). Even if Nigeria and other African nations obtained their independence the Western world does not recognize the existence of African culture in pre-colonial era and even in post-colonial one, by affirming that they are not able to build a culture (East, 2006:. 2).

Chapter Five

Students 'Perceptions of Achebe's Works

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Chapter Five

Students 'Perceptions of Achebe's Works

5. 1. Introduction

Our present reflection might seem too theoretical without a consideration for the Algerian learners who do not synthetically understand the debates of the previous chapters. We have thought it necessary to translate into practical terms the theorization of the first part. One cannot discard what our students feel and react to unless some research is undertaken to face the core problem in the LMD system: the students' perceptions of their role as learners but also of the literature author they have to study. This chapter is thus dedicated to analysis and interpretation of the data that were collected from the questionnaires submitted to the fourth and third year students of English at Mascara and Oran universities.

As it is generally admitted that the Algerian students in English department have been introduced to many specialties like American and British civilizations and literatures during their studies in different levels. They study African literature written in English only in the third and fourth years in the classical system. That is just in their last two years that our students are introduced to African Literature, though Algeria is part of Africa.

The aim of this questionnaire is to shed light on the reactions of students while reading or dealing with African literature and the fact that they are introduced to African Literature just in the last two years and not from the beginning of their B A or from secondary school. From the onset students seem to be astonished by the existence of this type of literature and the way Africa and its people were depicted negatively by the West by saying that they are uncivilized and primitives.

This questionnaire helped us also to see how the Algerian students could identify the differences and similarities between the Algerian culture and history and the Nigerians' through the study and analysis of Achebe's works. Among the differences are the following: Algeria was colonised by the French power which used direct rule. Whereas, Nigeria was invaded by the British forces by applying indirect rule. And each way of colonization had specific effects on the colonised.

French language was imposed on the Algerians. While English was inflicted on Nigerians. In the field of religion, nearly all the natives of Nigeria have been converted into Christianity not like the Algerians where there were no changes in the domain of religion, that was due to the existence of some negative aspects in the Nigerian original religion. Few things are going to be said when it comes to speak about the similarities. Both of them were colonised by European coloniser because of their possession of natural wealth. Another point that can be added is the use of proverbs, folktales and songs in the conversation of the Nigerians and Algerians.

5.2 The Relevance of Postcolonial Reading in LMD Curricula:

As it was mentioned before, Postcolonialism is a term that refers to the demonstration of culture, race and the human identity generally after independence. Where many writers represented their experiences while and after colonization. Postcolonial reading helps students to understanding the world from different sides political, cultural and historical. It can be said that Postcolonial literature is concerned with the effects of colonialism on the colonised's identity in the colonial and post-colonial periods. In addition to revealing the impact of colonization on the behaviour of the colonised, Postcolonial literature came in order to correct the misrepresentation of the colonised image in Western literature. This type of literature is seen as a most leading form of literature, and it is very important to introduce our students in this LMD system to this type of literature in order to understand how the world is functioning since history is a good teacher. Achebe's works are seen as relevant in teaching our students, because they reveal the history of Africans in general and Nigerians in specific.

5.3. Methods of Data Collection:

5.3.1. The Questionnaire:

The questionnaire is used in this part of the thesis as a tool of investigation to collect data from a number of respondents, which entails a written or special response to a sequence of questions. Generally speaking, questionnaires are used to assess the quality of instruction. In this case, Rahman states:

the process of gathering information about the impact of learning and of teaching practice on students learning, analysing and interpreting this information and responding to an acting on the results, is available for several reasons.

(Rahman, 2006:272)

The methodological approach of this thesis is based on quantitative approach that is considered as a useful and precise method. Quantitative research is regarded as 'subjectivist' not like the quantitative methods that are seen as 'positivist' and 'realist' kind (Muijs, 2004). This approach is used to examine and investigate the educational field of research which is concerned with statistics in order to evaluate processes, actions and decisions and recognize connections between variables. The present methodology of research has preoccupied throughout its implementation. The primary aim of data collection was to: 1- choose students of English departments of two Algerian universities of (Mascara and Oran).

2- Give questionnaires to students of third and fourth years to see their reactions towards dealing with African literature in general and Nigerian literature in particular.

3- Discuss the obtained results.

4- study the way the Algerian student is introduced to this type of literature and evaluate these methods according to their needs.

This work unveils also some problems surrounding the process of teaching African literature in the English department at the universities of Mascara and Oran by establishing its nature and to provide some remedial proposals in order to attain a more efficient teaching at this establishment, for this matter, hypothesis is considered as "*a guess at a solution to the problem*" (Mason and Bramble, 1978:65).

5.3.2. Interpretation of the Students' Questionnaire:

On the basis of the views and responses collected from the questionnaire submitted to 89 students (third and fourth year students of Mascara and Oran universities) we will try to analyze and interpret the obtained information. The best way to interpret the collected data of this research is the use of a descriptive statistics.

Q 1: Did you have an idea about African Literature before dealing with it in class?

	Number	Percentage
No	61 (12 T ⁽¹⁾ -49 F)	61.79 %
Yes	35 (23 T-12 F)	38.20 %

Table 5-1 Students knowledge of African Literature

The aim of this question was to reveal whether the Algerian students have an idea about African literature before dealing with it in the third and fourth year. It is stated that (61.79%) of the students reported that they had no idea about African literature before dealing with it in class. By contrast, just 38.20 % reported that they had an idea about this kind of literature.

(1) stands for third year and F for fourth year)

Q 2: Can you list the titles of some of African literary works that you have read?

The purpose of this question was to see the background of the Algerian students in African literature. An overwhelming majority of the students reported that they have already read some literary works written by African writers.

Titles of the Novels	Number of Students	Percentage
<i>-Things Fall Apart</i> (Achebe)	67(34 F-33T)	75.28%
<i>-No Longer at Ease</i> (Achebe)	4 (F)	4.49%
<i>-Arrow of God</i> (Chinua Achebe)	4 (3F-1T)	4.49%
<i>-Man of the People</i> (Achebe)	4 (F)	4.49%
<i>-The Dark Child</i> (Camara Laye)	2 (F)	2.24%
<i>-Beautiful Feathers</i> (Ekwensy)	2 (F)	2.24%
<i>-The Joy of the Mothers</i> (Emichata)	1(F)	1.12%
<i>-The Bride Price</i> (Emichata)	1(F)	1.12%
<i>-Walk into the Night</i> (Ngugui)	2 (F)	2.24%
<i>-Weep in the Child</i> (Ngugui)	13 (T)	14.60%
<i>-Dead's Man Path</i> (Achebe)	1(F)	1.12%
<i>-The Vanished Road</i> (Achebe)	2 (F)	2.24%
<i>-Season of Migration to the North</i> (Tayeb Saleh)	2(F)	2.24%
<i>-Nedjma</i> (Kateb Yacine)	2 (F)	2.24%
<i>-Antique Ring</i> (Achebe)	2 (F)	2.24%
<i>-La Terre et le Sang</i> (Mouloud Feraoun)	1 (F)	1.12%
<i>Heart of Darkness</i> (James Joyce)	1 (T)	1.12%
<i>-Cahier de Retour au Paye Natal</i> (Aimé Césaire)	3 (F)	3.37%

<i>-Nervous Conditions</i> (Tsitsi Danga)	1 (F)	1.12%
	1(F)	1.12%

Table 5-2 Students reading of African novels

According to the obtained results, the majority of students (67% of the students) have read Achebe's famous novel **TFA** and just a few African novels have been read by students.

Q 3: What was your reaction when you started studying African literature in class?

	Number	Percentage
Normal as the other literatures	27 (17 F- 10T)	32.92 %
Different from other literatures	58 (33F-25 T)	67.07 %

Table 5-3 Students reaction to African literature

The aim of this question is to show the first reaction of the Algerian students while dealing with African literature. 67.07 % of the students found it different from the other literatures and just 32.92 % considered it normal as the other literatures.

Q 4: Did you have an idea about the Nigerian Literature before Studying it in class?

	Number	Percentage
Yes	15 (3 T-12 F)	15.66 %
No	71 (42 F-29 T)	84.33 %

Table 5-4 Students background on the Nigerian Literature

The aim of this question is to know the cultural background of the Algerian students in this domain of study. The results obtained from this question revealed that 84.33 % of the

students pointed out that they did not have an idea about this literature. Furthermore, a minority 15.66 % had a general view on African literature.

Q 5: Have you studied/read the Nigerian writer Chinua Achebe?

	Number	Percentage
Yes	81(40F-33T)	92.04 %
No	07(5 F-2 F)	07.95%

Table 5-5 Students dealing with Chinua Achebe in class

This question aims at presenting whether or not the Algerian students have been introduced to Chinua Achebe's works in class, since there exist many African writers who write in English. As it is shown in the above table, the majority of the students (92.04 %) have dealt with Achebe's works and just 07.95 % have dealt with other African writers.

Q 6: Have you read any of Achebe's novel before you studied it in class?

	Number	Percentage
Yes	08 (7F-1T)	09.19 %
No	79 (48F-33T)	90.80%

Table 5-6 Pre-class Reading of Achebe's Novels

The purpose of this question was to know if the students had read any of Achebe's works before dealing with them in class. This fact can help us know the cultural/literary background of the Algerian students in this field. It is found that just 09.19 % read Achebe's works before dealing with it in class. However, a great majority 90.80 % claimed that they had not read any of Achebe's works.

Q 7- Give me the Titles of Achebe's Works Studied in Class

Titles of the Novels	Number of students	Percentage
-Things Fall Apart	67 (47 F- 26T)	75.28%
-No Longer at Ease	10 (F)	11.23%
-A Man of the People	16 (4T-12 F)	17.97%
-Arrow of God	12 (4T-8 F)	13.48%
-Dead Man's Path	1 (1F)	1.12%
-Civil War (Peace)	1 (F)	1.12%
-Black Cat	1(F)	1.12%
-The Antique Ring	1(F)	1.12%

Table 5-7 Achebe's novels dealt in class

The purpose of this question was to know what were the most widely read novels in the Algerian classes. The result revealed that Achebe's literary works are the most studied in the Algerian class, and TFA is widely read in the module of African Literature 67 % of the students have read this novel.

Q 8: How can you describe Nigeria and her people through reading Achebe's works?

The aim of this question was to see the ability of the Algerian students to understand and analyze Achebe's works. Many answers have been displayed by the students:

- Some students mentioned that like any country in the world, Nigeria has a rich and complex past, history and traditions. Where Nigeria suffered from colonialism and its people lived a miserable life under British colonialism, for this matter the natives needed to fight against racism to gain their freedom and dignity.

- Other students were preoccupied with describing the culture and traditions of the Nigerian people where they found them different from the Algerian culture. They added that Nigeria is a civilized and organized country where her people respect their religion and customs. And that society possesses a great cultural and linguistic heritage which is very rich with its oral traditions like proverbs, folktales, and proverbs, and where its conservative people try hard to keep their African identity. In addition to this, Nigerians appeared very civilized before the coming of the British colonization. Unfortunately, this well organized society was collapsed with the Western values, such as; corruption, bribery and social injustice.

- The minority of the students describe the Nigerian people as savage and uncivilized and the European came in order to civilize them, in other word, to enlighten them.

Q 9: What can you say about pre-colonial Nigerian society?

The aim of this question is to consider the ability of the students to explore the pre-colonial Nigerian society through reading Achebe's literary works. Different opinions were displayed by the students:

- The first opinion:** The majority of the students confirm that pre-colonial Nigerian society is a well organized society where its people are very united and close to each others. Their conversations are full of folktales and proverbs, it is a great and perfect society even with the existence of strange beliefs. In addition to that, the students add that at that time the Nigerian society was a traditional and conservative one living in freedom; society that is based on rules and composed of organized tribes. More civilized than after the conquest of the strangers. The Nigerian people lived a simple and peaceful life until the coming of the British who destroyed everything.

- The second opinion:** the Nigerian people are seen as primitive uncivilized, naïve, illiterate and savage people. The absence of modernity is very obvious, there is no sign of advanced civilization and even the idea of improvement is rejected. Darkness prevails in the local peoples' everyday life where Poverty and ignorance

spread everywhere. Moreover, many struggles between the tribes appear all the time. The Nigerian society is considered as a patriarchal one, where man is superior. As a result of all these bad aspects, The British coloniser decided to colonize them in order to change these horrific characteristics which are found in this primitive African society.

- **The third Opinion:** An ambivalent opinion was displayed by just two students, who confirm that the pre-colonial Nigerian society is an organized society which has advantages and disadvantages like any society in the world.

Q 10: How can you picture the Nigerian society in post Independent era?

	Number	Percentage
More civilized than before the arrival of the coloniser	38 (16 T-22 F)	64.83 %
Less civilized than before the arrival of the coloniser	41(16 T-25 F)	53.16 %

Table 5-8 Students' description of the Nigerian society in post-independence era

The question's aim is to qualify the students' aptitudes in reading and perceiving Achebe's depiction of the African society in post-independent era. 64.83% of the students mentioned that the Nigerian people are more civilized than before the arrival of the colonizer, and 53.16 % are less civilized than before the arrival of the coloniser.

Q 11: How can you visualize the British colonization in Nigeria through Achebe's writings?

The purpose of this question is to know the ability of the students in reading analyze what they have read. The questionnaire data show various opinions:

- The majority of the students found that the British colonization in Nigeria was cruel and inhuman, and that the European colonisers had destroyed and damaged the Nigerians' traditions, religion and culture. They came to destroy the social organization and history under the name of civilization. That colonization is considered as a disaster, it is destructive and very bad. Their first aim was just to exploit the richness of this country. This coloniser is visualized as imperialist so harsh who worked just for his interest no more. It was brutal who used power and their coming was described as a sinister storm. They had bad effect on the Nigerians, instead of enlightening them as they claimed the natives lived in disorder they destroyed them, they left just negative aspects like corruption and disrespect of their customs and traditions. Injustice is very clear. The British coloniser is depicted as subjugated who wanted to erase everything without paying attention to the suffering of the native people. Through his writing Achebe blamed the coloniser of what he has done.

- Few students considered the British coloniser as human and they came to Nigeria to civilize its people by exposing them into their religion and culture. They brought positive changes to this primitive country.

- There are some students who appear ambivalent in their description of the British coloniser, where they claimed that this alien has positive and negative effects on the local people.

Q 12: Do you find the British colonization in Nigeria the same as the colonization in Algeria through Reading Achebe's Novels?

	Number	Percentage
Yes	29 (10 F-19 T)	35.80 %
No	52 (39 F-13 T)	64.19 %

Table 5-9 Students view of British colonization in Nigeria and French colonization in Algeria

The purpose of this question was to see the aptitude of the students to compare between the British colonization in Nigeria and the French colonization in Algeria. A sizable proportion of students (64.19 %) reported that there are no similarities between the British coloniser in Nigeria and the French coloniser in Algeria. However, very few students (35.80 %) claimed that there are some resemblances between them.

Q 13: Can you Find any Similarities between them?

The aim of the British and French colonisers was to exploit the African natural resources to make profit. In order to facilitate this task they applied many strategies like erasing the African identity by imposing European languages, religions and cultures. They wanted to change their ways of thinking and morality by applying various discriminative policies like; segregation, separation and assimilation. They aimed at creating divisions among them to become weak in front of them and could not resist their presence.

Racism was at its peak, and the lack of humanity is very obvious in their way of dealing with the Africans. By this way they tried to 'decivilize' the natives where ignorance and poverty spread everywhere and focused just on their interests and forgot about the interests of the colonised people. Both of them, Algeria and Nigeria suffered from the tyranny of the European coloniser. No difference, but in the name, both of them wanted to take what was not their own.

Q 14: Can you find any Differences between them?

According to the students, the differences that exist between the British and the French colonisers are very clear in many domains; in the place, time and the types of strategies that were applied.

-The first distinction is about the way of ruling, 'Indirect rule' was used as a political system in the British colonial territory. Whereas, direct rule was applied in the French colonial countries, and each had its characteristics. Algeria was a settlement while Nigeria a protectorate. For instance, Algeria was considered by

the French as a state of France, great and first colony, but Nigeria was not. Britain put it aside and considered its people as savages and primitives and their coming was just to civilize them.

-The British came in the name of bringing light and civilization to the Nigerians who were considered as savages and primitives. Where the French used military force to conquer Algeria, they came directly as a coloniser, and the French coloniser did not attack religion and the Algerian culture and traditions as the British had done in Nigeria. The French coloniser tortured the local people. Whereas, the British treated the natives as slaves, but the Algerians did not face the problem of slavery. The problem of blackness existed in Nigeria and did not exist in Algeria. The colonisers' languages were imposed on the African people. French was imposed on the Algerian people and English on the Nigerians. An additional difference is shown in the way of introducing the native Africans to western education. So the British had the flexibility to negotiate and they also believed in educating the middle class people, unlike the French who were harsh and bloody and did not encourage the Algerians to study and the 'Trilogy' of Mohammed Dib which is composed of three famous novels **La Grande Maison (The Big House)** 1953, **L'incendit (The Fire)** 1954 and **Le Metier a tisser (The Loom)** 1957. They are considered as a good example which shows the harshness of the French colonizer and the misery in which the Algerians lived in.

-The students also recognize an important distinction that is the one which has a relation with religion, where the Algerian people did not convert into Christianity and they remained on their original religion that is Islam . This fact shows that the Algerian people have a strong base on their religion. Whereas, the majority of the Nigerians were converted from their ancestors' religion into the stranger's one, which is Christianity.

Q 15: What are the main themes focused in Achebe's works?

The aim of this question is to see the Algerian students' aptitude to read and perceive Achebe's literary works. Various answers were given by the students as follows:

-Achebe presents Nigeria in three periods of time; pre-colonial, colonial and post-colonial eras and each period has its characteristics. Through his literary works Achebe aims at showing plenty of things in his writings, that is prior to the British invasion into his country Nigeria possessed a great and respectful heritage, and its people were civilized as any people in the world, they had their own customs, traditions and religion. For this reason, Achebe focused in his works mainly on describing the traditional life of the Nigerian people, like mentioning the feasts, local beliefs and family relationship and dignity. Using proverbs, folktales and songs also sustained this idea.

-Achebe used the coloniser's language, but he mixed it with his native one, and this to transform and show the African cultural façade to the world. That is, they possess a culture and history. They are civilized not as what the West claimed.

- Nigerians had their own style of life, and many important things were lost due to the arrival of colonial power, where the British immorality, cruelty and colonial oppression are obvious in the Nigerian society.

- 'Ambivalence' is very clear in Achebe's description of his people, since he presented the positive and negative values in their culture and religion. He also shown the coloniser's effect on the identity of the local people positively and negatively.

-The withdrawal of the coloniser and the unity of the African troops. New generation of the local people replaced the Europeans in leading the country, instead of building a strong society based on justice and equality, these new local leaders have deceived their people since social and family disintegration characterized post-independence era.

Q16: How does Achebe represent the Nigerian culture?

	Number	Percentage
Positively	56 (26 T-30 F)	81.94 %
Negatively	13 (5T-8 F)	18.05 %
Objectively	6 (F)	6.74%

Table 5-10 Students attitude toward Achebe's representation of the Nigerian culture

The aim of this question was to evaluate the skill of the students to distinguish between the positive and negative aspects that exist in Achebe's novels. It was found that a greatmajority of the participants 81.94% reported that Achebe represented the Nigerian culture positively. However, just 18.05% found that the Nigerian culture was depicted in a negative way. And few of them, that is 6.74%, that he was objective in his description: Nigerian culture is like any culture in the world that possesses positive and negative aspects.

Q 17: How do you consider the Nigerian culture?

	Number	Percentage
Human	49 (30 F-19 T)	69.01 %
Inhuman	20 (10 F-10 T)	30.98 %
Neutral	5 (4 F-1T)	5.61%

Table 5-11 Students evaluation of the Nigerian culture

The purpose of this question was to see the ability of the Algerian students to make a distinction between what is human and inhuman in the Nigerian culture through their reading of Achebe's works. The results show that 69.01% of the students found that Nigerian culture as human though the existence of some strange aspects. Whereas, 30.98%

reported that the Nigerian native culture is inhuman, and just a small number of the students described the local culture as neutral, that is, there exist human and inhuman values in this culture.

Q 18: Do you think that the Nigerian culture and traditions closer to the Algerian ones through reading Achebe's works?

The aim of this question was to reveal the students' view of whether there is a relation or not between the Nigerian culture that is shown in Achebe's literary works and traditions of the Algerian. There are some students who answers with yes and others with no.

-The first group found that the Nigerian culture and traditions are closer, in this case they argued that this resemblance is obvious in holding on to their traditions, as proverbs oral traditions like telling stories and folktales and some rituals similar to preparing for the marriages. And masculinity is another point of similarity, like the Nigerian society, Algeria is a patriarchal one where man is the one who controls his family. And even the way of respecting the elders is the same. According to the students there are some likeness and some matches between both cultures at a certain extent.

-The second group of the Algerian students did not agree with the first one, since they reported that there are no similarities. They described the Nigerian society as a harsh and severe one, where its people rely too much on superstitions and myth. Whereas, the Algerians do not since they are Muslims. Though Nigeria and Algeria belong to the same continent, each country has its own way of thinking and behaving. Algeria has just one religion that is Islam. However, Nigeria is a polytheist country.

-In Nigeria there is the system of tribalism, whereas in Algeria there is not. From this humble comparative description the Algerian student realized the existence of

two different societies and each one has its characteristics. But, both of them had one goal that is to get their independence since they were colonized by Europeans.

5.4. Synthesis:

This chapter reveals the results of the quantitative analysis of data given by 89 students of English. Their responses shows that they are not really familiar with African literature in general and with Nigerian one in specific. They were surprised of the existing of such kind of literature and civilization though Algeria is an African country like Nigeria. This study requires some changes in the way of teaching students this module.

According to the obtained results from the questionnaire the Algerian students seem not to have a good background in the field of African studies. It can be said that this ignorance is due to the syllabus, since the Algerian students are introduced to African civilization and literature from the third year (classical system and even the LMD one). And it is just in these two years that these students are introduced to these studies and they are astonished by the existence of such a history and culture, though Algeria is an African country. What is logical, is that our students must be introduced to African studies before dealing with other cultures and literatures. The Algerian students were stunned and surprised while reading the Nigerian literary works from what they have seen from culture and civilization that are obviously different from the Algerian ones.

The strategies used in colonizing Nigeria and Algeria affected the colonised way of living and even their manner of writing. The appearance of the European coloniser in Africa led the emergence of African literature written in English, French and other foreign languages, that is according to the colonizer's language. Each literature has its characteristics that are going to be shown later. Before dealing with the way of how the Algerian students are

introduced to the Nigerian literature, the way of teaching literature in general will be tackled in this part.

5.5. Why Teach literature ?

Literature can be utilized as a political, social and even historical document. It is also used as a reliable language model, as a developer of the student's language proficiencies, communicative competency and literary appreciation. There are various opinions on the value and aim of teaching of literature (classical, modern, fictional...). As it is known the study of literature "begins in delight and ends in wisdom" (Hill, 1987: 7). Teaching any variety of literature in class is very important in which it can affect positively *:"both in terms of its contribution to the students' general knowledge and to their intellectual, social and moral development, as well as of its universal appeal to the emotions"* (Hill, 1987: 77).

There exist three main reasons to teach literature, that are: the cultural model, the Language model and the personal model which are associated with a particular educational practice. Teaching literature makes the student able

to understand and appreciate cultures and ideologies different from their own in time and space and to come to perceive tradition of thought, feeling, and artistic form within the heritage the literature of such cultures endows.

(Carter and Long, 1991: 2)

All the mentioned models are very important for the process of learning literature, mainly literature of other culture and country. In addition to that the teacher focuses in his work on the values that exist in literature.

5.5.1. The Study and Use of Literature:

There is a clear peculiarity between the study of literature and the use of it as a resource for language learning. In which, literary study entails “ *reading and literature within academic institutionalized setting for purposes of obtaining qualifications in literary studies,*” (Carter.R and Long.M, 1991: 3). Such kind of study involves various tools, like; “*critical concepts, literary conventions and metalanguage.*” (id) In addition to that, analyzing literary texts by using various techniques and methods of reading that might be feminist, Marxist, linguistic, semiotic or other methods. This type of study can gain comprehensive amass of information about the background the intended literature, “*its traditions and conventions, its particular heritage, the nature of the influences and relationships between the authors, texts and contexts which make up that literary culture*”(id). The most important point of this approach is that it encourages the fact of perceiving and understanding literary texts, and this by examining these texts which belong to a particular ideological, communal and historical environments. Whereas, the use of literature as a resource implies a thoughtful approach that is necessary in the act of reading literary texts, where the text can be a basis for individual improvement:

an aim being to encourage greater sensitivity and self-awareness and greater understanding of the world around us. It can also supply many linguistic opportunities to the language teacher and allow many of the most valuable exercises of language learning to be based on material capable of stimulating greater interest.

(Carter and Long, 1991: 3)

The inconvenience of the study of literature is that it can obstruct ‘the use of literature as a resource.’ This can come when the center of intention of the investigated approaches are directed more on understanding the subject of literature than comprehension of literature. In which knowledge about literature refers to the fact of collecting and gathering information about literary frameworks. Such as, titles of the literary texts, writers...etc, in this situation, it would simply develop into ‘*knowledge for its own sake*’ which does not guide to an approachable understanding...:

Pieces of information gained from literature are well conveyed at the level of delight and gratification rather than in terms of collecting facts. However valuable those facts may sometimes be. In order to convey 'knowledge of literature' in reading literary texts, the teacher aims at passing on 'personal pleasure' and this can be effected by choosing specific techniques that help to make the act of active reading rather than just an inert reception of information about the text. In this case, the famous Victorian critic and poet Mathew Arnold claimed: "that he knew when he had encountered great literature because the hair at the back of his head stood-up. It is that kind of emotional and experiential involvement which constitutes a knowledge of literature.

(Carter and Long, 1991: 4)

Those types of comprehension can be transmitted by using particular activities and approaches that help to guide learners to an elevated stage of personal reaction and contribution.

5.5. 2. Teaching Literature in English:

The exposure of the students especially the Algerian students to different types of literature allows them to deal with different styles, situations, experiences and even cultures. In this context Brumfit dealt with this fact English as a Second Language in the United Kingdom when he affirms that: "*The process of reading is a process of meaning creation by integrating one's own needs, understanding and expectations with a written text*" (Brumfit, 1985:119).

This procedure of 'meaning creation' guides into issues of literary competence. Dealing with African literature written in English in the Algerian class is the aim of this study. Linguistic difficulty must not be a burden in front of the students to understand and enjoy the text. In this case, the teacher should choose an appropriate literary text for second language learners. Language difficulty must be taken into consideration, because if the student cannot understand the meaning of words they will not be able to reach a basic stage of understanding, in this case it is better to select literary texts that are not complicated to be understood.

Understanding foreign language facilitates the fact of identifying circumstances, notions and experiences that are portrayed in the text. Learners should have the ability to discern the type of 'pleasure and enjoyment' which appears from considering themselves as part of text, by understanding it according to their own comprehension and their environments where they live. Because "*The fundamental ability of a good reader of literature is the ability to generalize from the given text to either other aspects of the literary tradition or personal or social significances outside literature*" (Brumfit, 1985 :108).

Literary texts reveal experiences of what is happening in the entire world. Reading these texts is supposed to be a spring towards enjoyment and a stimulus to personal improvement. The act of reading does not mean that the reader is a passive person who cannot do anything, in fact, reading involves us in giving out what the author has produced.

That fact happens as a consequence of the creative bounds we compose in order to suit the invented world with the real one. The fact of associating all what happens in the text from experiences and events to the reader's personal experiences is considered as an active act, where the reader is trying to link between the 'fictional' world and the 'real' world. That is considered as an effort, since the reader is attempting to find out the hidden meaning which is not clear. The fact of interpreting the meaning of a literary text demands a hard work.

5.5.3. Teaching Literature in the LMD Curricula

Teaching literature is incorporated in the students' syllabus, that is based on literary texts as a tool to teach. In English department they rely in their literary teaching process on two approaches, that are the literature base approach and the literary critical approach. The former approach is based on the selection of British literary texts, for the reason to introduce students of the first year in the LMD system to different types of

genre in literature, like novels, poems short stories and plays. However, the later approach, that is the critical base approach is used in the remaining years (the second and the third year), where students are supposed to have a satisfactory level in linguistic and a literary proficiency.

At this stage, various tools are used in order to help learners to understand the literary text from all sides. In this case, students are going to be able to analyze the literary texts from critical point of views and to distinguish the differences that exist in terms of cultures for instance.

5.6. English literature and literature in English:

English literature is different from literature in English, the former refers to literature written by 'authors of English nationality', whereas, the latter :

includes the considerable diversity of literature produced in the English language not only in the more obvious context of American literature, but also literature in the following contexts: Australia, Canada, New Zealand, South Africa. It also includes a growing and important body of work produced in countries where English is an institutionalized second language or it is a foreign language.

(Carter and Long, 1991: 156)

African literature is used in our departments and Achebe's works are considered as good example to teach our students a literature of another culture written in a foreign language, that is English.

5.7. Attitudes in Learning Process

The concept of attitudes has a great significance in language learning process. That concept was defined as "*positive and negative evaluations of things, people, and concepts*" (Olson, 2012:230). *The majority of scholars stand with the idea that attitude can be viewed as a state of willingness, "a tendency to respond in certain manner when confronted with certain stimuli"* (Oppenheim, 1992:174).

Researchers considered attitudes as essential elements of motivation in language teaching. In this regard, "*motivation....refers to the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes towards learning the language*" (Gardner, 1985:10).

In this case, positive attitudes are seen as essential as efforts in encouraging the student to learn foreign language. In this regard, *“attitudes do not have direct influence on learning but lead to motivation which does”* (Spolsky, 1989:149). Attitudes can have considerable effects on learning outcomes as well as on the student's academic career and future decisions. Within this frame, Alhmali asserted that:

Negative attitudes towards specific subject areas can prevent further study or make it unproductive. Attitudes towards the processes of learning can also have very large effects, potentially cutting a student off from further study. Attitudes will also develop towards topics studied and these can be carried out into future living with good or bad effects on subsequent decisions.

(Alhmali, 2007:14)

For this regard, it can be concluded that the main aim of EFL teachers is to work hard in order to increase a constructive and positive attitudes towards the English language and this can be applied through a precise curriculum and classroom activities. This act can help and encourage learners to be motivated. In this case, *“a positive attitude should be the umbrella of language learning”* (Zainol Abidin et al., 2012:126).

In order to see the causes that lead to the weak performance of Algerian students in EFL classrooms, a study reveals that 80 % of the students had a positive attitudes towards the English language and even culture. However, their attainment is unsuccessful. For this reason, Rezig (2011) ascribed this state to cultural obstacles due to the lack of exposure to the foreign culture in their studies, due to Arabisation policy.

In 1978 ,Schumann developed the 'Acculturation model', where he emphasizes on the significance of attitudes in second language learning. That theory affirms that the level of achievement in learning second language is resolute by the level and the extent to which students accumulate to the foreign culture (Mckenzie, 2010).

5.8. literature and language Methodologies:

The famous teaching method of literature is the **Grammar Translation Method**. Where the texts were read and translated and used as models of writing. The focal point of this method is on developing the linguistic aptitude of the learner. Hence, understanding literature is seen as the chief target of language study (Liaw, 2001).

After the deterioration of the Grammar Translation Method came other new approaches like the Direct and Audio-lingual Methods (Richards and Rodgers, 2001). The focus is on the listening and speaking skills of the learner, where literature does not have a great importance in language classrooms. In 1980s Literature was sustained by some researchers, where it found its place into the language classrooms (In Khatib *et al.* 2011). This revivification of literature established as a result of a trouble of teaching materials. For instance, Widdowson (1983) noticed:

It's not easy to see how learners at any level can get interested in and therefore motivated by a dialogue about buying stamps at a post office. There is no plot, no mystery, there is no character; everything proceeds as if communication never created a problem. There's no misunderstanding, there's no possibility of any kind of interaction. What happens is that learners simply mouth the sentences of their parts, and you don't get them interested in what they are doing.

(quot, Daskalovska and Dimova, 2012: 1182-1183)

Despite the great deal of support in favour of literature, its presence in language teaching is still surrounded by some kind of skepticism. It can be said that there exists a kind of cynicism in the existence of literature in language teaching, where many opinions are given for or against the use of literary texts as language teaching materials.

5.8.1. The Proponent Opinions:

The majority of researchers in the domain of English Language Teaching are with the idea of using literary texts for language teaching and learning purposes. As it is known, the artistic and authentic use of language in literary texts is really useful to language development (Keshavarzi, 2012). Literature has the will to enlarge the learner's expressions and reinforce his/her grammar rules. For this matter, Bagherkazemi and Alemi claimed:

Literature can be thought of as a field which can be plowed for developing an understanding of language usage through different methods of consciousness raising and form-focused instruction regarding particular grammatical structures, word forms and common expressions.

(Bagherkazemi and Alemi, 2010:2)

The consecutive use of literary texts can certainly develop the learner's language skills. In addition to expanding the linguistic knowledge, there are other advantages throughout using of literature. In this case Tomlinson (1985) argued:

Poems, stories and extracts from plays, novels and autobiographies can involve students as individual human beings who can gain rich exposure to authentic English as well as opportunities to develop communication skills as a result of motivated interaction with texts and with their fellow students.

(quot. Butler, 2002:37)

Thinking skills are also another benefit of dealing with literature, where students try to read between the lines and discuss the ideas found in the literary text (Lazar, 1993). In addition to that literature is considered as a good material to teach culture of other nations. In this case literature:

provides learners with a truly cultural competence, equipping them with culturally-apposite pragmatic and sociopsychological components around which to build effective identities which will

enable their socialization in the target culture and enhance the effectiveness with which they participate in that culture.

(quot, Aghagolzadeh and Tajabadi, 2012)

5.8.2. The opponent Opinions

In this category, few scholars stand against the idea of using literary texts in the language classroom. The rejection of using such a method is due to linguistic complexity while dealing with such a text, mostly by the beginners.

The creative use of language in poetry and prose often deviates from the conventions and rules which govern standard, non-literary discourse, as in the case of poetry where grammar and lexis may be manipulated to serve orthographic or phonological features of the language.

(Savvido, 2004:6)

Another argument given by scholars, that is the exposure to alien culture may cause some difficulties for students (ESL). In this context it is claimed that: *“to the extent that literary texts reflect a particular cultural perspective, they may be difficult for ESL students to read”* (McKay, 1982:531). For that reason, the foreign culture is seen as an obstacle in learning a foreign language.

5.9. Approaches to Using Literature in Language Teaching

Plenty of teaching approaches are used to incorporate literary texts in language classrooms. Among these approaches we have: The Stylistic Approach, the Language Model, the Cultural Model and the Personal-growth Model. Each approach is used according to literature teaching intentions. Because literature can be used either as a resource of language⁽¹⁾ teaching and learning or an end in itself⁽²⁾.

(1) literature is used as a tool that helps students to reach knowledge in the foreign language

(2-)The focus is on literature as a work of art, the purpose is to support the literariness of the learners.

5.9.1. The Stylistic Approach

The Stylistics approach entails a close study of the literary text, where the center of attention is on the style and meaning. In this respect Maley argued that “*the starting point for this approach is the text itself and then we concentrate on textual discoveries leading to interpretations of the text*” (In Khatib and Rahimi, 2012:35). Besides, the mentioned approach helps learners in attaining a good understanding and attentiveness of the foreign language. In this case Watson and Zyngier asserted:

The advocate of stylistics as a means to develop language proficiency is committed to the value of conscious attention to details of linguistic features 'foregrounded' consequence of repetitions, parallelism or other such salient patternings seen to contribute significantly to meaning.

(Watson and Zyngier, 2007:4)

By using this approach learners study and examine the language before making any interpretation. The stylistic approach also helps literary, cultural and linguistic learning pertinent to learners through the significant and critical dealings with literature (Khatib *et al.* 2011).

5.9.2. The Language model Approach:

The language Model approach, is one of the following models (the Language Model, the Cultural Model and the Personal-growth Model) that are used in teaching of literature in the language classrooms. In this sort of approach, literary texts are helpful and important teaching resources that help learners to develop their awareness of the foreign language.

Dealing with literature of another culture that is written in a foreign language for an Algerian student is not an easy task. In order to understand and appreciate the literary text, the student must overcome the problem language and that process can be achieved by specific procedures. The language model is among the most essential motives of

teaching literature in class. The most important reason is to help and support 'language development', that is considered by a number of educators as a device "*for use in connection with the teaching of specific vocabulary or structures or for language manipulation.*" (Carter and Long, 1991: 2).

The fact of reading literary texts stimulates the students' interest, in that way they can improve their language and strengthen what they have learnt. Being exposed to this kind of learning, will strengthen what the learners have studied before. In this case words and language in general will be indirectly registered (Carter and Long, 1991).

Through studying literary texts the student is analyzing and understanding language, since Literature is composed of language and "*that the more students can read in and through the better able they will be to come to terms with a literary text as literature*" (Carter and Long, 1991: 2). To learn such texts, in the case of foreign students, they must have a good level in this language and reading many times will help them.

5.9.3. The Cultural Model Approach

The function of this approach is to use literature as a means to teach culture to student. In this regard, the major goal of this approach is "*to teach knowledge about literature and treat literature mainly as a source of facts or information about a target country or culture*" (Talif,1991:57). It can be said that the Cultural Model gives chance to foreign students to know and appreciate cultures and ideologies of other nations.

Culture is transmitted by language. In this case, understanding various types of cultures will certainly guide to a triumphant intercultural communication. Culture has a real impact on the statements related with language, communication, language teaching, in addition to the different means in which the learning of a foreign culture could be accomplished.

5.9.4. The Personal-Growth Model

This present approach is considered as a mixture of the Language and Cultural Models. The Personal-Growth Model considers the study of Language inadequate when the cultural context is neglected. In this case, students are “*encouraged to express their opinions and feelings, and make connections between their own personal and cultural experiences and those expressed in the text*” (Savvidou, 2004). Since, learners are given the chance to discover topics represented in literary works in relation to their personal experiences. For this, they are more stimulated to read. As a consequence, learners' development in terms of feelings, and personal development is incited (Hwang and Embi, 2007).

5.10. Enjoyment as a means of understanding :

The next step that comes after reading and understanding literary text is to see whether the students have enjoyed the text or not, and here the teacher can feel that his students have really understood the literary text. Enjoyment means that the student has reached the point of understanding the literary text. For this matter the teacher should guide his students in such direction by using specific and useful tools. In this case:

a lasting pleasure in reading and a deep satisfaction in a continuing growth of understanding. This personal growth is rewarding because it results from learning how to appreciate and evaluate complex cultural artefacts; it is fulfilling because it is stimulated by an understanding of our society and culture and of ourselves as we function within that society and culture. Helping students to read literature more effectively is helping them to grow as individuals as well as in their relationships with the people and institutions around them.

(Carter and Long, 1991: 3)

Through reading the students are going to strengthen the tendency to learn other culture. The aim of teaching literature is to attain a commitment with the reading of literary texts.

5.11. Teaching Process in Teaching Literary texts:

Reading demands a hard cognitive work from the reader, in which it is considered as an active process. To facilitate and support this process the teacher must utilize suitable approaches. There exist various approaches where individual occurrences are used by teachers in order to read and understand some literary works, because we cannot be relevant to all texts, since several texts portray the world in a specific manner that is complicated to find proper relations between the reader's knowledge and the writer's demonstration. For instance, the folk tales and proverbs used in Achebe's writings are found to be different from ours. The writer dealt with issues and subjects which our students did not meet or come across. In this case, the teacher must know how to prepare special texts to his students. The teacher's role is to train his students to read specific literary texts.

Students need to be prepared for reading literary texts that must be as tangible and precise as possible. Teachers are supposed to encourage their students to use their own real experiences. For this reason, students must read widely, because this will help them to construct and create their own opinions. The interference of the instructor is essential in the domain of teaching literature.

5.11.1. Language and literature teaching :

There exist many approaches in the domain of teaching/learning, for instance The Grammar-Translation Method and communicative Approach. The former one has a relation with language teaching/learning, in this case the literary work is used to understand the function of language through the translation from and into the target language. The use of this method became unnecessary, because:

there was no link between literature and the actual use of language, no direct usefulness for the communicative needs of the learners, and also because, generally speaking, the style used in literature is rather frozen or formal or deviant from the norm. Whereas, everyday language is at a lower level of formality.

(Benzaoui, 2003: 22)

While the communicative approach is characterized by trying to produce significant and real communication, at all levels. In this case there will be more emphasis on skills than systems, lessons are more learner-centred.

The existence of literature in the curriculum is imposed by the educational authorities to make the learners able to : read the original version of the literary work in order to get valuable information of the intended language to build up their understanding proficiencies. And finally to share with others the touching instants produced by and the 'imaginative vitality' of literary masterpieces- get explained with a different culture.. It is not easy to teach literature in an EFL class, if the student does not master the English language. In such a class many objectives must be gained by the students, like:

- to understand literary history and criticism
- to explore (by skimming and scanning) a writer's ideas, view points and visions.
- to improve (in writing and orally) his mastery of English
- to understand and use good models of English showing various combinations of lexical and grammatical items.
- to develop personal appreciations for literary works through the study of literary devices. (Miliani, 2003)

In this case the teacher should select suitable literary texts that can be studied by our learners mainly in the sense of appreciation, because when the student attains the level of appreciation means that he/she has understood this literary masterpiece. Through this process the student is improving his/her language, that is the principle aim in EFL class. Teaching any type of literature and language should to be spoken in order reach at the stage of communication (Miliani, 2003).

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-teaching literature is considered as a functional and helpful means in the process of language teaching. learners obtain a profound understanding of any language in general and of English in specific.

For this, literary texts are used as a tool to learn English language. As Miliani states “*I believe literature learning to be more appropriate to an EFL situation.*” (Miliani, 2003: 25) In the field of teaching literature, the teacher should put a good plan in order to reach ‘communicative competence’ in English as a foreign language. The selection of literary masterpieces should follow various conditions:

-To make the process of learning easier, the teacher must choose literary texts ‘of easy access’.

-To keep up the students’ motivation and attention, the selected text must be interested and free from any ideas that can affect on the personality of the learner, since literature exposes many religious and social ideals. In this matter, the students should discover themselves and not to be lost.

In addition to these conditions, other principles must be implemented while teaching literature, many literary genres like fiction, drama and poetry should be taught and this variation can prevent weariness in class. As Miliani states :

prose is helpful in showing (generally speaking) usual arrangements and combinations of words and sentences. Poetry, on the other hand, can provide illustrations of rhythm and intonation patterns for practice. The literary works should also display various vernaculars (dialects, slang) in order to accustom the learner to the idea that English is not a monolithic social phenomenon.

(Miliani, 2003: 26)

Many techniques are needed in order to help the teacher to attain the goals he has already set. Where these methods will build up the students’ linguistic operations or their perceptive of the literary variety considered. In order to use specific techniques, the

teacher should know the language level of his students and to what extent they master this foreign language, and the accessibility of important and valuable resources in teaching literature written in a foreign language.

Because choosing the right techniques should help learners to better understand and not create obstacles while dealing with such literary texts in class. In this context, old fashionable way of teaching literature is not desirable, mainly when the teacher's opinion and his own way of understanding these texts reign the course. In fact, particular techniques must be applied, as Miliani states :

A support to the formal lecture, seminars and tutorials need to be introduced for small class discussion where students would have to show a certain efficient reading. Another technique would be to combine reading and acting (one-act plays or sketches first and then proceed to lengthier plays.

(Miliani 2003: 27)

As it is clear teaching literature in a foreign language is not an easy task, neither for the teacher nor for the learners. This difficulty is due to the existence of many hindrances like the exposure through reading these literary texts to another culture and beliefs that are totally different and new. Dealing with African literature where learners are introduced to another world, and Achebe's novels that were mentioned in this research are a good example, where the religion of the Igbo people is totally different from that of the Algerian learners.

In this case the teacher's mission is to give into details the explanation of all the new words and concepts in order to understand and of course to appreciate the literary works. The students cannot understand this passage if the teacher did not explain all the new vocabulary. In addition to that, the use of local language in Achebe's works also need an explanation. Besides all these problems it remains the serious one that is the 'teacher's lack of pedagogy'. The fact of transmitting the knowledge of literature to the learners by using mastering various theories is needed in this field; that is teaching process.

Miliani states: "English Literature in English does not mean British and American literature but literature in English too." (Miliani, 2003: 30) In this fact, teaching English literature does not mean that the teacher must deal just with masterpieces which were written just by American and British writers. But there exist other famous and genius writers from different parts of the worlds who write literary works by using English literature like Chinua Achebe C, Soyinka W. Armah A.K,... and dealing with this kind of literature gives us the chance to discover and understand other cultures and other people.

literature assists students the act of acquiring the English language while the improvement of language skills, the perceptive of the foreign culture in the course of their dealing to literary texts. In this regards, they have the chance to learn new words and phrases which will help them to improve and enlarge their vocabulary. That act will help students to formulate sentences in a good English, there is a strong link between literature and language skills improvement.

In addition to the development of English language through reading literary works, students have the opportunity to discover about other cultures and civilizations. Thus can lead learners to raise their understanding and enjoyment to their native culture.

5.11.2. Appropriateness of Texts:

The selection of texts is very important where the teacher could select texts and subjects which are not complicated and can fit the aim of teaching and learning process. The issue of selecting literary texts or in other word 'set texts' is very significant because choosing unsuitable texts might be to a certain extent unsuitable to either the language proficiency or the literary cleverness of the learners. In addition to that, the manner of presentation is very important in teaching literature, because :

The greater the invention and enthusiasm of the literature teacher, the greater the likelihood that learners will like, or come to like, the literary text which has been presented, and from there proceed to look at further texts and teach themselves to like them too.

(Carter and Long 1991: 23)

In order to have a good interaction with the literary text, the teacher should choose an appropriate text that goes with the linguistic level of his learners. According to Lima:

Finding a text with the right language level is crucial. It should neither be too difficult that students cannot infer the meaning of particular lexical items and are forced to look up words to frequently; nor too easy that there is no challenge and no vocabulary gain.

(Lima, 2010:111)

Selecting a suitable text would create a kind of enjoyment in class, reading becomes easier for learners when linguistic complexity is not present. This fact can help learners in attaining reading in an extensive way. That is regarded as “*a major factor for success in learning a foreign language*” (Nation, 1997).

Teachers have many ways in their dealing with students in literature class; they may ask various questions, generally associated with the sense of words and so on, or other questions related to the characters. By this way we have here a sort of a conversation and exchange of ideas between the teacher and his students. This fact can relate the text to the students. Teacher-centered literature classes involve that the students are not allowed too much to express themselves, but instead they are going to receive what the teacher says. However, student-centered literature class is one that tolerates investigation and examination of the literary text by the students to expand their own reactions and compassions.

Teaching is essential to develop procedures for investigating literary texts more methodically. In this light, the teacher's role is very significant in teaching in this special field. Nevertheless, the teacher must not impose his/her interpretations of the text and neglect the ideas and propositions of the students, but he must make sure that the explanations and understandings, that are created, are suitable. Sometimes in literature class the teacher needs to interfere in a creative and appropriate way in order to expand the experience of the students and to assist them to take actions and react properly to a text.

The student must be ready for reading literary texts and this by introducing them to activities that can guide them in the accurate way to understand and explore the text. They must make their center of attention on the themes of the literary text and on the objective and intention of the writer in his representation of his subject matter.

5.12. Text in Cultural Studies Class:

It can be said that there is strong relation between culture and language. For this matter, it is not easy to understand a foreign culture without mastering a language that was written with. In this regard, Brow argued: *“A language is a part of a culture and a culture is a part of language; the two are intricately interwoven such that one cannot separate the two without losing the significance of either language or culture”* (quot Tran Thi Nga, 2003:20).

Literature is considered as a rich resource for culture teaching and learning, since it portrays, in a creative way the cultural values of the author. For that reason, it can be said that *“Literature is culture”* (Keshavarzi, 2012:555).

literature represents cultural values of the author or of the society in which it is produced. The cultural values of western literatures are seen as a mysterious and alien background. This alien western culture beside the linguistic complexity of the literary texts constitute a real hindrance and fictitious obstacle for English as Foreign Language learners. To deal with a foreign literature that is full with unfamiliar values are observed as puzzling milieu. In addition to that, the linguistic difficulty of the texts represents an obstacle for English as a foreign language learners.

5.12.1. The Literary Text in a Cultural Studies Class

To teach and deal with a culture of any nation is not an easy task, since many theoreticians consider cultural studies as *“a veritable anti-discipline and a relatively new discourse, its pedagogy is not, should not, and indeed cannot be standardized. However, it should be noted that several changes in orientation and approach would have to be*

undertaken in the reading" (Wright, 2004: 100). The first step that is needed to be taken in this type of studies is "cultural reading" of texts (Hoggart, 1969).

In this case, the student is introduced to another culture by means of reading and dealing with another type of literature. If someone makes a visit to another country, he or she will certainly find various differences in many fields, like; behaviour, culture and language of course. All these factors can affect this person where the act of adaptation will be so complicated and difficult and will suffer from 'culture shock', the same thing will happen while dealing with a text of another literature because the literary text depicts, "*or is the setting for, a whole series of features which are very different from one's normal everyday experience...You must however think your way into another culture. You must 'cross cultures'*" (Carter, 1991:153) that is 'cross cultural adaptation.'

In order to read such a text the reader must have background knowledge to understand what is written. Because if the background is absent the reader feels that reading is 'incomplete', this act prevents the continuation of reading. In this case the teacher can help his students and this by presenting "*an occasional text for its cross-cultural implications. This means a teacher-centred but interactive lesson...the aim of the lesson is to develop awareness, and to increase learner preparedness for the kinds of points which may occur in any text.*" (Carter, 1991:154). There is the presence of 'strangeness' in reading such literary texts because of the 'alien' culture.

5.13. Reasons to teach African Literature:

African literature became important and this is clearly shown in the positions taken by prominent African literature like Chinua Achebe, and Wole Soyinka who is considered as the first African writer to win the Nobel Prize for Literature in 1986. In addition to that, Ernest N. Emenyonu reveals in his work "Teaching African Literature Today" the great importance of this type of literature in the world, and this is very clear when he confirms that:

By the close of the 20th century, African Literature had gained world-wide acceptance and legitimacy in the academy and featured on the literature curriculum of schools and colleges across the globe. This special issue of African Literature Today, examines the diverse experiences of teachers of African Literature across regional, racial, cultural and national boundaries. It explores such issues as student responses, productive pedagogical innovations, the impact of modern technology, case studies of online teaching, teaching Criticism of African Literature, and teaching African Literature in an age of multiculturalism. It is intended as an invaluable teacher's handbook an essential student companion for the effective study of African Literature.

(Emenyonu, 2011)

As it was shown before, Achebe is considered as the father of the African novel and had a great influence on the African literature, and he is also the leader of African literary criticism.

5.13.1. Francophone and Anglophone literatures in Africa:

At the beginning of this study Nigerian literature written in English was dealt with, and now it is would be useful to shed light on another type of African literature, that is of Algerian literature. As it is common Algeria is an African country that was colonized by France. During the period of colonization appeared many African writers who used French as a means of writing literary works which dealt with the effect of the French colonization on the Algerians' life. Among the famous Algerian writers are Mohammed Dib, Kateb Yacine, Mouloud Firaoun and Mouloud Maamri. And the trilogy of Mohammed Dib is the best example to be mentioned in this study. It is known that nearly all the Algerians have read Dib's trilogy or watched as well the television series from where they have taken the historical events. Where Dib portrayed the image of Algeria and its people under the French coloniser. Achebe did the same thing in his novels, but after dealing with Achebe's novels mainly his first novel *Things Fall Apart* in class the Algerian students found it a little bit strange, though both countries belong to the same continent and were under the European coloniser.

As it is known, the majority of the African countries were under the French and British colonization, and African writers from both colonies have started writing nearly at the same time, but, the Francophone African work of fiction "*has far outpace the Anglophone in sophistication, inventiveness, and thematic diversity*" (Rittelmeyer 2013: 51). This difference is due to the colonial approaches which were applied in the African colonies, since:

the two empires took two different approaches to the education of their colonized peoples. The British were usually content to preserve local cultures and institutions, both because seemed morally right and because it was just the easiest thing. The French, with their heritage of Enlightenment universalism, operated on the principle that every African could become a French proper citizen if given the right education. While the British were scrambling to rewrite their grammars to include more local color, replacing Jack and Sue with Matu and Hiuko...The French wanted to extend first class citizenship to their African charges somebody, and took for granted that they would want it.

(Rittelmeyer 2013: 51)

Each power used a special strategy in order to control its colonies. For example; Great Britain used indirect rule whereas France used direct rule, all these have affected on the way of thinking and writing of the colonised intellectual.

Famous and brilliant African writers appeared on the literary scene in Africa. Among the -prominent Francophone writers are the Algerians; as mentioned before, it is known that the Algerian writers were preoccupied in their literary works with the affirmation of the Algerian national entity. Other Francophone African writers are also well-known like Senghor Leopard Sedar from Senegal, Sembene Ousmane also from Senegal. To become an Anglophone or Francophone writer does not mean to take the place and the role of their masters.

5.13.2. French and English histories :

As it was mentioned before, African literary works in English and French that were produced by the natives, mirror historical distinctions between previous British and French colonies

The works themselves and the history of their production suggest difference, cross-cultural insemination of ideas, and experiments and accomplishments involving common problems of literary production. French policies of cultural assimilation led to the view that mastery of the colonist's language would give the colonized access to French civilization and recognition as part of an intellectual elite. The British preferred practical communication among peoples of different languages, so that more prominence was possible for new linguistic forms such as Pidgin English.

(Killam and Rowe, 2000: 99)

The difference between nationalism in French-speaking and English-speaking West Africans should be added to the previous point, where the French Africans gave more importance to cultural than to the political features of colonialism, while English speaking nationalists, were preoccupied in writing constitutions. (Atmore and Oliver, 2005)

Many ideologies and movements appeared in Africa founded by African intellectuals who tried hard to unify African people and regain their dignity that was lost and humiliated by the presence of the European colonization. Pan-African movement, a movement that believes that Africans share a common history and even a common future and fate :

In the field of Pan-African politics, student organizations in Britain and France were the chief means of turning local and individual grievances into a true spirit of nationalism. Much of the inspiration of these organizations came from the writings and activities of America and West Indian Negroes, such as Edward Blyden, W.E. DuBois and Marcus Gavey, who stressed the similarities in the conditions of black people on both sides of the Atlantic...among the student organizations was the West African Students' Union, founded in 1925 in London by the Nigerian Ladipo Solanke...The decisive event in the history of nationalism in British West Africa was undoubtedly the return in 1935 of Nnamdi Azikiwe from his studies in America and his launching, first in the Gold Coast and then in his native Nigeria, of a popular press. This was the most

essential step in getting the political ideas of pan-Africanism accepted by a mass audience.

(Atmore and Oliver, 2005: 160)

The Negritude movement is another movement that rose among francophone writers that was considered as a reaction "of an assimilated intellectual elite to the forgetting of previously held values and identity." (Killam and Rowe, 2005: 99). Like Leopold Sedar Senghor who was sent to Paris to study and became the first African 'agrégé' which means qualified secondary-schoolteacher in France. During his presence in France, He wrote poems about the misery and painful life he lived when he was child. He learnt a lot from his participation with the French army in the war against Germany he was captured. In France he became skilled more in political and literary ideas and there he met Aime Cesaire where they created a new concept under the name of negritude which means "the affirmation of the values of African culture" and after that Senghor and Alioune Diop from Senegal founded the journal 'Presence Africaine' (Atmore and Oliver, 2005).

The concept of race is lucid in the ideology of francophone negritude and is not present in Anglophone African writing and even rejected (Killam and Rowe, 2005). In her essay "Up From Colonialism" Rittelmeyer reveals wole Soyinka's view on the movement of Negritude, where he considers it as " a philosophical straitjacket" and he also adds that " A tiger does not proclaim its tigritude. It pronounces"(Rittelmeyer, 2013: 50). Soyinka is entirely against this movement and all its principles. After that Senghor returned to his native land as a political activist and he had a serious influence on the Africans where they devoted themselves to writing.

5.13.3. Active Study of African literature:

Africa is full of conflicts and troubles, the major cause of these quarrels is colonialism. Most of the African literary works mainly novels deal with a deep insight with the concept of colonialism and its effects on the African societies. The African novel reveals a vivid illustration of the different tensions overwhelmed the Africans since their first contact with the Europeans until their departure and even in post-colonial era. As it is

known, Achebe did not shorten in the depiction of the African case in general, and the Nigerian one in specific to the whole world. He tried hard to unveil truths that have a relation with morals, social and economical life of different periods.

As mentioned before, African writers, mainly novelists, like Achebe, Nadine Gordimer and Ngugi wa Thiong'o , have used the literary rules of the European coloniser through their use of different genres like novels, short stories and drama...with also their language but *“it must be confessed that the black African novels are not achieved with the confidence of a Jane Austen or a Conrad, who have centuries of writing to look critically at—a wealthy tradition.”* (Bouhadiba, 1980: 3)

The students' role in studying this type of literary work is not just to understand and find out the meaning of new words, but they have to respond to what they have read with showing their emotions and understanding the motives of the characters by making *“critical and moral judgment of varying degrees of sophistication on what they read”* (Carter, 1991: 17). In addition to that, students must identify the link that is present between text and its author, that is to understand the writer's intention.

5.13.4. Students and the Nigerian Literature:

Though Algeria and Nigeria are located in the same continent, It is a little bit difficult for the Algerian students to understand some of rituals and traditions that are practiced in Nigeria and some of African countries. And even some of folk-tales and proverbs of the Ibo society that are somehow strange. This type of reaction is obvious in the questionnaire.

Before dealing with the way of how to teach African literature, our students must be introduced to the history of this continent before the coming of the European powers who had a remarkable influence on the lifestyle of the Africans. After realizing this point it would be necessary to introduce students to novels which depict a true and reliable point of view on African culture and belief.

In her article "Teaching African Literature in English" B. Carberry insists on teaching African history to students by saying:

This brief history will enable the students to associate places and events in the novels with the political and social situations presented in the novels. The students will be able to explain how the authors, subject matter and writing style have been influenced by Britain, France and Germany.

(Carberry, 1982: 1)

As it is common African literature is related to its history, since the aim of this kind of literature is to show to the whole humanity that Africa possesses an honourable past. For this matter Macharia affirms that:

most modern African literature is deeply bound to the history of its production. The literature reflects on the social, political, and cultural changes of a restless continent... African literature considers the continual conflict between tradition and the modern.

(Macharia, 2007: 1)

It is also known that African literature is concerned with all what happened in Africa from pre-colonial, colonial and neocolonial life and mainly education" as "literature" is a product and tradition of western Europe which does not necessarily reflect or easily incorporate African written, oral, and performance forms.

That quotation is confirmed by Said (1986) when he has affirmed that literature does not exist just like this but in fact Literature affects the world and is affected by the world. For this matter, many African writers and intellectuals like Achebe use literature "*in the service of the project of social justice*"(Said,1986: 20).

5.13.5. Dealing with Nigerian literature :

In dealing with such literature, uncommon, new and complex vocabulary and, through all the barriers that exist in reading such literary works the student tries hard to understand and deduce the meaning from texts, the fact is considered as a preferment in the learning practice. The students' mission through the literary reading of the text is not just for fun but they have to perceive and find out the relationship that exists between the text and its writer, and know the author's aim and opinion. The teacher's role is very important to guide his students.

Achebe used the English language as a means to write but this act did not prevent him from using words and expressions of his native language and even proverbs of the ancestors of the Ibo tradition. All these facts created some difficulties to the Algerian students, and here comes the role of the teacher to facilitate this task by analyzing these proverbs and expressions and trying to make them close to the Algerian one.

This type of literature permits the Algerian student to discover and attain various things by discovering the local traditions and rituals of the Nigerian people, mainly before the invasion of the British coloniser. **TFA** and **AG** are good examples that show the richness of this nation.

Though Nigeria and Algeria belong to the same continent but there exist differences in customs and religion. Achebe's novels permit to our students to learn a lot, not just in the stage of rituals and behaviour, but Achebe went beyond this when he portrayed the Nigerian experience of colonialism and mainly its effects in the post-colonial era. This experience is common between Nigeria and Algeria, for this matter Achebe's writings touched all the African countries. His aim was not to deal with what happened to his country, but his aim was humanity.

5.13. 6. A Stylistic level in Reading and Understanding Literary

Work:

If language is very difficult to students who cannot understand and enjoy the text, but they must be able to know the general framework of the literary work. The use of some local idioms and proverbs in Achebe's novels does not make an obstacle in understanding his literary texts. But in fact they are seen as effective and persuasive in the creation of ambiance and setting. **TFA** and **AG** which are characterized by their simplicity of style. The one can understand easily these novels except when it comes to meet some local words or strange proverbs. Words are chosen by the writer according to his aim we have; "*Such technical vocabulary can be used to give an appearance of reality to a text and students need to be familiar with the connotations. If they are aware of the choices open to an author they will realize the significance of the words he has chosen*" (Hill, 1991: 24).

The Algerian students find themselves in front of the same problem while dealing with American and English civilization and culture since there exists a lack of background knowledge. There exist various problems such as the difference in problems like, social traditions, customs and values. In addition to that, there are other differences in religious and historical background. Besides these differences, the Algerian students can take a lot from their exposure to this kind of literature, for instance they can discover other manners of living and broadening of perspectives and appeal to worldwide human sensations. "Achebe's *Things Fall Apart*, for example can provide a successful introduction to literature in English for African students" (Hill, 1991: 27).

Any student who deals with literature of another nation written in a foreign language can face many problems of background, stylistic and linguistic difficulty. The teacher's role is to guide his students to understand and be more familiar with the social characteristics through the experiences revealed in literary works.

The fact of comparing between two cultures; that is between the Algerians and Nigerians one is worthwhile. For instance; attitudes differ on how background material should be made available to students, ranging from a complete lessons on history, culture and

literature. In such a case, several clarification and elucidation are needed, like social customs or historical facts.

There exist various methods to understand a literary work well, the course of literature can be supported by educational videos. By this way the teacher can help his students with background by seeing how people of that part of the world live, and these materials “*should take a subservient role to the work it is explaining and not be an end in itself*” (Hill. J 1991: 30). The image in the video can facilitate the act of understanding. Besides, to deal with significant literary criticism from the beginning is very important to the student to have an idea about the literary work. However, it is vital that the students' own thoughts and views be permitted to surface and that act can help them to improve their language. In addition to that, the teacher's choice of text and subsequent use of the material are necessary.

5.14. Reconsidering the Teaching of Literature in the Algerian University

The aim of teaching literature in our universities is really not very clear, is it to enjoy the literary texts or to base the study on the language use? The problem which is posed is that our students are not creative in their way of reading and understanding the literary texts since the teacher is the one who controls the lecture, as Miliani claims:

Some literature teachers impose on their students to wear an intellectual strait-jacket: Thus, the course becomes a simple transposition of the teacher's impressions and feelings to the learner towards a literary work, and not an intellectual exercise for the latter who should seek and discover meaning by himself with the means and strategies provided by the teacher.

(Miliani , 2003: 2)

Equilibrium in teaching literature is needed, where the teacher and student should make a contribution in this field of study. To realize this many things must be done or changed. First of all specialists in this domain should find all the negative aspects that exist and replace them by suitable and useful ones, according to Benzaoui “*the roots of the evil are*

illiteracy and the lack of a serious and consistent policy in defining the status and objectives of English as a Foreign Language in Algeria" (Miliani , 2003: 2).

Literature has a powerful means of communication between different generations and nations. About the importance of literature, as Josef Conrad said: "The task which I am trying to achieve is by the power of the written word to make you hear, to make you feel- it is before all to make you see. That – and no more. And it is everything" (Preface to *The Nigger of the Narcissus*). literature is considered as an ideal way of communication in which. For this matter Benzaoui says: "*language appeals to our senses, our minds. It is not only speech but images, sounds, emotions and ideas as well. The power of the written word is to convey these emotions through to other human beings.*" (Benzaoui, 2003: 7) Teaching foreign literature also allows its readers to discover various civilizations and cultures that existed and still existing in all over the world. The role of literature "to feed the spirit of mankind with ideas that bind people together" (Benzaoui, 2003: 7). In addition to that, English literature is not going to be taught to any student, but

...The students in English must be of university quality, capable of a high level of work and intelligent interest in literature...Undergraduates should have been taught to 'read' and 'think'. Reading and Thinking as associated capacities are disciplines which characterize the field of literary criticism.

(Benzaoui, 2003: 7)

This quotation was directed to students whose native language is English. But when it comes to the Algerian students it is another case, where the student should master the language in order to read and think a foreign literary work. That is really considered a very difficult task. All what was mentioned needs a knowledgeable teacher in this field of studies. "*The teacher must not content himself with transmitting a message to a receiver who is not equipped properly to decode this message*" (Benzaoui, 2003: 14).

Besides mastering a foreign language as English that is our case of study in teaching literature, the teacher should have a good knowledge in different fields that have a relation to literature, such as, culture and civilization. Besides that, "the student must be a

competent learner, the same as the teacher must be a qualified teacher. This latter becomes competent when he has learnt to lend a listening ear to the students' needs."(Benzaoui, 2003: 14)

Gaining of a foreign language grants the students the permission and ability to discover cultures and identities of other nations. This foreign language "must be a channel of communication grounded in the lore and literature of its culture and civilization" (Benzaoui, 2003: 16). English has been used as a means of creative expression for many reasons; the first reason is that English is considered as a world language, this choice gives the permission to an international readership. The second reason that is considered as very important and has a strong relation with this research:

Because English is associated with a colonial power and with oppression there is a considerable challenge to the writer to decolonize both the language and the ideologies which accompany the language. There is a challenge to make the language his or her own and to serve as an expression of specifically African or Asian identity.

(Carter and Long, 199: 157)

Literature is taught in relation to different objectives. In the LMD system , specialists in the field of education and EFL teachers should work together in order to improve the language classroom activities and to create new methods for the learners' knowledge. In this regard, scholars should to

develop the contents of their pedagogical programs instead of complying with the national program set by the Ministry Higher Education and Scientific Research, (ii) adopt the learners entered approach instead of the teacher-centered one and (iii) to provide their students with on-going assessment instead of a one-shot exam at the end of each semester.

(Azzi, 2012:1004)

5.15. Conclusion :

The fifth chapter reveals the attitudes of the Algerian students towards Achebe's works. According to the obtained result, our students were surprised of the existence of African literature. That literature which describes the real image of Africans over time.

Teaching literature in an EFL class has various advantages. The first one is to discover human nature that exists in all over the world with the other cultures and traditions. The second advantage is to improve the learning language through dealing with literature with its high style. The third positive point is to make the students able to express themselves by criticizing and giving their opinions while dealing with literary texts. All these mentioned points can be achieved if the teacher follows a good pedagogical way in his course. African literature, with all its genres, aims at giving to teachers and students the freedom to give their personal opinions of how they could improve their lives. In this case, many changes should be done in our universities in order to give to African literature its position that is to decolonize and Africanize the educational system.

General Conclusion

As was mentioned in this study the focus was directed on the famous African writer Chinua Achebe who is considered as a great symbol of the native African who spent his life defending and presenting the human side of not just the Nigerians, but the Africans as well.

Black people were described since the ancient time, from Homer, Pliny to Shakespeare. Where people with dark skin were mostly depicted in a negative way. As it is acknowledged all the African territories were under the domination of the Western colonization and suffered from the oppression of the colonial rules. As a reaction to all these circumstances, appeared African literature which focused on decolonization and it was and is still a good way to represent the real image of Africa and its people.

The mission of this type of literature is not just defending the image of Africans. But its focus is directed toward teaching the natives mainly the educated elite of how they should behave in leading their nations after the departure of the European coloniser, that is in post-colonial era. In his writing, Achebe does not focus just on the pre-colonial and colonial periods and their affects on the natives. But the post-colonial era was also among Achebe's mission in revealing the troubles that exist in this period where Western values like bribery and corruption are noticeable in the Nigerian society and people are living a miserable life under the local leaders.

Achebe is the one who identifies the Nigerian tradition in the novel by showing its richness with legends, folktales and proverbs. That description helps in giving expression to the Nigerian national culture. Achebe's writing also plays a great role in setting up the therapy of the true image of the African personality that was distorted by the European coloniser.

Achebe did not focus just on depicting the bad side of the coloniser, since self-critique is one of Achebe's techniques of writing, he also portrays the negative aspects of his people from the pre-colonial era till now.

At the beginning, that is pre-colonial era, there existed some bad rituals and traditions that led to the failure of the Nigerians under the British colonization. After that Achebe moved to the post-independence era to show the failure of leadership in Nigeria and the representation of the educated new elite that is the hope of Achebe to a better future. He is considered as a committed writer since he gives a great concern and importance to the future and destiny of his nation in particular and Africa in general.

Achebe used literature as a means to teach his people hoping to live a peaceful life, the pragmatic theory's aim is to look to art as a means to change men's ways of thinking and their lives too. He played a great role in teaching humanity in general and his people in particular. The role of the African creative writer is apparent in Achebe's point of view. His way of writing has changed gradually from one work to another, this is clearly revealed in his themes and even techniques that are used starting from **TFA** and finishing with **AS**. This reality is shown in his famous non fictional work **The Trouble with Nigeria**.

The fact of portraying the pre-colonial Ibo life is considered as one of the author's strongest assets. Achebe's aim is not just to show that life before the coming of the coloniser was idealistic but there were some flaws as in other societies in the world. The negative aspects in **TFA** and **AG** are not the same as in **MP**, **NLE** and **AS**. In the former set of novels the flaws were caused by the native Africans where for the latter the flaws were Colonial ones that have been brought by the coloniser. The act of saying that Nigeria had not a feasible history before the coming of the British paved the way to treat the Nigerians with disdain and an air of superiority.

The aim of this act was to let the Nigerians feel of inferiority and accept all what came from the European authority, and to believe that their culture does not exist without the coloniser's one. More than this, the British coloniser did not consider himself as a

conqueror or invader, but the savior whose goal was just to bring out the natives to light (Easto, 1966).

Achebe reveals in his works that British imperialism had a principle which may exist nowadays in the Western world's attitudes towards Nigeria, and the use of the coloniser's school system and culture would bring a recognized system of learning. Achebe was not against the idea of introducing the natives to British school system. But, the dilemma is that the coloniser imposed the Western societal ideals. As a consequence, Nigerian intellectuals imitate the British cultural ethics unconsciously. This act created a conviction that anything that has a relation to Africa is negative and inferior. As a result, Nigerian people feel inferior as being Africans. In this case, Achebe recognizes that there is a distinct relation of the sensitivity to inferiority with the perseverance of political corruption because of the absence of 'cultural identity'.

The British tried hard to defuse the development of the Ibo society. In this case, Achebe asks his people to regain their past and to not neglect it under any circumstances. Said considered this as a fundamental role of the post-colonial fiction, **Culture and Imperialism**. For this reason, Achebe's literary works can be considered as a retrieval of the pre-colonial past and reassertion of their original culture. Through his fiction Achebe shows that the tradition of his people is full of wisdom that was taught by their elders.

From his first novels **TFA** and **AG**, Achebe tried hard to remind his people and even Africans that they had a honorable past and history before the coming of the Western colonization and that they should not neglect this heritage if they want to get a true independence. In **NLE**, **MP** and **AS** Achebe reveals how post-colonial generation ignores and disrespects their past and traditions in their everyday life and this act lets them far from getting a full independence where they appear so close to the imperial system.

It can be said that the present study has answered to the research questions. Where postcolonial aspects and issues like: Colonialism, Hybridity, Mimicry, Ambivalence, Neo-colonialism, Post-colonialism and the loss of Identity are clearly revealed in dealing with Achebe's literary works. The questionnaire that was submitted to our students aimed

at revealing how the Algerian students receive Achebe's literary works in particular and African literature in general. As a result of this investigation , many serious points must be taken into account, since students were surprised of the existence of an African literature syllabus.

The point that should be taking into consideration is the fact of teaching African literature and even civilization to our students just in a late period of their studies. In my opinion the Algerian students should be initiated to African literature and civilization at an early phase, that is in the secondary school or at the beginning of their studies at the university.

Our students were astonished by the existence of such kind of literature at this level, I think that it is not really suitable. Since Algeria is part of Africa and it was also affected by the European colonization and is still suffering from the bad consequences of the French colonial rules.

It is known that Achebe's works are taught in nearly all the universities over the world. From all that was said by Achebe and on this great writer, it is necessary to introduce the Algerian students to African literature in general and Achebe's literary works in particular.

That kind of literature helps our students to be aware of the changes that are happening from the past till now, since Algeria also suffered from the French colonization and is facing neo-colonialism after getting its political independence as many other nations in the world. The concept of Colonization does exist till now but in different shape and nature.

As it is recognized, teaching literature in an EFL class has many positive aspects, like introducing the students to other cultures and civilizations and finding out human temperament that exist in different nations over the world.

Moreover, teaching this type of literature, that is African literature written in English, is going to develop and improve the learning language in the course of dealing with literature with its high style. Another constructive point is to make the student able to read and criticize such specific texts and develop their ways of expressing themselves.

In the light of this research, it can be said that introducing LMD students to African studies, African civilization and literature from the first year, will make them understand what happened to African people and what is happening now. And Algeria is part of Africa that lived under European colonization and neo-colonialism is also present as in other post-colonial nations in the world. Achebe is a genius writer and thinker who tried hard to teach humanity not just his people that human being cannot be cut from his roots and the western civilization cannot replace the African one. Teaching African literature and even civilization at an early level needs a systemic rethinking and a total reconsideration.

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Appendix A: The Students' Questionnaire

Q 3: What was your reaction when you have started studying African literature in class?

Normal as the other literatures

Different from other literatures

Q 4: Did you have an idea about the Nigerian Literature before Studying it in class?

Yes

No

Q 5: Have you studied/read the Nigerian writer Chinua Achebe?

Yes

No

Q 6: Have you read any of Achebe's novel before you studied it in class?

Yes

No

Q 7- Give me the Titles of Achebe's Works Studied in Class

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Q 8: How can you describe Nigeria and her people through reading Achebe's works?

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Q 9: What can you say about pre-colonial Nigerian society?

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Q 10: How can you picture the Nigerian society in post Independent era?

- More civilized than before the arrival of the coloniser
- Less civilized than before the arrival of the coloniser

Q 11: How can you visualize the British colonization in Nigeria through Achebe's writings?

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Q 12: Do you find the British colonization in Nigeria the same as the French colonization in Algeria through Reading Achebe's Novels?

Yes

No

Q 13: Can you Find any Similarities between them?

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Q 14: Can you find any Differences between them?

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Q 15: What are the main themes focused in Achebe's works?

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Q16: How does Achebe represent the Nigerian culture?

Positively

Negatively

Objectively

Q 17: How do you consider the Nigerian culture?

Human

Inhuman

Neutral

Q 18: Do you think that the Nigerian culture and traditions closer to the Algerian ones through reading Achebe's works?

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Appendix B: Article on Postcolonial Literature



SIGNIFICANCE OF STUDYING POSTCOLONIAL LITERATURE AND ITS RELEVANCE

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ABSTRACT

A brief introduction to Postcolonial literature is to be given at the outset. Then the indication of the word 'Postcolonialism' along with the origin and development of this Postcolonial studies have to be examined. Various representative authors like Rushdie, Achebe, Ondaatje, Fanon, Derek Walcott and J. M. Coetzee in addition to some female writers like Jamaica Kincaid, Isabelle Illende, and Eavan Boland are to be presented critically. Moreover, some representative works of most renowned authors under the literary movement Postcolonialism are presented critically. The prominent literary works like *Things Fall Apart*, *Midnight's Children*, *Disgrace*, *The English Patient*, *Ceremony* along with *A Small Place*, *Decolonizing the Mind* are to be examined in terms of their Postcolonial elements. This paper also presents common motifs and themes like 'Identity', 'Language', 'Racism along with their unique settings, point of view, narration styles. As this movement has some political, contextual reflections and they are to be examined carefully. Finally the conclusions are drawn by means of the review of literature indicated.

Key Words: Postcolonialism, Identity, Racism, Negritude, Ethnicity, Culture, Literary Theory.

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INTRODUCTION

The term 'Postcolonialism' is widely refers to the representation of race, ethnicity, culture and human identity in the modern era, mostly after many colonised countries got their independence. It is connected with imperialism from the moment of colonization until 21st century; "The word imperialism derives from the Latin *imperium*, which has numerous meanings including *power, authority, command, dominion, realm, and empire*" (Habib 737). It describes many interactions between 'coloniser' and 'colonised.' Majority of the world was under the control of European countries. Especially the British Empire consisted of "more than a quarter of all the territory on the surface of the earth: one in four people was a subject of Queen

Victoria." It is the literature and the art produced in the countries such as India, Sri Lanka, Nigeria, Senegal and Australia after their independence, called as Postcolonial literature. Edward Said's prominent book *Orientalism* is an assessment of Western representation of the Eastern culture under the label 'Postcolonial Studies'. Canada and Australia are often treated as 'settler' countries as they are part of British Commonwealth of Nations. Most famous postcolonial writers like Rushdie, Achebe, Ondaatje, Fanon, Derek Walcott, J. M. Coetzee, Jamaica Kincaid, Isabelle Illende, and Eavan Boland etc. Most of their literary works were representing interrelations between the coloniser and the colonised, such as *Things Fall Apart* (1958), *Midnight Children* (1981), *The Waiting for the Barbarians*

(1990), *Disgrace* (1990) and *English Patient* (1992) etc.

Spread of Postcolonialism

There is a single largest defining factor in outlining world politics in the second half of 20th century i.e. Britain's loss of empire at the outset of World War II. After that Britain lost most of its formal colonies in Africa, the Caribbean, the Mediterranean, the Pacific, South-East Asia and the far East including Persian Gulf etc., In the 17th century, Britain had gained control over many parts of North America, Canada and Caribbean Islands along with slaves from Africa and market development in India. Nevertheless, Britain viewed its imperialistic expansion as a moral responsibility and exerting greater control over the countries like India, Africa and China. A famous British writer Kipling referred this responsibility, 'the white man's burden' of civilizing the people who were obviously incapable of self-governing. Many colonised countries such as India, Pakistan, Ireland, Kenya, Nigeria and so on started writing a type of literature reflecting and representing their own experiences while and after colonization. Frantz Fanon laid essential theoretical foundation for the future colonial theories in his famous book *The Wretched of the Earth* (1992). He argues that a new world can come into being only with a violent revolution by African farmers. In another instant, he used his personal experiences in his book *Black Skin, White Mask* (1952) to show relationship between colonized and colonizer in terms of psychology in observing emotional damage to both colonized and colonizer. His work anticipated Said's *Orientalism*.

Said's *Orientalism* critiques Western representation of the East as irrational, anti-western, primitive and dishonest. According to Said, Orientalism is an ideology born of the colonizers' desire to know their subjects to control them in a better manner. Said argues, "To write about the Arab Oriental world...is to write with the authority of a nation...with the unquestioning certainty of absolute truth backed by absolute force." Another postcolonial theorist Gayatri Chakravorty Spivak whose writings focused on the intersections of gender, ethnicity of postcolonial subjects viewed her job as a postcolonial critic. Bhabha illustrates his

"conception of 'cultural difference' in terms of what he describes as 'the language metaphor', which represents cultures in semiotic terms as functioning and assigning value in the same way that systems of language provide meaning" (Gilbert, 124). Homi Bhabha's theory and criticism investigates ideas of 'Hybridity' and 'Ambivalence' to construct national and cultural identities. "Hybridity, perhaps the key concept throughout Bhabha's career in this respect, obviously depends upon a presumption of the existence of its opposite for its force" (Gilbert, 128). In his famous books *Nation and Narration* (1990) and *The Location of Culture* (1994) used psychoanalysis and semiotics to explore the 'spaces' created by dominant social formations in the works of Morrison, Gordimer etc.

Postcolonial Authors

Some of the most prominent authors of Postcolonial literatures are Chinua Achebe, J. M. Coetzee, Franz Fanon, Michael Ondaatje, Salman Rushdie, Li-Young Li, Derek Walcott and Jamaica Kincaid, Gayatri Chakravorty Spivak etc. "The four names appear again and again as thinkers who have shaped postcolonial theory: Frantz Fanon, Edward Said, Homi Bhabha and Gayatri Chakravorty Spivak" (Innes, 5). Though all these writers had different lands, nationalities and social backgrounds, they could all create their own distinction in producing wonderful works of literature of which many would certainly come under the label 'Postcolonial literature. Chinua Achebe of Nigeria with his first novel, *The Things Fall Apart* (1958) writes about the tensions between the people and the values of the native Igbo community and the Christian colonizers. He worked in many universities in Nigeria and America for more than three decades. In addition to his fictional writings, he wrote some non-fiction collection of essays *Home and Exile* (2000). Achebe got the Man Booker International Prize in 2007 for his literary merit so as J. M. Coetzee who was apartheid writer. J. M. Coetzee developed vigorous anti-imperialist attitudes as a white writer living in South Africa for the apartheid. In most of his novels, he represented his own alienation from his fellow Africans. *The Life and Times of Michael K* is an award winning novel set in Cape Town with a protagonist Michael K who is a gardener. His novels

are allegorical and accentuating the everlasting nature of human vindictiveness. Coetzee received his second Booker Prize for his *Disgrace* (1999). Though he got numerous awards, the highest one is Nobel Prize in literature in 2003. Another notable writer in Postcolonial literature, Frantz Fanon who was interested in the emotional effects of colonization and racism on blacks, his most known work *The Wretched of the Earth* in 1961 and become a leading critic of colonial power and influenced aggressive revolution. Moreover he had significant influence on many thinkers such as Homi Bhabha, Jean Paul Sartre, and Edward Said. Edward " Said is concerned with the ways in which knowledge is governed and owned by Europeans to reinforce power, and to exclude or dismiss the knowledge which natives might claim to have" (Innes, 9). Michael Ondaatje is a novelist, critic, poet born in Sri Lanka and moved to London with his mother. He is best known for his Booker Prize winning novel *the English Patient* which features the interactions of characters of various nationalities during the last days of WWII. Salman Rushdie is an Indian postcolonial writer who wanted to become a writer from his childhood. His most successful and Booker Prize winning novel is *Midnight's Children* which got him international reputation. By sketching Indian history from 1910 to 1976 he weaved personal experiences with history. His *The Satanic Verses* got banned and caused a Muslims protest throughout the world termed the book blasphemous. He had to face troubles in the name of 'fatwa' for the novel *The Satanic Verses*. In most of his writings, Rushdie explores the intersections of history, religion, culture and identity.

On par with male writers in postcolonial literature, there are notable female writers such as Jamaica Kincaid, Gayatri Chakravorty Spivak have contributed in a greater extent. Kincaid's novel *A Small Place* describes about Antigua. Mostly she wrote about women's experiences with other women in addition to the effects of patriarchy and colonialism women's own image. Another female writer and one of the prominent theorists of postcolonial literary theory is Gayatri Chakravorty Spivak who translated Derrida's *Of Grammatology* in to English along with its preface. She gave

numerous interviews on her critical opinions about postcolonial literature.

Postcolonialism literature in English

One of the most influential novels of Postcolonialism is *Things Fall Apart* by Chinua Achebe, explores the interaction between traditional African society and British colonizers. In this novel the character Okonkwo struggles to understand and cope up with the changes got from Christianity and British control. His novel examines various situations occurred after the post-independence fictional West African village. Achebe conveyed through his novels how the British legacies continue to weaken possibility of uniting the country. South African novelist and Booker Prize winner J. M. Coetzee explores the themes of crime, revenge, land rights and racial justice post-apartheid South Africa. The plot of the novel strongly connected with the character David Lurie was expelled from for sexual harassment. Salman Rushdie's most popular novel *Midnight's Children* intertwines personal events into the history of India. The narrator in the novel is Saleem Sinai. Author used many devices like Magic Realism, Hindu story telling etc. In addition Michael Ondaatje's *The English Patient* surveys lots of postcolonial themes such as intersections between national and individual identity which caused in consciousness. It is set in a country house in Florence and describes the lives of a young woman and three men from various countries including a badly burnt English patient dying in a room. Some significant writers in postcolonial literature are like Ngugu wa Thiongo, Edwidge Danticat Leslie Marmon Silko, Jamaica Kincaid including Li-Young Lee contributed considerably. Ngugi's *Decolonizing the Mind* is a kind of multiple type genre and it describes various traditions of his people. It also presents how British education system tried to destroy the local culture and its language Gikuyu. Silko in his novel *Ceremony* celebrates various traditions and myths of the Laguna Pueblo and influence of white relation on local culture. It also shows how Native Americans hold a special position in postcolonial discourse.

In addition to many male postcolonial writers whose works have been examined just

before, there are some renowned female novelists also contributed, especially Jamaica Kincaid with her famous novel *Small Place* is one of the postcolonial discourse with which she draws on her personal experience of living in British colony of Antigua. Kincaid expresses her contempt for the British ways for colonized. In this novel she focuses on the English Educational system which attempted to turn natives into English. Further she points out that the native people like to adopt the worst of foreign culture and pay no attention to the best. Another novelist Edwidge Danticat from Haiti is the writer of the novel *Breath, Eyes, Memory*. Her novel presents many themes like migration, sexuality, gender and history as they are the most common postcolonial themes. In this novel the protagonist Sophie struggles to get an identity out of desperate cultures and languages such as French, English to adapt to American ways after she reaches Brooklyn, New York. Danticat become a leading female voice of postcolonial literature.

The Central ideas in Postcolonial literature

Postcolonial has many common motifs and themes like 'cultural dominance' and Racism', 'quest for identity', 'racial discrimination', 'inequality', 'hybridity' along with some peculiar presentation styles. Most of the postcolonial writers reflected and demonstrated many thematic concepts which are quite connected with both 'colonizer' and 'colonized'. White Europeans continually accentuated on racial discrimination for their superiority over colonized. It was most evident in South Africa that the apartheid was incorporated in national laws. Among the most notable acts of this kind were 'The Groups Areas Act', 'Prohibition of Mixed Marriages Act', 'Immorality Act', 'The Population Registration Act', 'Bantu Authorities Act', and 'The Abolition of Passes and Coordination of Documents Act. Each of these acts were limiting, restricting and discriminating colonized from the ruling White. Both the writers Nadine Gordimer and Coetzee in their fiction showed how apartheid destroyed South Africa in many ways as emotionally, morally and economically. In postcolonial context, language played crucial role in control and subjugation of colonized people. Colonizers often imposed their language upon their subjects in order

to control them. So most postcolonial writers address the issues in many ways by mixing the local language with imposed language, the result is a hybrid one that underscores the broken nature of the colonized mind.

Postcolonialism and its reflections

There are various reflections of Postcolonial literature in terms of theories and conceptions. The Postcolonial theorists examine both the colonial texts and literature written after colonialism. Some of the notable theorists who popularised colonialism such as Edward Said, Gayatri Chakravorty Spivak, Frantz Fanon, Homi Bhabha and others. These theorists connected postcolonial literature with many fields like history, politics, philosophy and literary traditions and its significance in present day society. Most of the times, these postcolonial theorists are from postcolonial countries for instance Edward Said from Palestine, Gayatri Chakravorty Spivak from India and Fanon from a French colony, Martinique. The colonial countries started writing and depicting the experiences of colonization and many changes brought by independence upon individuals and their respective nations. Some filmmakers also attempted to depict colonial and postcolonial predicaments in their films. Satyajit Ray, Deepa Mehta, Mira Nair, Shyam Benegal are few among the filmmakers who contributed to Postcolonialism. Music in postcolonial countries also exhibiting cultural identity and values as aboriginal pop music, best example of this kind of music such as Ravi Shankar's unification of classical Indian music with Western sounds. Negritude movement also based on the concept of shared cultural affinity among black Africans. Most prominently negritude literature included the poetry of Leopold Senghor and Aime Cesaire especially in *Return to My Native Land*.

Conclusion

In fact, as the Postcolonial literature deals with framing identities, the politics of rewriting, translations, relation between nation and nationalism. It is a most dominant form of literature and it has a great appeal. In most of the postcolonial novels which have been mentioned connected with many colonies such as Africa, Australasia, the Caribbean, Ireland, Latin American and South Africa.

Postcolonialism mostly deals with many concepts like cultural, political, geographical, psychological and post-structural etc. The major colonial empires are the British, the French, the Spanish and Portuguese. It is also major literature which helps in understanding both 'colonizer' and 'colonized' in many concerns like education, politics, geography, culture and customs.

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Appendix C: Article on Corruption in Nigeria

PREMIUM Times

Wednesday, January 11, 2017

Top 10 Corruption Scandals Nigeria's National Assembly Hasn't Resolved

April 26, 2015 Joshua Olufemi, Richard Akinwumi and Chinenye Ugonna



RELATED NEWS

The seventh National Assembly will most likely end its tenure in early June without resolving majority of the huge misgovernance and corruption issues that characterised the outgoing administration.

Under the present dispensation, the oversight power of the legislature was not judiciously exercised to guarantee Nigerians the dividends for electing their representatives.

There were clear cover-ups and lack of political will to bring a lot of the cases to closure.

Even when it issues reports on certain important national issues, such as the fuel subsidy scam, the National Assembly lacked the firepower to compel the executive execute its recommendations.

As nothing almost always get done after individuals, agencies and corporations are indicted by either the House of Representatives or the Senate, the billions spent yearly on either public hearings and oversight functions have turned out to be mere drains on national resources.

Below are just a few of the scandals the National Assembly may not resolve before the end of the 7th Assembly.

1. The Maina Pension Scam: There was a probe into pension funds that affected about 141,790 pensioners. Abdulsheed Maina, the Chairman of Pension Reform Task Team, was accused of looting N195billion.

The Senate set up a committee to investigate the matter. During investigation, Mr. Maina alleged that Aloysius Etuk, representing Akwa Ibom State, demanded \$100,000 dollars from him as bribe. A former director of pension in the office of the Head of Service of the Federation, Sani Shuaibu Teidi, who was prosecuted along with 31 others, also alleged that Mr. Etuk and other members of the committee collected a bribe of N3 billion from him. Although the Senate seemed furious about the allegation, it did not take decisive steps to investigate.

The National Assembly also did not push the executive hard enough to implement its report on the pension scam and punish offenders.

2. Kerosene subsidy scam: The kerosene scam is considered monumental fraud by the average Nigerian. Kerosene, which is supposed to be sold for N50 to consumer, sells for between N100 and N120 per litre. Many years after a presidential directive ended subsidy for kerosine, the NNPC claimed it had continued to subsidise the product.

Yet, Nigerians are not benefiting from the subsidy as the product sells for far above the official price at the pumps. Several billion naira are believed to have been stolen under the guise of kerosine subsidy. The National Assembly made a feeble attempt to get to the root of the matter. But it issued no indictment and did not take concrete steps to resolve the matter. No official of the Nigerian National Petroleum Corporation, and the petroleum ministry have been sanctioned over the matter.

3. Police Pension Fund Fraud: Five people, including former Director of Police Pension Fund, Esai Dangabar, were accused of misusing N32.8billion from the Police Pension Fund. Mr. Dangabar accused some committee members of the Senate of benefiting from the loot. The senate denied the allegation without ordering an investigation. The world may never know whether indeed the Senate joint Committee on Establishment and Public Service Matter, and State and Local Government Affairs indeed took bribes from the pension thieves.

4. Stella Oduah: Before her removal as Aviation Minister, Stella Oduah was embroiled in a N255 million armoured car scandal. She was accused of abusing her office by compelling an agency under her ministry to buy her expensive cars. The House of Representatives has so far failed to release a detailed report of its investigation into the matter. Although Ms. Oduah was later dropped as minister, other officials involved in the matter remained untouched till date.

Recently, a Federal High Court in Abuja granted Media Rights Agenda (MRA) leave to apply for an order to compel the House to furnish it with transcripts of the proceedings of the House Committee on Aviation at the hearing of the Committee on the procurement of the two bulletproof BMW cars by the Nigerian Civil Aviation Authority (NCAA) through Messrs Coscharis Motors Limited.

5. Missing N20billion Naira oil money: In 2013, a former Governor of the Central Bank of Nigeria, Lamido Sanusi, alleged that the NNPC failed to remit billions of naira in oil proceeds to

the state. This caused a huge rift between the CBN governor and President Goodluck Jonathan, leading to the president suspending Mr. Sanusi from office.

The National Assembly investigated the matter but was unable to bring it to closure.

6. \$15million private jet/arms scandal: A private jet conveyed \$15million in cash to Johannesburg for a purported arms deal between Nigeria and a South African firm. That deal seriously embarrassed Nigeria, but the National Assembly failed to investigate. Attempts by lawmakers of the All Progressives Congress to table the matter at the House of Representatives were frustrated by their Peoples Democratic Party's counterparts.

7. Abba Morro Immigration Scandal: Despite the death of over 15 individuals who went to write entrance examinations into the Nigerian Immigration Service on March 13, 2015, the Minister of Interior, Abba Morro, has remained in office. Before the entrance test, candidates were made to pay N1,000 for application forms. A private company, Drexel Nig Ltd, was also implicated in the recruitment scam.

Although federal lawmakers commenced investigation into the incident, nothing has been heard of the matter ever since. Nigerians suspect cover-up, especially because the minister involved, Mr. Morro, is a core loyalist of David Mark, the President of the Senate, who doubles as the Chairman of the National Assembly.

8. Malabu Oil Scandal: This was one of the biggest oil scandals that did not receive the kind of attention it deserves. It involves a former Petroleum minister, Dan Etete, who was convicted in France for money laundering.

His illegal company, Malabu Oil, received an illegal \$1.1million from the Nigerian government as proceeds for the sale of an oil block. Upon receipt, the money was immediately disbursed to certain individuals.

The National Assembly is yet to bring this matter, which involves officials of the presidency, ministers and business people, to closure. There appears to be attempts to cover up the matter.

9. Ekiti Gate: A leaked tape of the alleged electoral malpractices during the gubernatorial election in Ekiti State caused a major stir in the country. Four principal characters were heard discussing how to manipulate the election. The voices were those of former Minister of State for Defence, Musiliu Obanikoro; the Minister of Police Affairs, Jelili Adesiyan; former Deputy governor of Osun state, Iyiola Omisore, and the eventual winner of the election and current governor of Ekiti state, Ayo Fayose. Despite the huge evidence in the public domain, the Presidency said it would not investigate the matter.

The National Assembly has failed to investigate the matter, which is clearly a major assault on our democracy. Mr. Obanikoro indeed went ahead to receive a National Assembly approval for ministerial appointment.

10. Farouk Lawan: House of Representatives member, Farouk Lawan, was caught on tape collecting \$620,000 out of a \$3million bribe while his committee investigated the fuel subsidy scam. He was seen collecting the money from oil mogul, Femi Otedola.

The House of Representative referred the bribery allegation to its committee on ethics. But no report has been issued till date.

خلاصة

هذا البحث يهدف إلى دراسة نظرية ما بعد الاستعمار (بوستكولونيالية) معمقة لمجموعة كتابات الأديب شينوا أشيبي التي يصف فيها الصورة الحقيقية للشعب الإفريقي عامة و الشعب النيجيري خاصة في كل الميادين الاجتماعية السياسية و الثقافية في فترات زمنية مختلفة. هذه الدراسة تكشف عن تأثير الاستعمار في الأدب الإفريقي و دور نظرية ما بعد الاستعمار في مواجهة التضليل الغربي لتثويبه صورة الإنسان الإفريقي. كما يتناول هذا العمل أيضا حقيقة الحصول على الاستقلال و حياة الإفريقي بعد رحيل المستعمر يعالج حقيقة الحصول على الحرية و حياة الرجل الإفريقي بعد مغادرة المستعمر. حيث يظهر الظلم الذي يسود مرحلة ما بعد الاستعمار في نيجيريا إلى ديكتاتورية الحكام المحليين و هي أسوء من المستعمر. و تبحث هذه الدراسة موقف الطالب الجزائري اتجاه الأدب النيجيري الذي يدرس في الجامعة الجزائرية. هذا الأدب الذي هو جزء من الأدب الإفريقي الذي يهتم بما حدث و ما يحدث في البلدان الإفريقية.

كلمات مفتاحية التقليد – الازدواجية – الاستعمار – ما و راء الاستعمار – فقدان الهوية – الجامعة الجزائرية – الأدب الإفريقي

"A Postcolonial Reading of Selected Works by Chinua Achebe"

Summary

The present study aims at making a deep postcolonial study of selected works of Chinua Achebe, who depicts the life of the Africans in general and the Nigerians in particular in social, political and cultural fields in different periods. This research reveals the impact of colonialism on African literature and the role of postcolonial theory in facing the Western misrepresentation of the African image. The actual work also tackles with the reality of getting independence and the life of the natives after the departure of the coloniser. Where injustice dominates the post-colonial Nigeria and the local leaders turned into dictators and this era is seen as the worst one. This study examines the attitudes of the Algerian students towards the Nigerian literature that is taught in the Algerian universities. This literature that is part of the African literature which is concerned with what happened and still happening in the African countries.

Key words: Mimicry- Ambivalence- Hybridity- Colonialism- Postcolonialism-Loss of Identity-African Literature- Algerian university.

"Une lecture Postcoloniale de Travaux Sélectionnées par Chinua Achebe"

Résumé

La présente étude vise à faire une étude postcoloniale profonde de travaux sélectionnée de Chinua Achebe qui représente la vie des Africains en général et des Nigériens en particulier dans des domaines sociaux, politiques et culturels en différentes périodes. Cette recherche révèle l'impact du colonialisme sur la littérature Africaine et le rôle de la théorie postcoloniale face aux fausses représentations occidentales des pays Africains. Le travail réel s'attaque aussi à la réalité avec d'obtenir l'indépendance et la vie des indigènes après le départ du colonisateur. Ou l'injustice domine le Nigeria post-colonial et les dirigeants locaux sont devenus des dictateurs et cette époque est considérée comme le pire. Cette étude examine les attitudes des étudiants Algériens à l'égard de la littérature Nigérienne enseignée dans les universités Algériennes. Cette littérature qui fait partie de la littérature Africaine qui s'intéresse à ce qui s'est passé et se passe encore dans les pays Africains.

Mots clés: Ambivalence-Hybridité-Colonialisme-Postcolonialisme- La perte de l'identité- Littérature Africaine- L'université- Algérienne.