

**Journal of Social Sciences Research & Policy (JSSRP)****Mimicry, Hybridity and Ambivalence in Chinua Achebe's Things Fall Apart**

**Jehangeer Khan<sup>1</sup>, Sumbal Nasrullah Khan<sup>1</sup>, Tariq Mahmood<sup>2</sup>**

1. MPhil Scholar, Department of English, Abdul Wali Khan University Mardan, Khyber Pakhtunkhwa, Pakistan.  
2. BS Graduate, Department of English, Abdul Wali Khan University Mardan, Khyber Pakhtunkhwa, Pakistan.

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**Corresponding Author:**

**Jehangeer Khan**

Email: [jk369861@gmail.com](mailto:jk369861@gmail.com)

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**Abstract:** This study finds the concepts of mimicry, ambivalence, hybridity in the novel *Things Fall Apart* by Chinua Achebe through the lens of postcolonial theory presented by Homi K. Bhabha. Achebe represents precolonial Igbo culture as self-sufficient and rich, yet the arrival of the colonizers disrupts and destabilizes this society, leading individuals to internalize colonial influence. The analysis of the selected text from the novel shows how characters such as Okonkwo, Enoch, and Nwoye respond differently to colonial domination—some embracing hybridity mimicry, others torn by ambivalence, and still others resisting until destruction. The research adopts Bhabha's *The Location of Culture* as its primary theoretical framework, supported by additional postcolonial insights, to demonstrate how colonial power reshaped Igbo identity, beliefs, and traditions. By examining these dynamics, the study sheds light on the broader effects of colonialism on indigenous societies, revealing how cultural displacement and psychological conflict ultimately contribute to the downfall of the Igbo community in the novel.

## Introduction

Post colonialism presents the long-term impacts of foreign occupations on the regions and countries formerly colonized by European powers. It is a revolt and reaction against the wishes of imperialism and aspiration as an anti-discourse to surmount its effects. Post colonialism finds the end of colonialism by giving the natives their authority as well as cultural and political freedom to fill the vacuum and attain freedom by overcoming cultural and political discourse, it is the result of the works of several postcolonial writers such as Edward W. Said, Homi K. Bhabha, Frantz Fanon, Bill Ashcroft, G.C. Spivak, and many more. The term Post Colonialism is used especially after the Second World War by historians and critics. Post Colonialism in simple words is the study of the effects of colonization on colonized ones. Mimicry, hybridity and Ambivalence are the terms used in Postcolonial theories originated by Homi K. Bhabha. Mimicry appears when members of Colonized people imitate and take on the culture of the Colonizers. As Lacan asserts, "the effect of mimicry is camouflage---it is not a question of harmonizing with the background but against a mottled background. (Bhabha: *The Location of Culture*, p. 121). Hybridity is also one of the central ideas of Bhabha.

### History of Post Colonialism

Colonialism is the pre-requisite of Post Colonialism, which started first of all from Greek. Alexander the great conquered many states and made them his colonies. Romans also captured many countries. Then Muslims emerged as a power and hold over many countries which remained under their rule. The recent phase of colonization started at the emergence of Europe in power in 16<sup>th</sup> and 17<sup>th</sup> centuries. Till 18<sup>th</sup> century nearly half of the world was colonized. Portugal, Dutch and France started colonization. Then England emerged as a great power and colonized many parts of the globe. In the eighteenth and nineteenth century, she conquered parts of Asia and Africa and made them her colonies. Nigeria was amongst them who received the whites in the contour of colonizers along with their religion and culture and the Igbo were compelled to accept these. Although they left Nigeria after ruling some time but they left the effects of their colonization as described in the novel under study.

### Homi K. Bhabha and his Work

Homi K. Bhabha, an Indian Scholar and critical theorist, born in November 1949, a professor at Harvard University America is considered an influential Postcolonial writer, who coined many new concepts such as hybridity, mimicry and ambivalence. *The Location of Culture* is one of his notable works. It is divided into twelve chapters. Among these the well-known chapter is 'Of Mimicry and Man' which deserves significant attention, wherein he asserts more attention on the sentence, which describes mimicry. He argues, "A subject of a difference that is almost the same but not quite" (p. 122). He means to say that a mimic person struggles hard than other people to parody the colonizers but it usually flunks. To be exact like the colonizers, remains a dream in the minds of the mimic people. If a person becomes mimic he has to lay down his own identity; his identity will be tarnished as he adapts mimicry. In this state of affairs a person becomes ambivalent. Thus Bhabha holds, "the discourse of mimicry is constructed around an ambivalence" (p. 126). Because of hybridization of cultures mimicry problematizes cultural priority and racial identity, As a consequence "The national is no longer naturalizable" (p. 128). 'Hybridity' according to Bhabha "is the perplexity of the living as it interrupts the representation of fullness of life" (p. 314). It becomes a hurdle in the way of old tradition and creates a new way of life beside the old culture and tradition.

### Chinua Achebe and his Work

Chinua Achebe was born as Albert Chinua in 1930 in Nigeria. His father had been converted to Christianity while his mother and her family were following the traditional Igbo religion. So he experienced the cross-culture within his family and ultimately as a writer it gave him advantages. His works reveal the Postcolonial impacts of the colonizers on Nigerian people. His main intention is to give European the idea that the pre-colonial Africans were not savages. *Things Fall Apart* is one of such works that reveal the pre-colonial Igbo society. It shows the Europeans that they were not savages as depicted by Conrad and they had their own culture and tradition. However after the colonization the ramshackle condition of the Igbo is exposed because of colonization, which will be highlighted here.

*Things Fall Apart* (1958) revolves around a proud, courageous hard-working man, Okonkwo. Setting of the novel is Umoufia, 1850s in pre-colonial Nigeria. Okonkwo has not inherited anything from his sluggish father. However one thing that dominates his character is manliness. He kills Ikemefuna, a young lad in the age of Nwoye, his son. He was from Mbaino given to them for vengeance of a woman, who was killed by people of Mbaino. Okonkwo does it so to show his manliness. This outrages Nwoye, who is the best friend of Ikemefuna. This act creates a breach between him and his father. He is already harsh against killing of twin children after delivery. But his father's ferocious act of killing his friend Ikemefuna adds fuel to fire to his rage. During the exile of Okonkwo the White men appear and build

church in his hometown. Many of his clans' members convert into Christianity including his son Nwoye. Nwoye does it so, partly because he is fed up of his cultural norms, and partly by the Whites' tactics to instigate the masses towards their religion. When Okonkwo returns to Umoufia after the exile he finds the missionaries have taken deep root in Umoufia. Here they have established schools and a trading Post. Reverend James Smith encourages Enoch for committing an act of sacrilege against the traditional religion. Enoch unmasks one of the dancing spirits representing clan's ancestors. This angers the villagers, who on retaliation burn their church. Smith calls in the British administration to imprison heads of the village until they pay fine. Elders of the village including Okonkwo, are imprisoned, beaten and fined. To take avenge from them, Okonkwo shoots one of the messengers from the white men. When he feels that no one of his society takes his side, he prefers death from his own hands rather than to be hanged by the colonizers. Albeit suicide was considered the most abominable act in their traditional culture and religion. Okonkwo's life symbolizes the life of the Igbo culture. Though the District Commissioner has no knowledge about the Africans' language, culture, history, religion and tradition, yet he is writing about them, and the novel ends with this.

In this paper, the author focuses on those characters in the novel who fall prey to mimicry and hybridity. They become so because they live in a region which is occupied by the Europeans. Hence the cited Postcolonial terms which are introduced by Bhabha will be the focal points of the research.

### **Research Questions**

1. How does the colonizer affect the native Nigerians in *Things Fall Apart*?
2. Why Nwoye and Enoch abandon the traditional religion and adapt Christianity?
3. Why Okonkwo commits suicide at the end of the novel?

### **Research Objectives**

1. To ascertain the ways through which the colonizers take over the Igbo in the novel.
2. To find out the reasons why Enoch and Nwoye accept religion of the colonizers in lieu of their own religion.
3. To know the defects of colonization on the natives especially in the character of Okonkwo who commits suicide at the end of the novel.

### **Significance of the study**

The researcher analyzes the novel through postcolonial perspective which will be beneficial for the forthcoming researchers who intend to conduct their researches on post colonialism. This study will impart students about colonialism and its impacts on the natives. The researcher will investigate various drawbacks of post colonialism and will create conscious in postcolonial people. It also sprinkles light on brutality of the colonial rule over the colonized society and will help people to prevent them of mimicking their colonial masters. As its negative aspects are shown in the research beneficiaries of the study will be students and researchers in this.

### **Literature Review**

The researcher is not the first to analyze *Things Fall Apart* of Chinua Achebe. The novel has been viewed strenuously by different researchers. Among the researchers one is Monica Olsson (2010), who analyzes colonial legacies: ambivalence, mimicry and hybridity in Chinua Achebe's *Things Fall Apart* and Louise Erdrich's *Tracks*. He stresses on the issues after colonialism which were detected in the characters of both of the novels. He points out those characters like Enoch, Okonkwo and Nwoye in the former novel while Pauline and Nanapush in the latter novel were somehow affected by the colonizers on one way or the other. Some characters in the aforementioned novels wish the rule of the Whites while some show resistance. Both of the novels are postcolonial and the characters off course, share Postcolonial

characteristics such as mimicry, hybridity etc. These impacts on the physiques and psyches of the characters in the novels are drawn. He compares characters of both of the novels who are inclined towards the colonizers' pattern of life.

Another researcher, Basak Yildi (2015), unearths new information in the novel and analyzes it through the lenses of Spivak and Edward Said. The researcher first sprinkles light on the Igbo's pre-colonial culture and then the Igbo society under the colonial rule is shown. The society during the clutch of the colonizers is badly affected. The natives are caught, the researcher adds, between accepting and resisting the change. The researcher holds that in pre-colonial Igbo society women and men have their own domestic work and bread earning respectively. Women in the society are thought inferior to men. In huge problems society's members collectively work for the upbringing of the society. Basak (2015) then compares the traditional society with the government of the White missionaries. The missionaries' arrival in the land and building a church in the colonized society has greatly shaken the natives' values and dignities. The researcher claims that conversion of the Igbo to Christianity is yet another serious impact of the Whites on the Igbo people. As the number of converts increases the natives question identity of their own. He finally concludes "the Igbo people are far more civilized than the Europeans" because the colonizers (Europeans) endeavor to assimilate the natives in a harsh manner into the culture of their own.

Another one who accumulates his findings on the same novel is Zahra Sadeghi (2014). The purpose of her study is to ascertain the characters in the novel as victims of inferiority complex. The focus of her research is how the natives lived before the occupation of the British and how those people countered and resisted the colonizers. Furthermore, how the Igbo convert into Christianity and accept the culture, habits, and customs of the Whites. These effects on the lives of the colonized are analyzed through the theories of Fanon; relation between language and culture or language and civilization. She analyzes *Things Fall Apart* through Fanon's theories in order to show that black people adapted imitation of the White masters because they had considered themselves incomplete. To fill in the gap of their incompleteness they started imitating the Whites.

Anuradha Basu (2014) also contributes to the novel's new information. He takes the postcolonial perspective in the novel and analyzes it through an African critic; Fanon's theories. The title of the study is '*post-colonial adaptation and appropriation in Chinua Achebe*'. His purpose is to point out post colonialism in Achebe's different novels. Adaptation in Achebe's novels including *Things Fall Apart* is the focal point in his research. In this novel, according to the researcher, the author talks about Okonkwo, the chief of the nine villages. He is a prowess and dauntless man and ever tries not to lose his manliness. He as a wrestler becomes famous throughout nine villages. But when he kills a person during a funeral, he is banished from Umoufia for seven years. These seven years prove fruitful for the British where they hold their position in his absence. In his banishment the British stand on their own feet in the village. Obeirika, Okonkwo's friend imparts him from the changes that have been brought in their hometown by the British rulers. He states the whole of the actions that have taken place in their motherland. He narrates that a White man came to the village of Mbanta but they assassinate him, as a consequence they have to pay for their foolish act. The White men then not only wipe out them but also hold on their culture. In such a forceful method the colonizers have made their existence perennial in Nigeria. The missionaries make their position stronger after two years of Okonkwo's banishment; "They had built their church there, and won a handful of converts and were already sending evangelists to the surrounding towns and villages" (page 105). Adaptation process starts herein from this point.

The researcher maintains that the natives who adapt Christianity are considered the clan's excrements

by the Chief Prestest of Agbala; Chielo. Because they have no values among their own people, hence Christianity proves for them an apt asylum. The important personality who adapts the colonizers' religion is Nwoye, the son of Okonkwo. Thus, they become stronger while converting the natives into their own creed, Christianity. After conversion the British want a land to build a church for propagating their religion. A place is granted to them in the 'Evil Forest' which proves fruitful for the British and disastrous for the natives. When they build a church, the number of converts increases gradually. The colonization process according to the researcher, works via conversion. Okonkwo after the completion of his exile when returns to his own land, finds many great changes in the clan which is impossible for them to erase from their minds. He is in his stubborn nature hit a White man and when he senses that nobody in the clan will stand by him, does suicide. The British creep slowly into Nigeria. These all are the findings of the researcher.

Keerthana V. (2018) is yet another one who sprinkles light on post colonialism; cultural binarism in the novel. The researcher claims that because of the colonizers' influence Africa also become home to their culture. As African culture is different from the culture of the colonizers. But when the new guests in the shape of the British colonizers come along with their culture, the two cultures clash each other which brings the idea of binarism. He adds that even writing the novel in English while the natives have their oral literature is an act called to be cultural binarism. The researcher elaborates that Okonkwo and his son Nwoye-stand for the tradition and change respectively. Okonkwo stands for the tradition, he believes in conventional values, manliness, and reputation. This masculine nature compels him to shoot Ikemefuna, as a result Nwoye becomes disgruntled not only from his father but also from his own tradition and ultimately accepts Christianity, and a religion seems to him the path of tranquility. Thus, Nwoye stands for change. Okonkwo's taking his own life is also an example of cultural binarism, says the researcher. He though adheres to the clan's rules, yet he violates when he commits suicide.

Keerthana (2018) also classifies crimes into female and male. The later which is more grievous and violent than the former, is committed in the funeral of Ezeudu, wherein Okonkwo accidentally kills the son of Ezeudu, "The crime was of two kinds male and female, Okonkwo had committed the female because it had been inadvertent he could return to the clan after seven years "(p.117). The researcher also finds out binarism in Christianity. Binarism can also be seen in the colonizers' religion. The African consider the British missionaries as 'fools' and the British also perceive African as 'heathens' in return. James Smith expresses openly his contempt for the compromising policy of Mr. Brown and he "saw things as black and white" (p.174). Wherein black represent the evil, a contrast to the Christianity's principle of equality. The researcher at the end discovers binarism in ideology. It is seen in the novel when the colonizers hit far more people than the Igbo hit. The act of retaliation by the White is seen more violent, they wipe the whole of Abame because the natives have killed only one of their men. When the sacred Python is killed by an outcast, one of the members of Mbanta refuses to fight in lieu of their gods and the perpetrator remains unharmed. However on the other hand when an egwugwu fires the church of the Whites, the district commissioner insolently reacts and the heads of the clan's respect is tarnished and waned.

New facts are furthered by Lame Maatla Kenalemang (2013) under the heading *Things Fall Apart: An analysis of pre and post-colonial Igbo society*. He illustrates the psychological, mental and physical effects on the colonized in the novel. Negative and positive aspects of the colonizers on the occupied natives are thoroughly debated in the research. Drawbacks in the Igbo culture which lead them toward their downfall are discussed. Some of these awkward customs and rites are twin's killing, sacrificing their children for the sake of their gods, which fed up of even some of their own people of their culture

and hence paves the way for the new guests to take over the Igbo society. These all are seen as their weak points in their pre-colonial period that lead to their destruction. The colonizers then bring with themselves a new religion along with a new government which contradicts the Igbo religion and culture and ultimately a clash occurs in their respective religions and cultures which some of the Igbo accept and they fall apart. The colonizers' reform in education is looked at as positive effects on the colonized. These all are his findings.

As mentioned above, the novel has been gone through various scholars' approaches. But still there remains an area to be filled in by the present researcher. Hybridity, mimicry and ambivalence through the eyes of Bhabha is a new dimension to be accomplished by the present researcher. Bhabha who invents the aforementioned terms will be an apt critic to analyze the novel in respect of hybridity, ambivalence and mimicry. Post colonialism in *Things Fall Apart* has not yet been fully examined with catching eyes. This study however, will investigate hybridity, mimicry and ambivalence and apply *The Location of Culture* of Bhabha over it. The study will mainly discern into *The Location of Culture* of Bhabha; the book in which the Postcolonial terms: hybridity and mimicry come into light and will apply the theory in the novel. The present researcher will identify various characters in the novel who fall prey to mimicry, hybridity and ambivalence. These terms will be analyzed through the theories not only of Bhabha but also through other critics like Fanon and Peter Barry.

### **Methodology**

The present study is qualitative in nature and relies primarily on textual analysis of Chinua Achebe's *Things Fall Apart*, with the purpose of identifying instances of mimicry, hybridity, and ambivalence within the framework of Homi K. Bhabha's postcolonial theory. Data for the research has been drawn from both primary and secondary sources: the novel itself serves as the primary text, while secondary data includes scholarly articles, journals, critical essays, and term papers relevant to postcolonial studies. Although postcolonial literature has been examined by numerous critics, this research focuses specifically on Bhabha's *The Location of Culture*, using his concepts of mimicry, hybridity, and ambivalence as the main analytical tools. However, to support and extend the discussion, insights from other theorists such as Frantz Fanon and Peter Barry are also considered. The methodology entails a close reading of the novel to extract excerpts that reveal how colonial discourse affected the psyche and cultural practices of the Igbo people, paying particular attention to characters like Nwoye, Enoch, and Okonkwo, who reflect the tensions between tradition and colonial influence. By thematically interpreting the textual evidence, the study highlights how colonial power destabilized Igbo identity, leading some characters to adopt mimicry and hybridity while others experienced ambivalence. Thus, the qualitative approach not only foregrounds Bhabha's theoretical lens but also situates the analysis within the wider postcolonial discourse, making the methodology appropriate for uncovering the complex cultural negotiations represented in *Things Fall Apart*.

### **Analysis and Discussion**

The natives of Igbo have a culture of their own as far as they are without the grip of the White. But as the Whites appear in their hometown. They do not remain the owners of their own free will. They are then subjected to adapt the new life-style of the colonizers as they seem to them their standard. They abandon their ancestral tradition and immediately addict to the colonizers religion and custom. Their lives are affected through many ways. They travesty the new masters, adapt the attitude of theirs, and are fallen apart from their own norms of the society through the colonizers' heavy-handed rules. These impacts on the natives are the intentions of the researcher to find these out. Among these, ambivalence, hybridity and mimicry deserve far-sighted attention, on which the researcher is focusing

here in the continuous work.

### **Mimicry in Things Fall Apart**

In a colonized nation there appears an art of parody of the colonizers by a person of the colonized who has already been deprived of his/her status and values in his/her own society. In this way colonizers' life style is copied by the people who are victim of inferiority complex. Thus, it becomes laughing stock and derision for others. Religion and education are used by the occupants as tools to rule over the surrendered society. In this way the Western have usurped not only the natives' land but also their standards of behavior. The natives then have no other option but to adapt the colonizers' life style and religion. One such things while copying the Western is mimicry which can be noted well in the novel *Things Fall Apart*. Nwoye in the novel is prey to mimicry. He continuously struggles to be a man like his father. Okonkwo perennially efforts to make Nwoye a man. In his view Nwoye adopts his mother's habits and hence he is considered weak. Thus Nwoye also tries his utmost to be masculine. "Nwoye knew that it was right to be masculine and to be violent, but somehow he still prefers the stories that his mother used to tell". (Achebe 39). Nwoye feels utmost to be strong enough like a man, albeit this desire does not meet his personality. He wants to be emotionally strong and angry just like men but he lacks so. He imitates the men for their traits, yet he flunks. This is somewhat becomes what Bhabha reiterates in his magnum opus *The Location of Culture*; "A subject of a difference that is almost the same but not quite". (Bhabha 126).

Nobody exactly borrows the traits and ways of life of another person and so the characters in the novel. This thus, becomes derision for others. It instead of upholding creates a breach between him and his father and also with his own society. Ultimately when Christians appear in his hamlet, he adapts Christianity and abandons century's old culture of his precursors. As he has sensed already that he has no proper place in the old society. He now chases the new society, the colonizers' religion. The new creed seems to him full of tranquility when he reminisces the ferocity of his old religion. Now he is parodying the new religion not his father. He travesties the missionaries now. He takes decision to "go to Umoufia where the white missionary had set up a school to teach young Christians to read and write" (Achebe 116). Not only he joins the Whites' church but also he is so ardent to propagate the missionaries' faith by teaching it to others.

There is a stratum in the Igbo society called Osu, the outcast people, also join the new faith. The new society was a place for them to be fitted respectfully. One such member, Enoch is so zealous when he enters into the new religion he immediately creates a fuss between the Christians and the people of his land. He is of the desire to become a staunch believer than other members of the congregation in the religion of the new guests. Enoch is short, broad is his feet. It will not however, be false to say his personality is "erupting in quarrels and fights" (p. 135). He always creates belligerency with the men of his clan because he is impressed from the new faith, and the position he is conferred with. Enoch had killed an ancestral spirit, and Umoufia was thrown into confusion" (p. 136). This is the consequence of his adherence to the new faith that has affected his psyche. He sacrileges the sacred python of his tradition and thus prepares a ground for bellicosity between the men of the church and people of Igbo. His personality is now the embodiment of colonial mimicry, "Colonial mimicry is the desire for a reformed, recognizable Other" (Bhabha 126). His complete servility to the masters' faith is to create a position in the new society. He sacrileges the old tradition in order to be recognized in the eyes of the colonizers. His entity matches, what Fafunwa described as, "A 'good' citizen in Nigeria meant one who is African by blood, Christian by religion and British or French in culture and intellect" (Fafunwa, 1975: 339).

Enoch is indeed, a good citizen for the British because being Africans by blood, adapts Christianity and culture of the colonizers. He has an anxious long for to be a steadfast Christian and ultimately, he mimics the Christians but it remained a dream to be true. The character of Enoch matches much resemblance to the character of Pauline in the novel *Tracks*. She like Enoch is anxiously fervent towards Christianity. She also has no concrete position in her society which makes her unstable. She does not find an apt place in her society. To achieve status in society she has to perform many tricks and spells in order to be recognized, but as the new faith arrives, she not only heartily accepts it but also she has a yen now to be a nun. For converting such a dream into reality she is ready to suffer as the Christ suffered. When she puts "shoes on the wrong feet" (Eldritch 146), it become jocose for others as Bhabha pinpoints; "A subject of a difference that is almost the same but not quite" (Bhabha 126). She parodies it which ends without success. Because she has to prove to colonizers that I am like you.

Okonkwo on the other side dislikes Nwoye on the pretext that he copies his mother's standards. He at last outlawed Nwoye, for he accepts the foreigners' religion. These mimics are off course, the persons who help the colonizers for establishing their rule over their land. When Okonkwo emphasis on iron hand to get the colonizers out from their land, Obierika saying in a moody manner, "Our own men and our own sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government" (p. 128). It is due to these mimics that the British finds opportunity to rule over them. He further goes on to say, "But what of our own people who are following their way and have been given power" (p. 112).

The colonizers not only convert them into their religion through their propagation but also they give greed to them in the shape of gifts and power. These converts adapt their master's way of life that on exchange are given authority.

### **Hybridity in *Things Fall Apart***

The problem of religious conversion is the major feature in *Things Fall Apart*. Hybridity arises whenever there is a mixing of two different cultures in the same area and at the same time. Peter Barry has rightly described it "the situation whereby individuals and groups belong simultaneously to more than one culture" (Barry 199). Indigenous people adopt it and create a tension for their own people. In the novel some characters reveal hybridity, who are impressed from their master's life style. Hybridity in the novel is actually religious hybridity where religious conversion is seen in some of the characters. Among them the name of Nwoye deserves particular attention. Nwoye finds solace in the religion of Christianity. As he already contradicts with his own religion's stance on killing of twins. In his callow mind a "persistent question that haunted his young soul - the question of the twins crying in the bush and the question of Ikemefuna who was killed" (p. 165). Killing of twin is prevailed in the old culture on Igbo, which is a ferocious act. Although Nwoye is part of that culture, yet he never likes it because of his leniency. When the new culture arrives, Nwoye heartily hugs it. In his own culture he is not given priority but as soon as he adapts the new creed, he finds a respectful profession of teaching to the young Christians "although Nwoye has been attracted to the new faith, he kept it secret" (p. 114). This is the time for Nwoye to remain part of both religions. From the heart he is a faithful Christian, having curiosity to learn about the new culture. Covertly he is a convert but overtly he is a member of the old culture. This represents the hybrid personality of Nwoye who simultaneously belongs to opposite cultures. It is education of the colonizers which is introduced in Umoufia and other vicinity that allure people to send off their offspring's to read and write. In the inception people used to fear from their education and send only slaves to their institution but as time elapses it attracts abundant of people. Mr. Brown used to say, "If Umoufia failed her children to the school, strangers would come from other places to rule them"

(p.132). He browbeats the indigenous in case they don't dispatch their children for schooling, some harsh colonizers might come and hold over them. It is through this education that produces a stratum in the natives, who become hybrid.

Enoch loves his position, relegated to him by the new faith. He is much a stronger member of the church that his advice takes heed there. "Enoch devotion to the new faith had seemed so much greater than Mr. Brown's" (p. 134). Enoch is so fervent towards Christianity that people think he outdoes even the head of the church. His spirit of Christianity makes him envious. "On Sundays he always imagined that the sermon was preached for the benefit of his enemies" (p. 135). He means that Christianity propagates advises and that his foes might listen and take advantages of the sermon. So the ambidextrous feelings within him are dominant and thus, make him hybrid. He is always turning his finger not only against his own culture but also against the community of his own Christians if they are not according to their standards. When the colonizers come and bring the new society with themselves to a colonized land where her own culture, tradition also exist. Some of the old traditional people have their ovation for it while some resist the new ways of life. Okonkwo is such a person who always detests the forced religion and rules of law. He now cannot express his superiority over the nine villages. He remains no more a person of free mind and thought.

"Hybridity is the perplexity of the living as it interrupts the representation the fullness of life". (Bhabha 314). It subdues the old pattern of life and aids with these a new culture. As Umoufians learn when the missionaries bring a new faith and the government, new rules of law. Okonkwo's steadfastness against the colonizers make him lonely. No one accords with his advice against the new culture and ultimately he remains a lonelier spectator in his traditional Igbo society and he ultimately commits suicide. The whites have no knowledge about the native languages so they use inter-mediators to convey their messages. "The white man began to speak to them. He spoke through an interpreter who was an Ibo man" (p. 111). These interpreters are hybrid who know both the languages, their own and of their masters. They convey the intentions and messages of the colonizers, "He said he was one of them, as they could see from his colour and his language" (p. 111). He points it out barely to the indigenous people that I am from among the natives as his language and colour are like them. "One of the great men in the villages was called Akuna and he had given one of his sons to be taught the white man's knowledge in Mr. Brown's school" (p. 131). People of the village then change their mindset to dispatch their children for learning in the colonizers' school. Fanon also accords to Achebe's notion in his magnum opus; *The Wretched of the Earth* wherein he reiterates that the colonizers use language as a technique for creating a breach between the children and their history. Thus, the children who schooled under the shade of the colonizers no more remain pure Nigerians rather than they become prey to hybridity.

### **Personal Ambivalence in Things Fall Apart**

A situation arises in Post colonialism wherein the colonized are forced to adjust to a new culture. Consequently bi-cultural conflicts are seen in the natives' psyches where they have to adapt themselves in the arrived rules and norms of the colonizers, along with their already existed society. People thus, become agonize emotionally adapting a new life cycle there. This ambivalence of emotionality is something which is experienced by Okonkwo and Nwoye in the novel *Things Fall Apart*, when they are colonized. Each member of Umoufia has her/his own way of reaction against the changes in her/his societies. Some population resist while some greet it heartily. One among the aggressive is Okonkwo, who would never let the foreign culture in his land. He has a staunch creed on his own existed culture, he would never let the aboriginal stratum to his predecessors' land to rule. As he clears it out, "We must

fight these men and drive them from our land" (p. 129). He is a dauntless and prowess person, who believes on power for wiping the Whites out from his homeland. Fanon agrees with Achebe who assumes that "colonial exploitation, poverty and endemic famine drive the native more and more to open, organized revolt" (*the Wretched of the Earth*).

Fanon believes on revolt against the colonizers like Okonkwo who thinks that violence and revolt against them are indispensable. This all he is going to do for the sake of his clan, tradition and culture. He is in compliance with the norms of his traditional society. But when he senses the threat of the foreigners, he no more complies with his tradition when he hangs himself to death. Obierika takes the commissioner to his compound "Then they come to the tree from which Okonkwo's body was dangling and they stopped dead" (p. 151).

Taking one's own life by a person is taboo in his loving tradition and yet he does it. "It is an abomination for a man to take his own life. It is an offense against the Earth, and a man who commits it will not be buried by his clansmen" (p. 151). If he has to comply with the rules of the village, he would not commit suicide. He esteems his village's long tradition yet he contravenes it in the extreme way. His personality therefore, can be termed as ambivalent.

Nwoye is yet another ambivalent person who is in enigma about the customs of his land. He does not approve some rites in the Igbo culture to be right. After the birth of twins and throwing these out is such a thing that annoys greatly his commiserated heart. As the new religion appears, he immediately accepts because it is more benign towards twin's birth. "Nwoye passed and re-passed the little red Earth and thatch building without summoning enough coverage to enter" (p. 110). Albeit he has yen to learn and understand Christianity, yet an idea floats inside his mind to be the part of the congregation or not.

### **Conclusion**

The novel depicts much characteristics of post colonialism. After colonialism the Igbo have gone through major changes. With the arrival of the colonizers, some strata of the natives start following their habits and customs. The natives have been mired psychologically through the White men' religion and education and in this way the Western have usurped not only the natives' land but also their standards of behavior. Nwoye and Enoch are such characters in the novel who adapt the religion of the colonizers and ultimately abandon religion of their own. Nwoye falls prey to mimicry in the novel. He struggles utmost to be a man like his father but this desire does not match to his own nature and he fails to copy exactly his father's manliness quality. Twin's killing after the delivery is another yet another trauma for him in which is a dominant rite in his society. He is fed up of his own culture's customs and as soon as the new comers arrive in the contour of the colonizers he does not lag himself to follow their religion and ways of life.

Enoch is another such character who finds no solid position in his old society but when the new guests (the colonizers) appear in his homeland he does not want to miss the opportunity in accepting their religion. He is so fervent in the new faith that he excels even members of the congregation. His devotion to the new creed compels people to ponder that he outdoes even the head of the church, Mr. Brown. His zealous in the new religion can be counted from his act of sacrilege against his own abandoned religion. The colonial religion is prevailed in his psyche up to an extent that he does not hesitate to wage war against his own native clan's men which will never happen.

The abrupt changes in Umoufia bring by the colonizers are unbearable to Okonkwo, who would never let the foreign culture to rule over his hometown. He has a staunch creed on his old existed culture and is ready to force them out from the land as he asserts, "We must fight these men and drive them from our land" (p. 129). He is a dauntless person who believes on might/power for wiping the Whites out

from Umoufia. He is in compliance with the norms of his traditional society. When he senses that foreign occupation is sure he no more complies with his tradition and hangs himself to death. Taking one's own life is taboo in his tradition, yet he does it. He prefers death from his own hands but would not permit the foreign rule over his land in his life. In all these grim happenings the natives are equally responsible for their downfall. If they had not considered some of their own people, Osu as inferior, there would not have been the chance for the colonizers to make themselves strong through these outcasts. If the natives did not look down upon their own people like Enoch and Nwoye, they would not see them in the line of their enemies. Along with, if there were a compromise and mutual understanding between Okonkwo and the colonizers, this, excruciating effects which happened to him would not have occurred.

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