



## Character and Social Concerns: An Investigation of the Things Fall Apart by Chinua Achebe

*Aasif Ahmad Dar and Beena Lad*

*School of Studies in Languages, Jiwaji University Gwalior (Madhya Pradesh), India*

*(Corresponding author: Aasif Ahmad Dar)*

*(Received 12 February, 2018, Accepted 06 April, 2018)*

*(Published by Research Trend, Website: [www.researchtrend.net](http://www.researchtrend.net))*

**ABSTRACT:** The objective of the study is to critically examine the character and social concerns in the Igbo people as portrayed in Chinua Achebe's *Things Fall Apart*. *Things Fall Apart* (1958) mirrors the social character of the general population through the multidimensional scene of the Igbo society. Be that as it may, 'culture can be transmitted or obtained through data or image. Social personality is those qualities, behavioral examples, ways of life, social structures and standards that recognize a people from other people groups. It is discovered that the Igbo individuals try to secure their religion and lifestyle however couldn't do as such under the weight and effect of colonization. The novel also depicts conflict in Igbo society partly generated by the impact of European colonialism and partly by tension within the society itself.

**Keywords:** social identity, cultural values, novel, life style

### I. INTRODUCTION

The Igbo individuals generally called as Ibo are an ethnic gathering of south-eastern Nigeria known as one of the biggest ethnic gatherings of Africa. In Nigeria, Igbo individuals are generally specialists, ranchers and dealers. Before expansionism, the Igbo individuals were living in politically divided gatherings. The initial segment of *Things Fall Apart* (1958) bargains the pre-pilgrim personality of the Igbo individuals in the nine towns of Nigeria. Achebe mirrors the pre-pilgrim parts of the Igbo individuals in the novel by including the convictions and social examples of the general public which are profoundly established in the crude culture. "The Igbo myths point to the beginnings of agribusiness, the artifact of the family, and "Most importantly, since this myth makes no specify of movements from removed spots - instead of the lion's share of African conventions of source - it recommends that the Igbo individuals have possessed their present region for quite a while, a proposal that is affirmed by paleohistory" [1].

The pre-provincial Igbo people group was known as to a great degree popularity based, yet they had no brought together governments. The five most essential cross-cutting establishments were the committees of the older folks, age-gatherings, and chambers of boss, ladies' affiliations and mystery social orders. They used to put stock in the God 'Chukwu' at the focal point of their religion and the hereditary spirits and the wooden divine beings names 'chi' are the errand people of it. There were the four titles in the group. They were known as the 'honours'. The senior individuals of the general public were the individuals from the legal framework, who were known as the Egwugwu. The general population used to go to the sanctuary of the God of Hills and Caves to get some information about their disappointments or the diverse parts of the wellbeing and cultivating. The festivals of the New Yam Festival, the course of action of the wrestling matches, were the social examples of the Igbo individuals before settlements. Achebe clarifies the desire of the Igbo individuals to create and advance, it manages the flourishing of Okonkwo; "Amid the planting season Okonkwo worked every day on his ranches from cockcrow until the point that the chickens went to perch'. Okonkwo's success was unmistakable in his family. Aside from his own particular cottage or 'obi' he had three more cabins worked for his three spouses, close to the stable, he had a 'drug house' or a Shrine where Okonkwo kept the wooden images of his own god-Chi, and his hereditary spirits. He adored them with penances of kola nut, sustenance and palm wine and offered petitions to them for the benefit of himself, his three spouses, and eight kids" [2].

The Igbo individuals consider 'Yam' edit as the clan's regard for the physical power. Among Igbo individuals, a man was not known by his dad's character but rather by his own. 'In Umuofia, Age was regarded among his kin, however his accomplishment was adored' [1].

Achebe reflects pre-pilgrim Igbo individuals, which allude the conventional morals, religion, majority rule method for equity and convictions on their quality. The Igbo s have been delineated as straightforward and guiltless creatures in the nine towns, for example, Umuofia, Aninta, Aneto, Umuru, Isike, Abame, Mbanta, Ire and Mbaino as the self-sufficient groups, where individuals lived calmly with each other. The Igbo regard and respect accomplished status more than credited status. The individual accomplishments decide a man's social position in the group. They are extremely self-assured and glad for their accomplishments, and they bring up their kids not to bomb throughout everyday life. In actuality, the Igbo material culture is inundated in resourcefulness and inventiveness [2]. These attributes of the Igbo have the effect in the idea of their laws, legal, wrongdoing aversion strategies, and guilty party transfer components. Chinua Achebe was interested t explore the social and cultural concerns of this community and most of these concerns are reflected in the novel Things fall Apart and this study tries to recognize all these issues in a critical framework.

## II. SOCIAL IDENTITY

Things Fall Apart (1958) relates the social personality of the Igbo individuals in Nigeria. Its initial segment centers around the pre-provincial structure of Igbo society. They had no brought together political structure. They lived in self-governing towns and towns controlled by their senior citizens. Ohadike calls attention to the Igbo social structure as: "There were the heredity gatherings and based on the genealogies shaped a minimal town or a town named as 'obodo'. Connections depended on the blood ties, and every individual followed his or her drop to three gatherings. Initial, a man has a place with the littlest social unit known as uno, or house. This was a characteristic family, comprising of a man, his better half, or spouses, and their kids. The second gathering was an umunna, or heredity, made out of various related houses. At last, a gathering of heredities shaped an idea of town or town Obodo" [1].

However, the Igbo people group had no brought together government they were known as vote based by social and political structures rotated around 'cross-cutting ties'. The most critical social markers of Igbo society are the novel arrangement of honorific titles. The titles are not given by higher specialists, but rather they are procured by people. The faultfinder Stuart Hall calls attention to that character can be created. It is developed inside the 'play of energy and prohibition' [3]. The account of the wrestling match between Amalize, the feline and Okonkwo is a case of the character of the town that used to be chosen through the wrestling challenges. Achebe puts in, "Okonkwo was outstanding all through the nine towns and even past. His popularity laid on his strong individual accomplishments. As a young fellow of eighteen he had conveyed respect to his town by tossing Amalinze the Cat. Amalinze was an awesome wrestler who for a long time was unbeaten from Umuofia to Mbaino" [4].

Okonkwo separated himself and got the respect to his town, he awed every one of the villagers by his notoriety for being a wrestler all through the nine towns of Umuofia. The wrestling match is to respect the idea of character of the Igbo individuals in and around the nine towns of Nigeria. The estimation of physical power is considered in the wrestling matches as well as in cultivating and country exercises. Achebe composes 'Okonkwo's success was noticeable in his family unit. He had a substantial compound encased by a thick mass of red earth' [4]. As a prosperous agriculturist Okonkwo entitles the notoriety and "the senior citizens, or ndichie, met to hear report of Okonkwo's mission. Okonkwo was, along these lines, solicited on benefit from the group to look after.....for three years Ikemefuna lived in Okonkwo's household"[3].

In Igbo family, the man, who neglects to advance past the most junior titles was a man without status according to his kin. Unoka, father of Okonkwo kicked the bucket without a title as he didn't buckle down, along these lines, he lost his notoriety in the tribe. Achebe uncovers that the man having more spouses can be known as a rumored man in the general public. He calls attention to the notoriety of Okonkwo as:

"There was a well off man in Okonkwo's town that had three tremendous stables, nine spouses and thirty youngsters. His name was Nwakibie and he had taken the most noteworthy yet one title which a man could take in the tribe. It was for this man Okonkwo attempted to procure his first seed yams".

The character of a well off individual in the group is considered by the quantity of spouses, kids and, more vital, yams. Yam is the primary yield in Igbo towns as it is considered as the 'lord of the products'. The Igbo tribe in Nigeria has a man centric social personality. The ladies are expected to be the supporters of the men. There are the thorough beatings of the ladies. The brutality is restricted amid the holy Week of Peace. It makes to take note of that the viciousness is acknowledged if there is no festival of the sacrosanct Week of Peace [5].

Social personality is one of the angles that go to change to suit the changing needs and conditions. In any case, in every one of the social orders there are sure fundamental esteems that constitute the way of life and these should be propagated in light of the fact that the loss of culture would mean lost personality for that society. *Things Fall Apart* [6] mirrors the social character of the general population through the multidimensional scene of the Igbo society. Be that as it may, 'culture can be transmitted or obtained through data or image. 'Social personality is those qualities, behavioral examples, ways of life, social structures and standards that recognize a people from other people groups' [7]. The amicable presence of Igbo in the nine towns of Nigeria sustains the social parts of their own. The game plan of wrestling matches is one of its parts that used to be chosen the personality of the town. The journalist, Michael Dirda says that '*Things Fall Apart* has for quite some time been loved for its creative diversion of Ibo culture just before it crashed into British expansionism' [8].

The course of action of the New Yam Festivals comprehends the bound together family in the Igbo society and their convictions towards cheer. The kindred sentiment fraternity is a common one when Okonkwo welcomes his family to a moonlight supper to offer his 'Kola nut' for their consideration. The adjustments in the social examples and the morals roll out the uncommon improvements in the personality of the general population. Nwoye, the child of Okonkwo strives to enable his dad amid the planting to season is an occurrence of pride for Okonkwo. In any case, when the 'disastrous' Ikemefuna executed pitilessly by the villagers. Nwoye moved his concentration from the Igbo morals to Christianity. The entry of the preachers in the Abame town is another case of the adjustment in the social example. At the point when the minister entered the Abame town, the Igbo individuals 'executed him and tied up his iron steed to the silk cotton tree' [8].

The hero Okonkwo is dealt with deferentially by the older folks on account of his liking towards the way of life and legacy of Igbo individuals, in this way Okonkwo's character rests upon the social morals of the general public. David Carroll recommends: "It would be very wrong, in any case, to give the feeling that the ancestral society of *Things Fall Apart* is impressively solid. This is a long way from Achebe's goal. He is on edge to show the adaptability of the social structure; for just by understanding this would we be able to comprehend the life and demise of the focal character, Okonkwo. What at first sight have all the earmarks of being inflexible traditions constantly end up being the custom structure inside which level headed discussion and addressing can be continued" [9].

The social character is reflected according to the adaptability of the social structure of Igbo individuals. The hero of the novel Okonkwo connotes his characteristic towards the social examples of the Igbo clan appropriate from the earliest starting point of the novel. Be that as it may, his fate toward the finish of the story is surprisingly identified with the examples of the way of life of the Igbo which he needed to protect however there is a disturbance of the morals caused by the evangelists. The kind of relations of the person with convention and the cultivating exercises are shown in the novel through the way of life of Igbo.

The priestess Chielo wholes up the representative connection between the Man, the Yam and custom. 'What's more, when a man finds a sense of contentment with his divine beings and his precursors, his gather will be great or awful as per the quality of his arm'. It is alluded with the kind of culture the individual takes after a similar will choose the social character of the man. The regard to the god and the precursors can have any kind of effect in the life of Igbo individuals. The social personality of the Igbo individuals was known for their uprightness, profound quality and the responsibility regarding the flourishing. These, be that as it may, were the attributes of the social brilliance. The entry of the preachers caused the progressions and the honesty with respect to common issues supplanted by the destruction of the Igbo through their breaking down.

The adjustment in the social personality of the Igbo individuals is depicted toward the finish of the story when Okika, an awesome man and the Orator of Umuofia delivers to the get together of the tribe. "Every one of our divine beings are sobbing, Idemili is sobbing, Ogwugwu is sobbing, Agbala is sobbing, and all the others. Our dead fathers are sobbing a direct result of the dishonorable blasphemy they are enduring and the detestation we as a whole observed with the eyes" [9]. The adjustment in the social viewpoints drives the Igbo clansmen in the assuagement and disturbance.

### **III. MANLY IDENTITY AND Igbo ETHNICITY**

The manly character of the Igbo individuals in *Things Fall Apart* (1958) is reflected by request and chain of importance. The two ideas are identified with their change and the issues of disorder in the public arena. The landing of the evangelists is viewed as the primary driver of the bedlam coming about because of their infringement in Igbo

culture and convention. The mix of the customary social examples and moral power is ascribed for the most part to men by the male centric culture. The pride of male power is influenced with the different parts of request and chain of importance, especially respect and the feeling of obligation, which are the traits of men. Besides, those traits constitute the notoriety, regard, respect for the sake of esteemed titles in Igbo land. Williams Raymond relates about the manly personality vary with the specific projection of reality. He puts in: "Dominant customs frequently try to 'a dynamic and ceaseless choice and reselection' and 'an anticipated reality', with which we need to settle on its terms, despite the fact that those terms are dependably and must be the valuations, the areas and the exclusions of men" [10].

The Igbo male centric culture harrows with the male power as an imperative perspective to build their characters. The male power isn't just connected with the physical esteem, yet it shows up in the method of social personality moreover. The manly character is proclaimed by Okonkwo. His "distinction is refreshed on his strong individual accomplishments, as a young fellow of eighteen he had conveyed respect to his town by tossing Amalinze the Cat" [10].

Derek Wright brings up; The fixation on manliness is a fundamental shield set apart by over the top liberalities communicated in Okonkwo's confidence. In any case, there is no wherever for a man who is improvident. "At the point when Unoka passed on he had taken no tile at all and he was vigorously paying off debtors". the individual, who seems, by all accounts, to be lethargic is viewed as agbala, which means a womanish in the Igbo tribe. The novel strings the pre-frontier and pilgrim manly characters of Igbo individuals in Nigeria by including huge snapshots of the 'socially organized' issues of Umuofia and Mbanta. The manly conventions work as types of awareness that demonstration especially the energy of town with particular powers and estimations of Umuofia. It is 'not just 'dreaded by its neighbors. It was effective in enchantment'. Achebe overwhelmingly clarifies the effective men of enchantment, war and prescription and other prevailing figures are fundamentally men.

At the social level, the specific measure of duty of a man is assessed by the group. As the best warrior of Umuofia Ogbuefi Ezeudu was known as 'an incredible and valiant warrior in his chance, and was currently agreed an extraordinary regard in all the tribe' [1]. It infiltrates the sort of 'respect' in the composed Umuofian framework is ascribed to the general population, who are probably going to assume an extraordinary part in the authority. The man, who neglects to accomplish control, loses the way of life as an individual from the family. The scientist, Azodo watches that "In the Umuofia people group of Things Fall Apart, Igbo men are obliged to accomplish and parade (male prevalence), so as to be seen and respected" [11]. The manly character shows itself at all levels in the novel. The females are underestimated and regarded as simply the items of men. In the trial of Uzowulu, an expansive group accumulated and "It was obvious from the way the group stood or sat that the function was for men. There were numerous ladies, yet they looked on from the periphery like outcasts" [11]. Judith Butler declares: "Cutoff points are constantly set with the terms of a hegemonic social talk predicated on the twofold structures that twist what is thought to be valid about the arrangement of personality and subjectivity and confines the conceivable and feasible sex setups inside culture" [12].

The situation amongst individual and society persuades immovably in the need to recover his lost personality. For the reason, he forces himself some powerful standards to which he tries to stick. Okonkwo turns into an individual warrior in Umuofia. His prosperity and disappointment rest on his capacity to make a suitable combination of the three esteems that make up his identity: male power, respect, and feeling of obligation. Toward the finish of the story, Okonkwo understands that 'the best deterrent in Umuofia,' is that weakling, Egonwanne....Tomorrow he will reveal to them that our fathers never battled a war of reprimand" [12]. It came about into his suicide, which speaks to the physical part of his own brutality. Consequently, the novel closures grievously with the demise of both the white man and manliness of the Igbo faction with certain 'respect' to the obligation unfathomable activity. Okonkwo likes to hang himself as opposed to fall into bondage. As opposed to expecting his activities, he tries to spare a little respect that remaining parts for him. Be that as it may, in doing as such, he pushes off that respect he tries to keep all by cost.

Okonkwo is dismissed even as a dead man essentially in light of the fact that, as one of the clansmen stated, "It is against our custom." said one of the men. "It is a plague for a man to take his own particular life. It is an offense against the Earth, and a man who submits it won't be covered by his clansmen". Nonetheless, the storyteller communicates some sympathy through the character Obierika: "Obierika, who had been looking consistently at his companion's dangling body, swung all of a sudden to the District Commissioner and said brutally: "That man was one of the best men in Umuofia. You drove him to slaughter himself; and now he will be covered like a canine..." He couldn't state any more. His voice trembled and gagged his words" [12].

It gives an understanding that the Igbo individuals proceeded with their convictions till the entry of the ministers in Igbo land. The sad end of the hero is a consequence of the manly issue of the way of life as Okonkwo understands that the general population of his family are neglected to oppose the standards of the preachers, and they had begun to carry on as ladies losing the energy of war or protection with ministers. Beside being one of the first African essayists, Achebe is one who has endeavored to dissipating the glorified pictures of his Igbo individuals and depicting them as they in reality live in true. Achebe expounds on his local Africa, where he was conceived in 1930. Albert Chinualumogu Achebe experienced childhood in Ogidi, Nigeria, one of the principal focuses of Anglican teacher work in eastern Nigeria. His dad and mom, Isaiah and Janet Achebe, were preacher instructors. Achebe's life as a Christian and individual from the Igbo clan empowers him to make sensible portrayals of both contemporary and pre-colonized Africa. He mixes his insight into Western political philosophies and Christian tenet with fables, adages, and colloquialisms from his local clans to create stories of African culture that are private and valid [13].

The setting of the novel *Things Fall Apart* is in the edges of Nigerian in a little anecdotal town, Umuofia just before the entry of white evangelists into their territory. Because of the unforeseen entry of white ministers in Umuofia, the villagers don't know how to respond to the sudden social changes that the teachers undermine to change with their new political structure and foundations. Henceforth, this goes for breaking down the impacts of European colonization on Igbo culture. Towards the finish of the nineteenth century most European states moved to African and different parts of the world where they set up provinces. Nigeria was among other African countries that got guests who were on a colonizing mission; presenting their religion and culture that is later forced on Igbo. The way of life of the general population of Umuofia (Igbo culture) is tremendously undermined by this change.

Achebe's motivation of composing the novel is on account of he needs to instruct his pursuers about the estimation of his way of life as an African. In the novel, *Things Fall Apart* he has introduced Igbo people group and additionally imperialism. He has additionally appeared how the landing of white ministers and provincial regulatory step by step began to address and obliterated that customary existence of Igbo individuals from inside by pounding down its esteem framework, right off the bat through piece-supper religious transformations and after that place of conventional Igbo one. Achebe's fundamental worries in his novel *Things Fall Apart*, is by all accounts presentation of another religion and in addition its damaging tendency in the public eye [14]. In this novel the general population of Umuofia are isolated into two gatherings in view of entry of white teachers in their property. The principal bunch is Igbo supporters of the white teachers. Proselytes to Christianity desert their own religion, customary lifestyles and kindred individuals to take after the white man and his ways.

The title *Things Fall Apart* was embraced from William Yeats sonnet "The Second Coming" [15]. The lyric concentrations the finish of the present age and the universes way to deal with another that is totally unique: Turning and handing over the augmenting gyre The bird of prey can't hear the falconer; Things go to pieces; the middle can't hold; Mere insurgency is loosed upon the world, The blood-darkened the tide is loosed and wherever The function of honesty is suffocated; The best do not have all conviction, while the most noticeably bad Are loaded with enthusiastic power [15]. *Things Fall Apart* is situated in particular socio-social changes which were occurring in the 1890s in Eastern Nigerian, in an area known as Lower Niger Delta, which show Igbo social intercourse, Igbo words, and Igbo people group customs, all these offer a particular Nigerian reality to the novel. It is likewise fixated on the life of the hero and the landing of white evangelists and in addition pilgrim authoritative that is clear by the second piece of the novel. The third part is about return of Okonkwo from out at Umofia where he discovered preachers and provincial managerial who had come to lead over the Igbo clan yet their concealed expectation was to expand the limits of British Empire and to govern over the Igbo clan with new British administration, which had made extraordinary debacle in the Igbo way of life, brought social issue, social decimations and religious fall. Along these lines the novel very manages the effect of colonization and social change on the Igbo individuals. They smothered them as well as mistreated them with British pilgrim organization.

At the principal, European white ministers touched base on the bank of the considerable stream of Umuru where they had manufactured their focal point of religion and government. They started to investigate Igbo Nigerian clan and dull Nigerian parts. They needed to edify and to socialize bring down Nigerian clan with the assistance of another Christian religion. Igbo individuals who had their own particular religion and traditions were totally destructed by the Christian ministers. The white evangelists stifled and persecuted American Igbo religion and the Igbo clans through their new religion. Benedict Njoku additionally illuminates in a thesis about Achebe's composition style. Achebe for the most part commits the majority of the bit of his novel to social foundation. His proposition centers around the damages of expansionism which demonstrates that Igbo individuals had grind religion before the landing of Britishers. "*Things Fall Apart* communicates the creator's wistfulness for the conventions and convictions of Igbos before European expansionism. It paints out that Africans as a rule had an

abnormal state of significant worth framework before the coming of Christianity"[16]. The Europeans changed over town individuals into Christianity and made terrible environment inside the clans. Achebe says in *Morning Yet on Creation Day*, these changed over individuals were considered as "the general population of the Church" or "the relationship of God" and changed over called as "the general population of nothing" [17]. This sort of changes in the Igbo society transparently dismissed old conventions and the Igbo lifestyles.

Igbo individuals were content with their religious convictions and clients. They put stock in different Gods and Goddess like Chukwu, who was the preeminent God who had made the paradise, the earth, the entire world and different Gods, Ani, the proprietor of the land, Amadiara of the thunderbolt, Idemili, a divine force of water, Agbola, the prophet of slopes and buckles. One of the old man of Mbanta made the inquiry to preachers. Which is this divine force of yours," he solicited "the goddess from earth, the lord of sky, Amadiora of the thunderbolt, or what (Achebe 1958, 132).

The Whiteman who did treachery exercise of Christianity answered them: All the divine beings who have named are not god by any means. They are divine forces of misleading who instruct you to murder your colleagues and decimate guiltless youngsters. There is just a single genuine God and he has the earth, the sky, you, and me and every one of us [16], the congregation ministers likewise endeavored to demonstrate their Gods and Goddess were false and made of stones and woods. One of the teachers was Mr. Kiago who tended to the general population of Mbanta. In Chinua Achebe's words: ... The white man was likewise their sibling since they were all child of God. What's more, he informed them concerning this new God; the maker of all the world and every one of the men and ladies. He revealed to them that they revered false divine beings, lords of wood and stone. A profound mumble experienced the group when he said this. He revealed to them that the genuine God lived on high and that all men when they passed on went before Him for judgment. Fiendish men and all the barbarian who in their visual deficiency bowed to wood and stone were tossed into a fire that consumed like palm-oil. Be that as it may, great man who venerated the genuine God lived everlastingly in his glad kingdom. „We have been sent by this extraordinary God to request that you abandon you insidious ways and false god and swing to Him with the goal that you might be spared when you bite the dust [16].

White preachers understood that it would not be conceivable to change over the brain of Igbo individuals any more. We should change our technique for changing over their brain. Presently, we can occupy by letting them know straightforwardly that Igbo individuals' god were false and their conviction depended on misrepresentation. So they intended to build up schools and doctor's facilities with the goal that they can redirect Igbo individuals. Toward the starting they considered traditions and culture of Christianity and god more redirects. In Achebe's appearances, [Mr. Brown] arrived at decision that a frontal assault on it would not succeed. Thus he assembled a school and a little healing facility in Umuofia. He went from family to family to asking individuals to send their kids to his school however at first they just sent their slaves or now and then their apathetic youngsters. Mr. Brown asked and contended and forecasted.

Achebe has portrayed how Igbo clan was smothered by the white preachers. The fundamental thought process of whites was to hone their religion as well as to grow rule of their administration everywhere throughout the world. In the court of whites Igbo individuals were brought to get abused. In their court, judge could never sibling about the cases, and it might occur in a considerable lot of the cases that judge are absolutely unconscious about the genuine case and would not tune in to the contentions of both the sides and will give the choice, not brothing about reality and the false, but rather relying on their own advantage. ... they had constructed a court where the area chief judged cases in obliviousness.

We should not do you any harm "said region magistrate to them later," if just you consent to co-work with us. We have conveyed a quiet organization to you and your kin so you might be cheerful. He has been used to portray the tragic hero in any particular society. Yet, we won't enable you to abuse others. We have an official courtroom where we judge cases and oversee equity as it is done in my own particular nation under an awesome ruler [18]. In the wake of perusing all these, I can state that the white men had connected the strategy of power on the feeble and the hopeless ancestral individuals. About the part of cognizant author like Chinua Achebe, such brutalities have been utilized by writer to prosecute imperialism as well as to demonstrate the effect of colonization and social change on Igbo clans.

#### **IV. CONCLUSION**

Hence, the effect of colonization and social change get the fundamental focal point of Achebe in his books all in all and in *Things Fall Apart* specifically. In the investigation it is discovered that the Igbo individuals try to secure their religion and lifestyle however couldn't do as such under the weight and effect of colonization. In the event that the

topics as delineated in Achebe's novel *Things Fall Apart* are put to the legit conclusion, they absolutely demonstrate that Igbo individuals couldn't ready to carry on with their life uninhibitedly and calmly in the general public.

## REFERENCES

- [1]. Ohadike, D.C. (1978). *Igbo Culture and History*. Landon.Heinemann,1978.
- [2]. Mozia, Michael, I. (1982). *Solidarity in the Church and Solidarity among the Igbo of Nigeria*. Ibadan, Nigeria: Claverianum Press.
- [3]. Scheub, Harold (1985). "A Review of African Oral Traditions and Literature." *African Studies Review*, **28**, no. **2/3**: 1-72.
- [4] Jajja, Mohammad Ayub, Ghani, Mamuna & Baloch, Irshad. (2014). "Things Fall Apart: Chinua Achebe Writes Back to the Centre." *Pakistan Journal of Social Sciences*, Vol. **34**, No.1 (2014): 371-381.
- [5]. Azodo, Ada, Uzoamaka. (2004). "Masculinity, Power and Language in Chinua Achebe's *Things Fall Apart*: Emerging Perspectives on Chinua Achebe Volume-1." *Africa World Press*: 49-66.
- [6]. Achebe, Chinua. (1958). *Things Fall Apart*. London. Heinemann, 1958.
- [7]. Omekwu, C.O. (2006). "African Culture and Libraries: The Information Technology Challenges." *Electronic Library*, **24**(2): 247-248.
- [8]. Dirda, Michael. (2008). "Things Fall Apart by Chinua Achebe." 16 March 2008. *The Washington Post*.
- [9]. Carroll, David. (2009). *Chinua Achebe: Novelist, Poet, Critic Things Fall Apart* (Edited by Abiola Irele). New York: Norton.
- [10]. Raymond, Williams. (2002). *Problems in Materialism and Culture: Selected Essays*. London: Verso, 1980.
- Schaefer, R., T. *Sociology: A brief introduction*. Boston: MaGraw Hill, 2002.
- [11]. Azodo, Ada, Uzoamaka. (2004). "Masculinity, Power and Language in Chinua Achebe's *Things Fall Apart*: Emerging Perspectives on Chinua Achebe Volume-1" *Africa World Press*: 49-66.
- [12]. Butler, Judith. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, 1990.
- [13]. Columbus, Ogbuja. (2014). "Ethics, Law and Justice in Achebe's *Things Fall Apart*." *Journal of Humanities and Social Sciences*, (IOSR-JHSS) **19**(12): 42-49.
- [14]. Alimi, A.S. (2016). A Study of the use of Proverbs as a Literary Device in Achebe,s *Things Fall Apart* and *Arrow of God*. *International Journal of Academic Research in Business and Social Sciences* **2/3**(2012): 121.
- [15]. Yeats, Butler William. (2016). *The Second Coming*. PotW Org. (1921).Web.24 Nov. 2016.
- [16]. Achebe, Chinua. *Things Fall Apart*. London: Penguin Classics, 2001.
- [17]. Njoku, Benedict. (1984). *Four Novels of Chinua Achebe*. New York. Peter Lang Publishing, 1984.Print.
- [18]. Achebe, Chinua. (1988). *Hope and Impediments: Selected Essays*. New York: Anchor Books, 1988.