

CHAPTER I INTRODUCTION

1.1 Background

Chinua Achebe, a Nigerian author, published his debut novel entitled *Things Fall Apart* in 1958. This novel was written by Chinua Achebe in response to European novels, especially Joseph Conrad's novel entitled *Heart of Darkness* which depicts Africans as savages, and as a “wild, dark, and uncivilised continent” that need to be enlightened by Europeans. Based on the descriptions of Africa and its people by Conrad, it comes as no surprise that Achebe and other African writers began to emerge and tell their story of Africa and its people. Not only was Conrad's *Heart of Darkness* a misrepresentation of Africa, it is also humiliating to its people. It is through the insights of *Things Fall Apart* that the world became more appreciative of Africa and its people and at the same time the truth surrounding the stereotypical ideas that once existed about Africa began to appear in a much clearer light.

The bulk of the story in this novel is in the outskirts of Nigeria in a fictional village named Umuofia just before the arrival of white missionaries to their land. Because the unexpected arrival of white missionaries in Umuofia, many villagers do not know how they should react to the sudden cultural changes. They are confused whether they will accept a new culture with new socio-political and religious lives that threaten their social, political, economic, and religious lives of the native community, namely the Igbo society.

Achebe presents his readers in his *Things Fall Apart* with the history of its nation with the strengths or advantages and also at the same time its imperfections by describing for example, Igbo festivals, gods worshipping and practices in their ritual

ceremonies, their rich culture and other social practices, the colonial era that stopped Igbo culture and also brought some benefits for their culture. Therefore this novel directs the misdirection of European novels that depict Africa as a savage becomes a new light with the depiction of the Igbo community, and researching the effects of European colonialism on the social structures of Igbo society from an African perspective.

Chinua Achebe in *Things Fall Apart* leads the readers with insight into the life of the Igbo people just before the white missionary invasion of their land. The invasion of colonial powers threatens to change almost every aspect of Igbo society; from social life, politics, religion, traditional gender roles and relations, family structure to trade. In *Things Fall Apart*, Achebe explains the history of Igbo society honestly; he did it by describing the perfection and at the same time the imperfection of the culture and traditions of Igbo society that make them different from Western culture. In the novel, the readers are also made aware of the arrival of white missionaries in Umuofia and Igbo's reaction to their arrival. Even though the arrival missionaries have several benefits for the Igbo, there are also a number of challenges faced by Igbo society.

This research was conducted with the aim and focus to analyse the life of the Igbo community portrayed in the novel, especially their social, politic, economic and religious lives before and after the arrival of British missionaries in Umuofia towards the end of the nineteenth century; the effect of their arrival on the Igbo culture resulting in a cultural clash between the two parties. In analysing the social, politic, economic and religious lives of Igbo people this study, the theory of literary sociology promoted by Laurenceon and Swingewood's (1972) is applied.

1.2 Problem Identification

From the discussion above, the writer identifies the problems as follows:

1. What are the Igbo lives reflected in Chinua Achebe's *Things Fall Apart*?
2. How are the Igbo lives reflected in the novel?

1.3 Objective

The objectives of this research are based on the identification of the problems presented above, which are formulated as given in the following.

1. To reveal the Igbo lives in Chinua Achebe's *Things Fall Apart*.
3. To analyse how the Igbo lives in Chinua Achebe's *Things Fall Apart* are reflected in the novel.

1.4 Scope

Based on the background of the research above the scope of this research is limited to the analysis of social, political, economic, and religious lives of Igbo society in Chinua Achebe's *Things Fall Apart*. At the same time the researcher analysed how they are reflected in the novel, particularly before and after the coming of colonialism in Nigeria. The researcher would not discuss other things other than the focus of this research so that other researchers, especially those who are interested in discussing Chinua Achebe's novel, *Things Fall Apart*, have broad opportunities to carry out their researches on other topics found in the novel.

1.5 Significance

The significance of the study is formulated into two kinds, namely theoretical significance and practical significance. Theoretically, the results of this study can be useful to develop knowledge about the Igbo society, particularly about the socio-

political and religious lives of Igbo people revealed in Chinua Achebe's *Things Fall Apart*. This research is also expected to provide information for the readers about the lives of Igbo people before and after the coming of colonialism in Nigeria, which is very important for other researchers to make other researches in the related topics not only in *Things Fall Apart* by Chinua Achebe but also in other novels written by him. Besides, it can increase knowledge and insight of the reader especially in understanding the Igbo culture in Nigeria in the late of 19th century before and after the coming of British's colonialism.

Practically, this analysis is expected to give some recommendations to the readers or other researchers in order to understand literary works as there are many good lessons they can get from reading any forms of literary works. This research is also expected to give some contributions to people in general that a lot of life guidance as well as moral values can be learned from other cultures. Moreover, it is intended to train the readers to learn more about stories about culture, its existence and the moral lessons represented by the culture. This study also provides information about literary works of the novel type as a medium for exposing socio-politics and religion problems, in this case problems regarding the system of social life with cultural richness that is full of moral values. Readers can gain knowledge and social values from one of the best works of post-colonial English literature. This is in line with the function of literature where in addition to functioning for entertainment, it is also to provide moral lessons because the problems presented in literary works are those that are relevant to human life and are a portrait of social reality.

CHAPTER II

LITERATURE REVIEW

2.1 Sociology of Literature

Wiyatimi (2013) states that sociology of literature is an approach in literary studies that understands and evaluates literary works by considering social or societal aspects. Based on the definition it can be said that sociology of literature is an attempt to understand literary works through a combination of literature and sociology. In this discourse, literature stands as a societal phenomenon which is studied in the eyes of literature in relation to sociology. Sociology of literature, which understands literary phenomena in relation to social aspects, is an interdisciplinary approach or way of reading and understanding literature that involves sociology.

At the most basic level, that of content, sociology and literature share a similar conspectus. Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social processes; it seeks to answer the question of how society is possible, how it works, why it persists (Laurenson and Swingewood, 1972: 11). The social institutions, also known as social structures, cover religion, politics, marriage, economics, education, social changes, etc. in which human beings adapt to and is conditioned of the mechanism of the socialization.

Sociological studies of literature and literary practice seem to have bloomed during the 1970s and crested in the 1980s, with the publication of a collection of essays on the subject (Desan, Ferguson, & Griswold, 1989). Laurenson and Swingewood (1972) further argue that as with sociology, literature too is pre-eminently concerned with man's social world, his adaptation to it, and his desire to change it. In this respect, novel, which is the major genre of literature in the

industrial society, plays important roles as a means of faithful attempt to re-create the social world of man's relation with his family, with friends, with politics, with economics, with religions, with the State, etc. It also outlines its roles in other social structures as in the conflicts and tensions between groups, parties or social classes. In this case, literary works, like sociology, are closely related to social, political, economic and religious aspects of society. If sociology analyses these aspects of life scientifically and objectively, literature conducts a more in-depth analysis to penetrate the deepest recesses of social life and reveal various human experiences with various social problems in social life by using feelings.

Griswold (2000) used novels to explore the impact of production systems on the content of literary work. Her research suggests that British publishers are more likely to publish Nigerian novels with a 'traditional' village theme than those with an urban theme, even though Nigerian novelists write greater numbers of books that focus on contemporary urban social problems. She argues that because publishers are selecting books for British and American audiences in this specific way, the impression that these readers have of Nigeria is of rural communities struggling with problems of tradition and modernity. Griswold (2000) and Radway (1991) suggest that there are valid and productive reasons to think sociologically about works of fiction.

In general, sociology of literature is a representation of society in literary texts, and the relationship between literature and other social structures. Sociology of literature theorizes that literature is part of the social system at the time when the literary work was written. It is something valuable because it is believed to be able to help to obtain social aspects, environmental, economic, and political lives through literary studies so that literary researchers or literary critics can use the sociology of

literature as a valuable source of knowledge for determining society in terms of the collective structure of human behaviour.

Ushie (2008) claims that literature must serve society by steeping itself in politics, by intervention, and writers must not merely write to amuse or to take a bemused, critical look at society. They must play an interventionist role. Literature helps us make meaning social problems and understand everyday events. In addition, literature has an important role in describing social, political and religious lives. It is more than just a creative ornament. It provides the necessary critical perspective on everyday experiences, and educates us about the meaning of our actions and offers us greater control over our social and personal lives.

Therefore, the study of the novel, from the sociological point of view, is relevant since the sociology of novel has been observed to show a deep and important concern for society. There is a rigorous homology between the literary form of the novel and the everyday relation between man and commodities in general, and by extension between men and other men, in a market society. In other words, the novel form can be a literary representative of everyday life of any given society.

From the above description, it can be summed up that the sociology of literature is a method for analyzing literary works based on a sociological perspective to understand social aspects and phenomena in the society in which the literary work is written. In this research, the Igbo people life revealed and analyzed covers social, political, economic and religious lives before and after the arrival of British colonialism to Nigeria at the end of the 19th century portrayed in the monumental work of Chinua Achebe's *Things Fall Apart*.

2.2 The Approaches of Sociology of Literature

Laurenson and Swingewood (1972) brought up the theory of the sociology of literature, and stated that there are three approaches to dealing with the sociology of literature. The three approaches are described below.

1. Literary works as a mirror of the times

This approach relates to the time when literary works were created and defined. In this approach it is stated that "literature is a mirror of the times". This shows that readers can discuss social phenomena that occur in society at a certain time and place through literary works. This means that literary works reflect the situation and conditions of social life in society at the time the work was written.

2. Literary works as the author's social situation

In this approach, the writer is influenced by the situations and conditions in which the literature is written because the author is also a member of society. This approach is related to the social background of the author and how the author himself reacts and responds to the system that has been built by the community in which he lives. In the literary works produced, the author is always inspired by events that occur in his community. So the writer must be more sensitive to the social phenomena that surround him. This second approach moves from an emphasis on the literary work itself to the production side and especially on the social situation of the author.

3. Literary work as a specific historical moment

This approach relates to the condition of society at a certain time in accepting and understanding a literary work. It reflects the essence, summary and summary of all history. Sociology of the reader tries to explore the ways in which a literary work

is actually accepted by certain people at certain historical moments. The work has special issues in history that make it an interesting work.

Based on the description above, the writer decides to apply Laurenceon and Swingewood's (1972) first approach of the sociological since the focus of the research constitutes the representation or mirror of the life of the Igbo society in Nigeria before and after the arrival of British colonialism at the end of the 19th century.

2.3 Igbo Society

It is believed that the Igbo originated in an area about 100 miles north of their current location at the confluence of the Niger and Benue Rivers. They share linguistic ties with their neighbors, the Bini, Igala, Yoruba, and Idoma.

The Igbo people are descended from *Eri*, a divine figure who, according to Igbo folklore, was sent from heaven to begin civilization. Another account presents *Eri* as one of the sons of God who travelled down to establish the present-day Igboland. In Nigeria, Igbos inhabit an area referred to as Igboland, which is divided into two sections along the lower River Niger. They live in most or all parts of five states: Abia, Anambra, Ebonyi, Enugu and Imo, as well as minor parts of Delta, Rivers and Benue states. Small Igbo communities are also found in parts of Cameroon and Equatorial Guinea. As a result of the transatlantic slave trade, Igbo people have migrated to other countries including Jamaica, Cuba, Barbados, Belize, the United States among others. Elements of Igbo culture have been found in Jamaican patois—for example the Igbo word 'unu' which means 'you' is still used, while 'red Ibo' or 'red eboe' describes a black person with fairer skin (a lighter skin

tone is common among Igbos). The area of Belize City is called Eboe Town after its Igbo-descended inhabitants.

2.3.1 Social Life

The Ibo or Igbo people are found in south-eastern Nigeria and have many interesting customs and traditions. Igbos are well-known for their entrepreneurial endeavours, both within Nigeria and around the world. Traditionally, Igbos were mostly farmers, craftsmen and traders—evidence of crafts and metalwork were found in archaeological discoveries. A number of the metals used by craftsmen were said to have been from Egypt, providing evidence of trade across the Sahara long before Europeans came to Africa.

The Igbo live in compact villages, each built around a central square, which is a clearing with a thatch-roofed mud rest house of the village men's society and a large open space where meetings and ceremonies are held. Extending from the village, sometimes for several miles, is a wide band of farmland, divided into sections, one or two of which are cultivated each year while the others lie fallow. At the edges of the villages and along the roads and bush paths connecting them are scattered groves of oil and raffia palms.

Most villages are divided into wards, and each ward is divided into compounds. The physical structure of the compounds consists of houses crowded wall-to-wall along narrow alleyways. The entrance to a compound is usually through an ornamental gateway leading from the square. The back of the compound, at the edge of the village, is devoted to garden land where certain crops not planted on the farms are grown.

Under the practice of polygyny, many Igbo men have more than one wife, so there is also the polygynous family, made up of a father and his wives and all their children—father, mothers, and a group of full and half-siblings. Residence is patrilocal; a woman goes to live with her husband when she marries, and sons, when they marry, do not traditionally leave home and set up separate homes their own. Thus, there is, in addition, the extended family: a father and his sons—or a group of brothers if the father is dead—their wives, sons, and unmarried daughters. The extended family usually has about 5 to 30 members.

Ideally, all of the members of the extended family live in one large compound. The ideal of Igbo family life is a big compound. Establishing a big compound depends on the abilities of the head of the compound. It is the demonstration of his personal achievement and his social status. A successful man marries as many wives as he can support, which involves providing farm plots to help the women and their dependents make a living. Polygyny is seen as imposing social and economic obligations that can be fulfilled only by a man of substantial wealth.

The compound consists of a number of economically independent households, each with a man or a woman as the head. All the heads and their dependents recognize the authority of the compound head and would not make a major political decision without first consulting with him. The compound head has numerous ritual, moral, and legal rights and obligations. In Igbo idiom, he is the “eyes of his compound members as they are his ears.” In return, he receives respect, obedience, and material tokens of goodwill.

The Igbo people's most important crop is the yam, and it is the reason for the New Yam Festival (*Iri Ji*) celebrating the harvest of new yams. The yam is also a significant part of a traditional diet and is prepared as pounded yam, eaten with different soups or eaten immediately after being boiled. Igbos are well known for their variety of soups, made from locally grown vegetables, fruits and seeds. The most popular Igbo soups are *oha*, *nsala*, *akwu*, *okazi* and *ofe owerri*.

The process of marrying usually involves asking the young woman's consent, introducing the woman to the man's family and the same for the man to the woman's family, testing the bride's character, checking the woman's family background, and paying the brides' wealth. Typically speaking, bride wealth is more symbolic. Nonetheless, kola nuts, wine, goats, and chickens, among other things, are listed in the proposal, as well. Negotiating the bride wealth can also take more than one day, giving both parties time for a ceremonial feast. Marriages were sometimes arranged from birth through negotiation of the two families.

In the past, many Igbo men practiced polygamy. The polygamous family is made up of a man and his wives and all their children. Men sometimes married multiple wives for economic reasons so as to have more people in the family, including children, to help on farms. Christian and civil marriages have changed the Igbo family since colonization. Igbo people now tend to enter monogamous courtships and create nuclear families, mainly because of Western influence.

2.3.2 Political Life

The Igbo are a politically fragmented group, with numerous divisions resulting from geographic differences. There are also various subgroups delineated in accordance with clan, lineage, and village affiliations. They have no centralized

chieftaincy, hereditary aristocracy, or kingship customs, as can be found among their neighbors. Instead, the responsibility of leadership has traditionally been left to the village councils, which include the heads of lineages, elders, titled men, and men who have established themselves economically within the community. It is possible for an Igbo man, through personal success, to become the nominal leader of the council.

2.3.3 Economic Life

The traditional Igbo economy depends on root-crop farming. The majority of Igbo are farmers. Their staple crop is yam, and its harvesting is a time for great celebration called 'New Yam Festival'. Igbo's other crops are cassava, and many varieties of cocoyam (taro). Igbo people are able to produce yam efficiently enough to export it to their neighbors. They also harvest the fruit of the palm tree, which is processed into palm oil.

Igbo consider land as the most important asset. The Igbo system of land tenure is based on four principles:

1. All land is owned. There is no concept of abandonment of land or unowned land. Whether the land is cultivated or not, it belongs to somebody.
2. Land ultimately belongs to the lineage, or kinship group, and cannot be separated from it.
3. Within his lineage, the individual has security of tenure for the land he needs for his house and his farm.
4. No member of the lineage is without land.

There is a division of labor according to gender. Men clear all bushes and plant the yams with the help of the women and the children, collectively. Following

the planting of yams, the main crop, plots are allocated to the women individually. Each woman plants crops, such as maize, melon, and okra, on the slopes of the hills, and plants pumpkins, beans, cassava, and taro in the spaces between the yam hills.

Trading has become an important source of livelihood for the Igbo. It is no longer possible for them to maintain the desired standard of living by depending entirely on agriculture. There are some Igbo communities where trading has surpassed farming in importance. Trading is an old occupation among the Igbo, and the marketplace has occupied an important place in their economy and life for a long time.

Many Igbo are now engaged in wage labor, with the number of people increasing constantly. The incidence of migrant labor is heaviest in the most densely populated areas. Migration is of three types: villagers seeking paid labor in more urbanized areas within Igboland, those who work in Nigeria but outside Igboland, and those who work outside Nigeria. The opportunities offered to labor, skilled and unskilled, by the economic developments of Nigeria in the past few decades have been grasped by the Igbo. The growing cities, expanding road construction, building boom, new industries, and oil explorations are creating job opportunities demanding varying kinds and degrees of skill; the Igbo are found at every level.

2.3.4 Religious Life

As a result of regional and political fragmentation, which is mirrored in the several distinct languages traditionally spoken by the hundreds of different village groups, it would be reductionist to attempt to illustrate the traditional religious practices of the Igbo as a whole. Before the influence of Europeans and Christian missions, however, most Igbo practiced some form of ancestor worship, which held that in order to gain success in this world, one must appease of the spirits of the

deceased. This might be accomplished in any number of ways. One of the primary ways of showing respect for the dead was through participation in the secret men's society, Mmo, which is the name used only in the northern part of Igbo land. In other parts, similar societies exist under different names. The second level of initiates was responsible for carrying out the funeral ceremonies for the deceased and inducting the departed spirits into the *ebe mmo*, so that they would no longer cause mischief in the village.

2.4 Review of Related Literature

Many researchers have conducted studies based on Chinua Achebe's *Things Fall Apart*. Some of the previous discussions are related to discussion currently being carried out. However, this research is basically different from the previous researches in terms of discussion, sub-topics of discussion and also the research approach or theory used to analyze the topic of discussion. Several studies from previous researchers are presented below to show the novelty of this research.

1. Maliha (2020) carried out her research on Igbo Culture Is Better than European Culture with Reference to *Things Fall Apart*. It was published in Global Scientific Journals. GSJ: Volume 8, Issue 7, July 2020. <https://www.globalscientificjournal.com>. Retrieved from: <https://www.researchgate.net/publication/343180159>

Maliha (2020) claims that in *Things Fall Apart*, Achebe mainly wants to show that their society is not savage or barbaric. Rather many good sides are there which could not be understood by the Europeans. For this reason, Achebe wrote this novel in English. The novel mainly represents the values and lifestyle of Igbo society and how it effects by the arrival of the Europeans. Though those colonizers tries to show

the society in wrong way many critics later on try to show the Igbo culture is better because of its great religious system and beliefs, harmonious judicial system and rich language which contains stories and proverbs.

She in her research concludes that Igbo culture is better because it teaches them morality and modesty. Though some of the Igbo people understand that the colonizers are destroying their own entity, most of them accept the colonizers and their culture. They think that the Europeans truly want to civilize them instead of that they colonize them and destroy their culture. She believes that Igbo culture is truly better than the European culture because of many reasons.

2. Nwoye (2011) carried out his research on Igbo cultural and religious worldview:

An insider's perspective. It was published in *International Journal of Sociology and Anthropology* Vol. 3(9), pp. 304-317, 21 September, 2011, Available online <http://www.academicjournals.org/IJSA>

Nywoye (2011) states that although it can easily be contended that there is no dearth of ethnographic reports and writings on the Igbo people of Nigeria, yet it can equally be argued that most of such reports, particularly those arising from the works of Christian missionaries and British colonial ethnographers had largely been concerned with giving a general picture of the mores, customs and traditions of the Igbo. The core of such writings often present the Igbo as primitive people given to some unchanging cultural traits/habits, rather than as agentic people, known for their well-articulated cultural and religious worldview. In particular, most of the previous anthropological reports on the Igbo arose at those regrettable days of colonial denigrations in which the perspectives of indigenous African peoples were treated with much disdain, with the people themselves being approached as mere informants to be spoken-for rather than to be listened to regarding their views on the nature of

life in the human world. Using the technique of documentary analysis and in-depth library research methodology, the present paper intends to correct some of the shortfalls embedding most of the previous anthropological reports on the Igbo. In particular, the paper plans to educate the reader on some ideals and ethos of the Igbo of Nigeria. In making this contribution it is not assumed that the reader knows much about the culture of the Igbo. Hence it is expected that at the end of the presentation, a lot should have become clearer regarding Igbo culture and religious worldview as well as the rituals and procedures of the key transitional ceremonies of Igbo religion.

He further concludes that the activities of Christian missionaries greatly changed the religious landscape in Igboland, Nigeria, West Africa just surveyed. However, many of the basic features of the indigenous beliefs and practices of the Igbo have survived to this day. Among these are a number of important transitional ceremonies with strong religious import. This article has attempted to present a sociocultural context and worldview from which scholars, worldwide, interested in Igbo studies could draw for their effective understanding of those four transitional ceremonies popular among the Igbo people of Nigeria, West Africa, namely: the Igbo naming ceremony; the Igbo ceremony of taking-over of a homestead; a component of Igbo marriage ceremony called *Okuku Onye Uwa*; and Igbo burial/funeral rites. These are important transitional ceremonies in Igbo religion, which have, in some parts of the culture area, resisted change because they mark and celebrate the significant changes and closures that take place in each individual's life. They constitute a unique set of definitional ceremonies of Igbo culture and religion because in them, unlike in other forms of transitional ceremonies, both the key individual directly concerned in them as well as the members of his/her community take part in the ceremony. The members of the community participate in them as the

"witnessing community" or as "outsider witnesses" and add credibility to the ceremony by their presence. This article serves as an emic introduction to Igbo socio-cultural values and worldview that give background and meaning to the practices and rituals encompassed in such definitional ceremonies of the religion.

3. Udechukwu (2017) conducted his research on Igbo Cultural Values and the European Influence: A Way to Redirect the Present Igbo Youths. It was published in UJAH: Unizik Journal of Arts and Humanities. Vol. 18 No. 2 (2017): Special Edition. <https://doi.org/10.4314/ujah.v18i2.22>

Udechukwu (2017) argues that the world is a mystery and very complex to finish its interpretation. As it continues to exist, numerous things and mysterious things manifest day by day. Human beings are made to live and control other things in the world. In different parts of the world, many cultures and belief systems exist. Because of the natural endowment of different regions of the world, there is bound that differences must exist in the way the people think and live their lives. It is therefore not surprise that what one part of the world practices or holds firm may not be the same with other parts of the world. Europeans have their way of life based on their environment and culture and Igbo people also have their own way of life. In living out the life, there are values and norms which help to control peoples' lives and to check the excesses. There are some negative behaviours that are not acceptable in the society. These unacceptable behaviours are called "Taboos". What is seen as taboo in Igbo land may not be seen as taboo in the European countries. It has been observed that some of the Igbo people that have come into contact with Europeans have been seriously influenced and affected by the culture of the white men in such a way that their own culture has been relegated to the background and this has affected the way they live which in most cases are contrary to the good

values and norms Igbo people are known for. It is on this note that the researcher seeks to look into some of the Igbo cultural values that have been influenced by the Europeans and their effects on human development. With this, the Igbo people will be able to understand their cultural heritage and will go a long way to preserve and protect them. Descriptive and survey methods of research will be adopted in the course of the research.

Further he concludes that Igbo people are blessed with good cultural values. It is these values that our forebears used to live their lives and were able to achieve good human development. These values are still there where we left them for modern values. Therefore, if Igbo people will achieve concrete human development in our contemporary society, they should go back to the drawing board, that is, the former good cultural values they have and bring them back into their present way of life; that is, in the way they think, eat, dress, train their children, worship, work etc. It is only then that is done that they will have good human development all round.

4. Purwarno & Suhendi (2017) conducted their research on Colonialism as a Redeeming Evil in Chinua Achebe's *Things Fall Apart*. It was presented on The 6th International Conference on Multidisciplinary Research (ICMR), and published it at <http://jurnal.unsyiah.ac.id/AICS-Social/article/view/10827/8721>

Purwarno and Suhendi (2017) claim that Colonialism is commonly perceived and portrayed negatively in any discourses and even considered as an evil. This perception is generally connected with the harsh, severe and brutal exploitation of the people and land being colonized. It is related to its historical and cultural denigration, oppression, suppression, economic exploitation and deprivation, literary prejudice and linguistic interference on the side of the colonized. However, apart from the negative impacts due to the colonialism, there is no doubt at all that it has brought

some certain positive impacts for the colonized. Colonizers have civilized huge numbers of people by spreading enlightenment, knowledge, information, technology, and even a love of learning all over the globe. It is while governing the indigenous people that they civilize them. This study aims at critically studying on the colonialism as a redeeming evil in Chinua Achebe's *Things Fall Apart*. It highlights the enlightenment, progress and divergent developments brought by colonialism to the Nigerian Igbo. The research result shows that colonialism has brought some positive impacts and undeniable landmark achievements to the Igbo in terms of establishment of religion, building of churches, schools, hospitals, courts, government, trade and commerce, the acceptance of outcasts, the stoppage of the killing of twins, that have made it a necessary redeeming evil, and even a blessing in disguise. It also reveals that Chinua Achebe actually acknowledges that colonialism has brought positive impacts to the Nigerian Igbo. The method used in this research is descriptive research proposed by Kothari (2004).

Further they conclude that indisputably, colonialism has positive effects to the Igbo people and should not be overlooked. Chinua Achebe in *Things Fall Apart* acknowledges that Igbo people have imperfections in some certain aspects of their life. Despite a great number of crimes and sins against the indigenous people, colonialism play a significant role as an agent of social enlightenment and change, beacon of light and development, bringer of freedom for the oppressed, and hope for the desperate and the disillusioned in the society. This research reveals that colonialism has brought a number of positive impacts to the indigenous people, such as establishment of religion, building of churches, schools, hospitals, courts, government, trade and commerce, the acceptance of outcasts, the stoppage of the killing of twins that make colonialism deserve to be called as a redeeming evil.