



BİNGÖL UNIVERSITY

INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

**THE TRAUMATIC IMPACTS OF COLONIAL
PROJECT ON IGBO SOCIETY: *THINGS FALL APART,*
*ARROW OF GOD, AND NO LONGER AT EASE***

PREPARED BY

Şengül KESMEZ

MASTER'S THESIS

ADVISOR

ASSIST. PROF. DR. Ahmet KAYINTU

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BİNGÖL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLİ VE EDEBİYATI ANABİLİM DALI

**THE TRAUMATIC IMPACTS OF COLONIAL
PROJECT ON IGBO SOCIETY: *THINGS FALL APART,*
*ARROW OF GOD, AND NO LONGER AT EASE***

(KOLONYAL PROJENİN IGBO TOPLUMU ÜZERİNDEKİ
TRAVMATİK ETKİLERİ: *PARÇALANMA, TANRININ OKU VE*
ARTIK HUZUR YOK)

Hazırlayanın Adı SOYADI

Şengül KESMEZ

YÜKSEK LİSANS TEZİ

DANIŞMAN

DR. ÖĞR. ÜYESİ Ahmet KAYINTU

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TABLE OF CONTENTS	I-II
SCIENTIFIC ETHICS DECLARATION	III
APPROVAL PAGE	IV
PREFACE.....	V
ÖZET	VII
ABSTRACT.....	VIII
ABBREVIATIONS.....	IX
1. INTRODUCTION	1
1.1. The History of Colonialism.....	1
1.2. Colonization in Africa	3
1.3. Disguised Colonializm	4
1.4. <i>They and Others</i>.....	5
1.5. The Shining Figure of <i>Dark Continent</i>	9
1.6. Trauma Theory	12
2. FIRST GENERATION TRAUMA: <i>THINGS FALL APART</i>	18
2.1. The Anxiety of the Unknown.....	21
2.2. Grief and Depression.....	22
2.3. Defense Mechanism: Silence.....	24
2.4. Superiority/Inferiority Complex.....	25
2.5. Identity Crisis.....	28
3. SECOND GENERATION TRAUMA: <i>ARROW OF GOD</i>	32
3.1. The Pursuit of Power and Corruption.....	33
3.2. Grief and Depression.....	38
3.3. Defense Mechanism: Silence.....	41
3.4. Assimilation/ Alienation	42
3.5. Superiority/ Inferiority Complex.....	45
4. THIRD GENERATION TRAUMA: <i>NO LONGER AT EASE</i>.....	48
4.1. Orientation/ the Struggle of Adaptation	49
4.2. The Chase of Power and Corruption	50
4.3. Assimilation/ Alienation	52
4.4. Superiority/Inferiority Complex.....	56
4.5. Identity Problem	59

5. CONCLUSION.....	64
REFERENCES	67
CURRICULUM VITAE	73

SCIENTIFIC ETHICS DECLARATION

I declare that this master's thesis named as “**The Traumatic Impacts of Colonial Project on Igbo Society: *Things Fall Apart, Arrow of God, And No Longer at Ease***” has been complied with scientific ethics and academic rules. In this study, which I have prepared in accordance with the rules of writing the thesis, I refer directly or indirectly to each citation I made, and the works I have benefited from consist of those shown in the bibliography.

04/07/2019

İmza

Şengül KESMEZ

BİNGÖL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Şengül KESMEZ tarafından hazırlanan “Kolonyal Projenin Igbo Toplumu Üzerindeki Travmatik Etkileri: *Parçalanma, Tanrının Oku ve Artık Huzur Yok*” başlıklı bu çalışma, 02.07.2019 tarihinde yapılan tez savunma sınavı sonucunda *oybirliği ile* başarılı bulunarak jürimiz tarafından *İngiliz Dili ve Edebiyatı* Anabilim Dalı’nda Yüksek Lisans tezi olarak kabul edilmiştir.

TEZ JÜRİSİ ÜYELERİ (Unvanı, Adı ve Soyadı)

Başkan : Dr. Öğr. Üyesi Emine Yeşim BEDLEK

İmza: 

Danışman : Dr. Öğr. Üyesi Ahmet KAYINTU

İmza: 

Üye : Dr. Öğr. Üyesi Mümin HAKKIOĞLU

İmza: 

ONAY

Bu Tez, Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Yönetim Kurulunun/...../ 201.. tarih ve sayılı oturumunda belirlenen jüri tarafından kabul edilmiştir.

Doç.Dr. Yaşar BAŞ
Enstitü Müdürü

PREFACE

In this thesis the traumatic impacts of the colonization process on Nigerian society are studied through the characters of Chinua Achebe's trilogy. The study is an embodiment of all colonial subjects of the modern world with their very agonies and psychological predicament. Behind this study, there are many people who have given me a back.

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In the memory of my beloved father, Mehmet Durman and to my dear children...

Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Yüksek Lisans Tez Özeti

Tezin Başlığı: Kolonyal Projenin Igbo Toplumunu Üzerindeki Travmatik Etkileri: <i>Parçalanma, Tanrının Oku Ve Artık Huzur Yok.</i>
Tezin Yazarı: Şengül KESMEZ
Danışman: Dr. Öğr. Üyesi Ahmet KAYINTU
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Sayfa Sayısı:
<p>Kolonyalizm insan zihni tarafından yaratılan dünya tarihinin en kanlı projelerinden biridir. Onarılması imkânsız sosyal ve ekonomik yıkımlara sebep olmuştur. Daha da kötüsü, yerli halkta şok etkisi yarattığı ve travmaya neden olduğu için sömürülen insanların psikolojileri üzerinde korkunç ve kalıcı yaralar bırakmıştır. Bu çalışma tüm sömürülen halkları örnekleme umuduyla, Afrika'nın en bilinen ismi olan Chinua Achebe'nin üçlemesindeki <i>-Parçalanma, Tanrının Oku ve Artık Huzur Yok-</i> karakterler aracılığıyla sömürgecilik planının Igbo toplumu üzerindeki psikolojik etkilerini inceleme amacı taşımaktadır. Bir romancı olarak Achebe karakterleriyle Afrikalı kimliğini yeniden yaratmayı ve sunmayı amaçlar. Bu amaç doğrultusunda kolonyal saldırı kurbanlarının acılarını ve derin psikolojik çıkmazlarını gösterdiği canlı ve neredeyse gerçek kültürel olay örgüleri kullanır.</p> <p>Bu çalışma giriş bölümüne ilaveten dört ana bölümden oluşur. Giriş bölümünde, kolonyal nüfuzun travmatik etkileri bağlamında yukarıdaki romanların analizi için gerekli olan teorik prensipleri ortaya koymaya çalıştım. Birinci bölümde, Nijerya toplumunun Avrupa sömürgeciliğiyle ilk karşılaşmalarından sonra deneyimledikleri travmanın semptomlarını açıklama amacıyla <i>Parçalanma</i> analiz edilir. İkinci ve üçüncü bölümde, sırasıyla <i>Tanrının Oku</i> ve <i>Artık Huzur Yok</i> adlı romanlar aynı yolla analiz edildi. Görüleceği üzere, aynı travmatik olay farklı zamanlarda farklı psikolojik semptomlara sebep olabilir. Örneğin bilinmeyen kaygısı <i>Parçalanma</i>'da gözlemlenirken ikinci ve üçüncü kuşaklar yavaş yavaş Avrupa sömürgeciliğinin sonuçlarına alıştıkları için bu endişe <i>Tanrının Oku</i> ve <i>Artık Huzur Yok</i>' da görülmez. Öte yandan, güç arayışı ve bu yüzden meydana gelen bozulma <i>Tanrının Oku</i> ve <i>Artık Huzur Yok</i>' da kolay bir şekilde analiz edilebilirken ilk jenerasyon kurbanları tarafından deneyimlenmezler. Farklı tepkilere ek olarak kolonyal temelli travmanın sebep olduğu keder, depresyon, yükseklik/aşağılık kompleksi gibi benzer semptomlar da açıklanacaktır. Sonuç bölümünde, kolonyal projenin travmatik etkileri bağlamında romanların genel değerlendirilmesiyle çalışmanın özeti sunulur.</p>
Anahtar kelimeler: Kolonyalizm, kolonyal-temelli travma, yükseklik/aşağılık kompleksi, yabancılaşma, kimlik bunalımı.

Bingol University Institute of Social Sciences Abstract of Master's Thesis

Title of the Thesis: The Traumatic Impacts Of Colonial Project On Igbo Society: <i>Things Fall Apart, Arrow Of God, And No Longer At Ease</i>
Author: Şengül KESMEZ
Supervisor: Assist. Prof. Dr. Ahmet KAYINTU
Department: English Language and Literature
Sub-field: English Culture and Literature
Date:
<p>Colonialism has been one of the bloodiest projects of the world history, created by the human psyche. It has caused irreparable social and economic destructions. What is worse; it has left many disastrous and permanent wounds on the colonized people's psychology as it created a shocking effect and reasoned in psychological trauma. This study is committed to analyze the impacts of the colonization plan over Igbo society via the characters of Africa's the most prominent figure, Chinua Achebe's trilogy-<i>Things Fall Apart, No Longer At Ease and Arrow Of God</i>-hoping to exemplify the psychic problems of all colonized subjects. As a novelist, Achebe aims at regenerating and representing African identity through his characters. With this aim in mind, he uses vivid and nearly real cultural settings in which he screens the victims of the colonial assault with their very agonies and deep psychological predicament.</p> <p>The study consists of four main parts besides introduction section. In the introduction, I tried to state the theoretical principles that are necessary for the analysis of the above novels in terms of the traumatic impacts of the colonial intrusion. In the first part, <i>Things Fall Apart</i> is analyzed in the interest of revealing the symptoms of the trauma experienced by the Nigerian society after their first encounter with the European exploitation. In the second and third parts; respectively <i>Arrow of God</i> and <i>No Longer at Ease</i> are analyzed in the same way. As it will be seen, the same traumatic event can lead to different psychological problems at different times. For instance, the anxiety of the unknown is observed in TFA whereas it is not seen in AOG or NLAE as the second and third generations gradually become adapted to the results of the European exploitation. On the other hand, the chase of power and so corruption can easily be analyzed in AOG and NLAE, while it is not experienced by the first generation victims. In addition to these different ones, similar symptoms which the colonial based trauma has brought about such as grief, depression, superiority/inferiority complex would be analyzed. In the conclusion section, the summation of the paper is presented by general evaluations of the novels in terms of the traumatic effects of the colonization project.</p>
Key words: Colonialism, colonial-based trauma, superiority/inferiority complex, alienation, identity crisis.

ABBREVIATIONS

Ibid.: In the same source (used to save space in textual references to a quoted work which has been mentioned in a previous reference)

TFA: Things Fall Apart

NLAE: No Longer at Ease

AOG: Arrow of God

U.P.U: Umuofia Progressive Uni

1. INTRODUCTION

“If I were God I would regard as the very worst our acceptance – for whatever reason – of racial inferiority.¹”

1.1. The History of Colonialism

The driving force that reshaped the world history for centuries via disfigurement is doubtlessly colonialism. It is the base on which geographic lines and human relations are grounded. Ania Loomba defines colonization as being an ever-recurring and a common outlook of human history². In order to reveal its effectiveness, she emphasizes the fact that when it was the years of 1930s, colonization prevailed among the 84.6 percent of the Earth³. To modern western historians, the beginning of colonialism is more likely to date back to geographic explorations that began in the 15th and 16th centuries with the Portuguese and Spanish explorers' desire to explore new exciting lands and to become the most powerful country. In time, this ambition included other mighty countries such as France, England, and Germany, etc. The aim of having all the wealth of the Third World disguised under a civilizing mission has been achieved by the white man thanks to colonialism, and so he has stood in front of humanity and represented himself as an embodiment of power, wealth, and dignity.

Gradually striking gold with the richness of far and exotic lands of new colonies and so having excessive funds, Europe began to utilize its capitals, reuniting it with native workforce and raw materials, and then new markets were required for European stock, which materialized European capitalism eventually. Loomba likens colonialism to a ‘midwife’ who helped the birth of European capitalism⁴. To critique its material and perceptual remnants precisely is absolutely imperative to comprehend to what extent colonialism was efficient and pervasive in the world

¹ Chinua Achebe, *Hopes and Impediments*, Richard Clay, Great Britain 1988, p.29

²Ania Loomba, *Colonialism/Post colonialism (The New Critical Idiom)*, Routledge, London, 2005, p.20.

³Loomba, *Ibid.* 33

⁴Loomba, *Ibid.* 21

history. Facing up with the remnants of colonization simply leads to think the subject matter with regard to individual, social, economic and ideological grounds.

In a fundamental sense, it must be marked that the western colonization has been one of the most effective ways of becoming rich for the countries which are powerful and have control on the weak ones. They doom them to live in the countries labeled as underdeveloped.

Underdevelopment is quite endemic among the Third World Countries. The problem is so critical that the reasons must be critiqued and immediate actions must be taken. The causes given by specialists are likely to vary. It is vital to express that “all of the countries named as ‘underdeveloped’ in the world are exploited by others”⁵. Besides, there is overt unfairness in terms of economic development. Walter Rodney puts forward that the colonized societies’ underdevelopment is a “paradox”⁶. He strengthens his view exposing that almost all countries with rich soils are interestingly poor while those with poor soils are having the best conditions and benefitting from all the richness of the world⁷. It is fair to express that the wealth of the imperialistic countries as well as the poverty of the colonized people have come true due to colonialism. Gayatri Chakravorty Spivak delineates the economic derivations of the Western exploitation through the following words:

“In the interest of maintaining the circulation and growth of industrial capital (and of the concomitant task of administration within nineteenth-century territorial imperialism), transportation, law and standardized education systems were developed-even as local industries were destroyed, land distribution was rearranged, and raw material was transferred to the colonizing country.”⁸

1.2. Colonization in Africa

Anand Menon claims that although European colonization affected nearly all continents, Africa has been “the worst victim” of the colonizing process⁹. It is proved

⁵Walter Rodney, *How Europe Underdeveloped Africa*, Bogle-L’ouverture Publications, London 1972, p. 22

⁶Rodney, *Ibid.* p. 29

⁷Rodney, *Ibid.* p. 29-30

⁸Gayatri Chakravorty Spivak, “*Can the Subaltern Speak?*”, Ed. Rosalind C. Morris, *Can the Subaltern Speak?: Reflections on the History of an Idea*, Columbia University Press, New York, 2010, p.83

⁹Anand Menon, *A Post-Colonial Insight To Chinua Achebe’s African Trilogy*, Bridge Center, Romania, 2015, p.17

by clear or easily observable poverty of African countries today. In the African context, one notable trigger for African soil to form an economic basis for the European invasion was the Atlantic slave trade. It was a pre-condition of colonialism, which began in the 15th century, bringing about compulsory or voluntary human migrations from native lands to those of Europe in the interest of labor force. Then; once the abolition of the slave trade happened, it became a trend for European powers and so, it necessitated and accelerated the British colonial subjugation. Africa's legal etiquette as a colonial region started in 1884 at Berlin Conference via which European powers preciously manifested their desire for sharing African lands. Gaining the richness of these weakened countries comes to be seen a natural result of the colonization. The colonizer settles among indigenous people and uses his power for the sake of his civilization's prosperity. The power of him enables the act of control over the colonized. As a matter of fact, the West imposes a wrong perception of native societies to the collective memory of humankind for economic ideals. Achebe claims that this wrong perception of the oppressed is "a deliberate *invention*" devised to facilitate two gigantic historical events: the Atlantic Slave Trade and the colonization of Africa by Europe, the second event following closely on the heels of the first, and the two together stretching across almost half a millennium from about A.D. 1500"¹⁰. In an attempt to understand the irony of African exploitation, our very attention should be drawn on Chinua Achebe's terrific statements:

"It is a great irony of history and geography that Africa, whose landmass is closer than any other to the mainland of Europe, should come to occupy in the European psychological disposition the farthest point of otherness, should indeed become Europe's very antithesis"¹¹

1.3. Disguised Colonialism

When we come to the early 20th century, it is seen that colonialism gives way to imperialism. It must be noted that imperialism is the junior brother of colonialism. In fact, it is just the disguised form of colonialism. Although there is not direct rule of the colonizer, the political, economic and social dominance continues. One of the

¹⁰Chinua Achebe, *Africa's Tarnished Name*, Penguin Books, United Kingdom, 2018. p. 18

¹¹Achebe, *Ibid.* p.17

most prominent names of postcolonial criticism, Edward W. Said fundamentally defines the means of imperialism as the ideal of settling on any lands that are not yours, remote, and inhabited and owned by any other people; and of dominating these overseas lands¹².

Imperialist countries have used many tools to actualize ideals. Culture is one of the significant and essential tools of the imperial power in terms of political, social and economic penetration and it is vital to note that the intrusion of Europeans into remote and exotic lands has given birth to irrepressible and perpetual Eurocentrism¹³. What is more; the subjugation of a people is achieved primarily via removing identities from the main culture, from the term ‘white Christian European’. It seems to Said that “neither culture nor imperialism is inert, and so the connections between them as historical experiences are also dynamic and complicated.”¹⁴

The organic relation between colonialism, capitalism and imperialism; and artificial, stable, and biased European consideration must be analyzed obviously since the realization of this relation would help us to understand the otherizing process of so-called lower races. The realization of this relation would help us to understand the othering process of so-called lower races for economic and political derivations. The degrading effects of colonialism in political and economic fields have become much more comprehensible in comparison with its widespread impact on “the perceptual frameworks of contemporary people”¹⁵.

1.4. *They and Others*

Apart from geographical borders, the most influential and lasting remnant of the colonization policy in subjugated countries is likely to be native people’s false or fake perceptions of their selves based on certain unreal or fake value judgments. This wrong sense of self has been screened “as the best, truest world-view” by colonialists¹⁶. Therefore; it is pretty vital to underline this wrong perception of the colonized people, invented by the very policy of colonization.

¹²Edward W. Said, *Culture and Imperialism*, Vintage Books, New York. 1993, p. 7

¹³ Edward W. Said, *Culture and Imperialism*, Vintage Books, New York. 1993, p. 221-222

¹⁴Said, *Ibid.* p. 13-14

¹⁵Bill Ashcroft, et al., *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*, Routledge, London, 1989, p.1

¹⁶ John Mcleod, *Beginning Post colonialism*, Manchester University Press, New York 2000, p.19

The imagined or hypothetical difference created between the Occident and the Orient is the main notion of pragmatist European domination. The distinction between Europeans and non-Europeans has been so subtle and influential for centuries that any change in this imposed perception is impossible. Edward Said emphasizes the distinction which began five hundred years ago in a systematic way and has changed quite slightly throughout the interchange of Europeans and “their others” and he claims that it is the idea which predicated on the existence of a situated, obvious and doubtless “us” and “them”¹⁷. Besides, the certain output of the “cultural exchange” between the sides that are aware of the inequalities of this swap is the oppressed people’s experience of extreme agony.¹⁸

In order to affirm the dream of domination, oppressing countries humiliate indigenous people using insulting words such as evil, wicked, inferior, backward, and illogical, beast and all the rest. Another influential figure of the field, Frantz Fanon states that the colonizer uses “zoological”¹⁹ words while mentioning about native people. “He speaks of the yellow man’s reptilian motions, of the stink of the native quarter, of breeding swarms, of foulness, of spawn, of gesticulation”²⁰. “The plan was extremely successful and resulted in the creation of *colonial subjects* colonized persons who did not resist colonial subjugation because they were taught to believe in British superiority and, therefore in their own inferiority”²¹.

The reconstructions and representations of the ‘other’ date back to earlier times before modern colonial theories have cleared them. The misrepresentations of the other are able to be instanced by the barbaric, degenerate, tyrannical, and promiscuous Muslim representations of the 12th and 13th centuries which were almost similar to Said’s findings about false images of the colonized in *Orientalism*²². In this sense; it is vital to note that these misrepresentations of the other has been constantly reconstructed or reformed at different times for the sake of the privileged European existence; and therefore colonialism is probably the most influential pot in which

¹⁷Edward W. Said, *Culture and Imperialism*, Vintage Books, New York. 1993, p. xxv

¹⁸ Said, Ibid. p. 195

¹⁹Frantz Fanon, *The Wretched of the Earth*, Penguin Books, London, 2001, p.33

²⁰Fanon, Ibid. p.33

²¹Lois Tyson, *Critical Theory Today: A User-Friendly Guide*, Routledge Taylor and Francis Group, New York, 2006, p.421

²²Ania Loomba, *Colonialism/Post colonialism (The New Critical Idiom)*, Routledge, London, 2005, 79

these false reflections have been actualized²³. What's more, the bigotry of this prejudiced system has led to the internalization of western values and so the false image of the colonized" was also the source of trauma for the colonized peoples who were taught to look negatively upon their people, their culture and themselves."²⁴

At this point, drawing on Said's theories discussed in his ground breaking book, *Orientalism* would clarify the biased image of non-European races. It seems to Said that the inception of orientalist's oriental consideration springs from the distinction between the Orient and the Occident. The reflection is nothing, but a hypothetical reality. *Orientalism* reads: It is a form of idea that grounds on "an ontological and epistemological distinction made between 'the Orient' and (most of the time) 'the Occident'"²⁵. It is such an effective distinction that all the racial, social and cultural bias and segregation has been formed, reformed, and represented for centuries via discourses by which all oriental attitudes and ideals may be summoned up.

As a matter of fact, describing the Occident requires giving contradictory aspects of the Occident, helping to "define Europe (or the West) as its contrasting image, idea, personality, experience"²⁶. This action is committed to the notion that Westerners are sensible, righteous, fully grown-up; namely "normal" while Easterners are illogical, immoral (sinful), childish; in fact "different"²⁷. Like his belittled and humiliated 'African sibling'; to what extent he is able to achieve to control and reconcile all the difficulties he encounters has no importance; he cannot escape from the stated bias against his self. Before every fact, "he is *first* an Oriental, *second* a human being, and *last* again an Oriental"²⁸. There is either the Oriental or the Occidental. The Occidentals are masters; on the contrary the Orientals are to be mastered by Westerners²⁹. In the context of Africa's colonization, Achebe clears the west's definition necessity by the following words: "...the west seems to suffer deep

²³Loomba, Ibid. 79

²⁴John Mcleod, *Beginning Post colonialism*, Manchester University Press, New York 2000, p.19

²⁵ Edward W. Said, *Culture and Imperialism*, Vintage Books, New York. 1993, p. 2

²⁶ Said, Ibid. 1-2

²⁷ Said, Ibid. 40

²⁸Edward W. Said, *Culture and Imperialism*, Vintage Books, New York. 1993, p. 102

²⁹ Said, Ibid. 36

anxieties about the precariousness of its civilization and to have a need for constant reassurance by comparison with Africa”³⁰.

On a psychological base; Said examines Orientalism as “a form of paranoia”³¹. It includes extolling some people from certain parts of the world while vilifying the rest for economic motivations. In essence; the polarizing of the world’s people for such aims might be a reflection of a real picture of ambitious and greedy Europeans’ ill and evil mind. Likewise; the people of ‘the rest’ are mostly under pressure which leads to a necessity of introducing themselves as whether “Westerners or Easterners” even in their routine lives³². This kind of a revelation, in reality, could signify the traces of psychic trauma on the psychology of the oppressed. “No one seemed to be free from the opposition between “us” and “them,” resulting in a sense of reinforced, deepened, hardened identity that has not been particularly edifying”³³. All these images or styles of representations have been used effectively for economic and political domination for nearly half a millennium by the West. The penetration of the white man into indigenous societies using the misrepresentations of the colonized is quite significant to note, check and discuss analytically. Whilst subjugating the romantic and exotic lands of the natives, he followed many different routes. The color of his skin is the first striking and doubtless signifier that should be followed and it separates him from the colonized people’s world³⁴. Secondly; “For the Britisher who circulated amongst Indians, Africans, or Arabs”, there was another reality: “He belonged to, and could draw upon the empirical and spiritual reserves of, a long tradition of executive responsibility towards the colored races”³⁵.

Fanon’s findings should be noted here so as to deeply find out the psychic effects of colonialism on individuals. Being a strict advocate of Algerian independence, he tried to present agonies of exploited societies, especially emphasizing the psychological impacts of the colonization project via his writings. It seems to Fanon that Europe, in a full sense of the word, is a thing invented by the Third World and the richness suffocating it is the one that has been plundered from

³⁰ Chinua Achebe, *An Image of Africa and The Trouble with Nigerian*, Penguin Books, London, 1983, p.19

³¹ Edward W. Said, *Orientalism*, Vintage Books, New York. 1994, p. 72

³² Edward W. Said, *Orientalism*, Vintage Books, New York. 1994, p. 335

³³ Said, *Ibid.* 335

³⁴ Said, *Ibid.* 226

³⁵ Edward W. Said, *Orientalism*, Vintage Books, New York. 1994, p. 226

less developed countries³⁶. Through economic concerns, Europe has used the insulting discourse; and in order to gain the wealth of the natives, it has exploited all their economic resources. Fanon alleges that Europe has prevented the development of indigenous communities and enslaved them for the sake of its aims and grandness and for centuries, it has ruined nearly all mankind for the sake of a “so-called spiritual experience”³⁷.

The Negro myth is the belief predicated upon the ideas that black people are inferior and that they are deprived of brains, morals, reason, a government, law and all the rest, and so that they need to be civilized by the whites. In essence, the myth that is admitted as a duty of humanity is an attempt to rationalize colonization. It has been woven so perfectly that even today *modern* people have a covert or an overt Negro phobia. All in all; even if the “pioneers of civilizations wear the loveliest and the most humanist mask; this won’t change the reality not a bit: The oppressed people would be exposed to complete destruction”³⁸. The fact that a person from Antilles says for another person from Antilles that his soul is also black like his face does not astonish us as this is the logic that the white man has inserted in spoken language. It whispers: “The black man is the symbol of the evil and ugliness”³⁹. Some colonialists advocate that the white man gave back the value and freedom of his black companion. However, it cannot be ignored that the evil or wicked connotation of Negroes have not diminished and lost anything from their power. Fanon asserts that Negro is a “phobogenic object”⁴⁰. It is likely to create phobia or anxiety for many people without dark skin. Simply, this kind of a phobia is just an invention of Europeans for the sake of having economic power. Cheikh Anta Diop states that Negro intellectuals lose confidence in their own capabilities and possibilities to such an extent that they are still unable to believe that, in reality, black people played the earliest civilization role in world history⁴¹.

³⁶Frantz Fanon, *The Wretched of the Earth*, Penguin Books, London, 2001, p.81

³⁷Frantz Fanon, *The Wretched of the Earth*, Penguin Books, London, 2001, p.81

³⁸Franz Fanon, *Black Skin, White Masks*, Grove Press, New York, 2008, p.77

³⁹Fanon, *Ibid*, 157

⁴⁰Fanon, *Ibid*, 157

⁴¹Cheikh Anta, Diop, *The African Origin of Civilization: Myth or Reality*, (Translated by Mercer Cook), Lawrence Hill Books, Paris, 1986, p.15

1.5. The Shining Figure of the *Dark Continent*

Chinua Achebe-the most worldly known West African person and writer- was born in Ogidi, Eastern Nigeria in 1930 to a Christian converted family. He wrote novels, poems, essays, short stories and children books. As a matter of fact, art is simply a reflection of human life and any writer, as a reflector of reality, endeavors to mirror every process of his and his society's truth. According to Achebe's point of view, a novelist utilizes fiction in order to screen this truth- "the truths of life, of man, of the world, of the future"⁴². He had been influenced both by traditional Igbo culture and that of the West. Henceforth; He had the opportunity of observing both cultures and this provided him with excessive fictional materials to display. While presenting Igbo culture, he does not dither, over mirroring it he presents it with its both negative and positive sides for he knows that culture includes not only pleasant sides or strengths but also unusual features or weaknesses⁴³. However; by giving both characteristics, he does not mean to say that that culture should be changed or totally destroyed by a superior one. Anand Menon claims that Achebe's presentation of Igbo culture is not simply an output of romanticizing aim; instead, "its political intention ranges up to shattering the Eurocentric stereotypes regarding Africa by regenerating the culture"⁴⁴. Being the pioneering figure of West African literature, his works have become common reflections of human reality and African experience. It is vital to note that his intellectual productions are more likely to be paradigms of the colonial experience of the colonized people. He emphasizes the significance of literature for African existence with the words:

"It is a life and death affair because we are fashioning a new man. The Nigerian is a new man. How do we get to his mind? Is it by preaching to him once in a while- by the leaders? No it is something solid and permanent that we must put into his consciousness...We must dramatize his predicament so that he can see the choices and choose right"⁴⁵

Having been filled by the perspectives of the British novels with full of racial discriminations such as *Mister Johnson* by Joyce Cary and *Hearth of Darkness* by Joseph Conrad and having recognized the prejudices imposed and the creation of fake perceptions; he eventually inferred the notion that the African culture and

⁴²Bernth, Lindfors (Ed.), *Conversation with Chinua Achebe*, University Press of Mississippi, United States, 1997, p.93

⁴³Lindfors, Ibid. 12

⁴⁴Anand Menon, *A Post-Colonial Insight To Chinua Achebe's African Trilogy*, Bridge Center, Romania, 2015, p.27

⁴⁵Lindfors, Ibid. 75

history must be illustrated by African writers. It is this recognition that led him to this enlightenment as an individual and writer. He expresses his enlightenment in an interview with Charles H. Rowell in the following words: "...it was a very, very crucial moment in my career, that moment I was reading these things again with a new awareness of what was going on, the subtle denigration, and sometimes so subtle, that I had missed before"⁴⁶. Even he rejected his Christian name of Albert Chinuamogolu Achebe and changed it to Chinua Achebe when he attended to the University of Ibadan; which shows his commitment to actualize his autonomous African identity.

Ihechukwu Madubuike yields the centrality of Achebe's versatile and unique writing and emphasizes its specialty of "restoring the true image of Africa and helping his people rediscover their cultural heritage lost under the traumatic impact of colonization"⁴⁷. Achebe diagnoses that as a society, their problem is "ANXIETY. Africa has had such a fate in the world that the very adjective *African* can still call up hideous fears of rejection"⁴⁸. However; he criticizes his own society for accepting the looking down of Westerners without questioning. Being a victim of the colonization policy and aware of the traces of the psychological trauma it has created; he condemns his people because of their non-resistance and of their internalization of inferiority complex. It is such an influential internalization that the same processes arouse at a collective level in oppressed people's minds. Achebe finds out this outcome and explains it in his personal accounts. He highlights the point that "they used to call themselves 'the people of the church' as converts of Christianity whereas they used to regard non-Christians as 'the people of nothing' so as to look down them"⁴⁹. In fact, the distinction between Christians and non-Christians is also observable in Achebe's novels. For instance; as a reflection of the real life, early advocates of Christianity name others as "the people of nothing" or when they feel more compassionate as "the people of the world" in *No Longer at Ease*⁵⁰. It is simply open that the sense of being superior is clearly appreciable and it has continued to

⁴⁶Bernth, Lindfors (Ed.), *Conversation with Chinua Achebe*, University Press of Mississippi, United States, 1997, p.183

⁴⁷Ihechukwu Madubuike, "Chinua Achebe: His Ideas on African Literature." *Présence Africaine*, no. 93, 1975, p. 142

⁴⁸Chinua Achebe, *Morning Yet on Creation Day*, Butler and Tanner, Great Britain, 1975, p.27

⁴⁹Chinua Achebe, *Hopes and Impediments*, Richard Clay, Great Britain 1988, p.20

⁵⁰Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 66

exist in the hearts of both the colonized and colonizer. Hamid Mousa praises Achebe's magnificent ability to depict clearly the psychic processes of the oppressed people and the psychological reactions of them⁵¹. It is plain that the historical significance of Achebe's works in African literature is about their specialties in actualizing "literary and intellectual decolonization"⁵².

Drawing on the tools of Western domination in order to actualize an authentic self and society, for instance, the usage of the dominant culture's language by post-colonial writers, in this context English might be evaluated both in a negative and positive way. In this regard, Achebe's insistence on language preference has been criticized by many critics. However, Achebe clears himself stating that "we have a very, very complex and dynamic multilingual situation, which we cannot run away from but contain and control"⁵³. Ali Yiğit advocates the idea that Achebe embraces and uses English language in order to benefit from it for his own people's sake⁵⁴. Besides, the mother tongue interferences of post-colonial writers who learn English as L2 and also use it for their literary works enrich their "creativity and self-identity"⁵⁵.

In contrast to these positive evaluation of his language preference; it seems to some critics that he had a dilemma over the metropolis's language and his mother tongue. Using the dominant country's language, instead of his local language seems to be evaluated mostly in a negative way as it is likely to be seen as a signifier of his alienation from his own language. Rodrigues claims that Achebe's conflicting attitude towards English and Igbo languages and his justification for it arise from the will of being recognized by Western powers⁵⁶. He maintains his assertion, drawing attention to the point that his use of English as a means of struggle with the desire of being acknowledged by the West might be predicated on a colonial- based "social

⁵¹Hamid Mousa, Hamid, *Silence and Defeat: The Shock of Colonization in Chinua Achebe's Things Fall Apart and Abdelrahman Munif's Cities of Salt*, Fatih University Institute of Social Sciences, Unpublished Master Thesis, Istanbul 2012, p.2

⁵²Paul Tiyambe Zeleza. "Africa's Struggles for Decolonization: From Achebe to Mandela." *Research in African Literatures*, vol. 45, no. 4, 2014, p. 125

⁵³Bernth, Lindfors (Ed.), *Conversation with Chinua Achebe*, University Press of Mississippi, United States, 1997, p.177

⁵⁴ Ali Yiğit, *The Cristian Mission and The African Counter-Discourse in The Fiction of Achebe and Beti*, Fatih University Institute of Social Sciences, Unpublished Doctoral Thesis, Istanbul 2014.

⁵⁵Mehrdad Jalali, & Ehsan Ansari pour, "Post-Colonialism and Critical Language Awareness (Chinua Achebe, L2, and Identity)", *Procedia - Social and Behavioral Sciences*, vol.98, 2014, p. 713

⁵⁶Angela Lamas Rodrigues, "The Trauma of a Diminished Existence: Chinua Achebe Revisited", *Journal of Postcolonial Text*, Vol. 3, No. 4, 2007, p. 21

trauma ⁵⁷.Gikandi asserts the fact that African writers are traumatized by some anxieties which are mirrored in the African novel that he regards as “a genre in exile” and he adds that the stressor of these anxieties stem from their ambiguous standing between the colonial tradition and their culture⁵⁸. What is more; there is a clear resemblance between Achebe’s characters and the African writers in respect of being split between cultures. Hence; Achebe might be epitomized as one of the traumatized African writers. For these writers, adds Gikandi, narration process is an important vehicle of reconstructing a new language and culture for an authentic community⁵⁹.

1.6. Trauma Theory

The main subject and task of psychology is to understand or comprehend human beings and their behaviors. Psychology is the name given to the scientific effort which tries to find the main reasons hidden under human behaviors⁶⁰. Some significant and effective events might affect individuals deeply and create psychological trauma on them. Human behaviors might differentiate abnormally after these events and behavioral changes come into existence, mostly after experiencing certain psychological problems because of the mentioned events. These unnatural, sometimes odd or strange responses of subjects are the very subject matter of psychoanalysis. Psychoanalysis literally means spiritual analysis as it leads humans to the source of human behaviors and thoughts and to the comprehension of cause and effect relations⁶¹. Labeling an event or situation as a trauma depends both on the nature of the event itself and the meaning of it for the subject involved. Trauma generally includes real death and the fear of death or serious physical or emotional injury. Herman sees traumatic experiences as extraordinary events and says:

⁵⁷Rodrigues, Ibid. 5

⁵⁸Simon Gikandi, *Reading Chinua Achebe*, Villiers Publications, London, 1991, p.14

⁵⁹Simon Gikandi, *Reading Chinua Achebe*, Villiers Publications, London, 1991, p.14

⁶⁰Seda Bayraktar, *Psikolojik Travma*, Nobel Tıp Kitabevleri, İstanbul, 2016, p.11

⁶¹ Faruk Kalay, *Şu Philip Roth Ne İster?: Philip Roth ve Romanlarına Psikanalitik Bir Bakış*, Çizgi Kitap evi Yayınları, 2016, p.20

“Traumatic events are extraordinary, not because they occur rarely, but rather because they overwhelm the ordinary human adaptations to life...They confront human beings with the extremities of helplessness and terror, and evoke the responses of catastrophe. The common denominator of trauma is a feeling of intense fear, helplessness, loss of control, and threat of annihilation”⁶²

The modern conceptualization of psychological trauma has been concentrated on psychical symptoms while the early tendencies of the notion were focused on physical symptoms. It leads to “psychobiological responses”, though⁶³. Shoshana Felman identifies the word trauma as a wound, especially one caused by sudden physical injury: originally, the term derives from medicine, but later it has been used by psychoanalysis and psychiatry to explain a split to the self, a shock that causes psychological split, a sensational injury reasons in long term damage in the mind. ⁶⁴

Beside the severity and recurrence of a traumatic experience, the meaning of it for an individual is also important since the same event can be traumatic for one person, but not for another one. The person’s emotional nature, personal history, social relationships, coping capacity, age, and getting support or not are all effective factors on the meaning of it.⁶⁵ Therefore, any event or situation in which an individual’s or a community’s mental or emotional integrity is under threat could be called as psychological trauma. Wars, accidents, rape, child abuse, sudden experience of a beloved’s sudden death, migrations, terrorism, natural disorders such as floods, hurricanes, tsunamis etc., are shocking and unusual events which can create extreme fear, terror and panic, and then long term grief and depression. They affect human psychology and can cause traumas that have common symptoms. Being traumatized, an individual experiences some feelings such as extreme fear and panic, anger, helplessness, grief, distress, exhaustion, incompetency, over activity, withdrawal, unresponsiveness, bereavement, uneasiness, the feelings of shame and guiltiness, hypervigilance, and loss of control. Additionally; reliving the traumatic event with triggers, insomnia and nightmares are among other common symptoms.

⁶² Judith L. Herman, *Trauma and Recovery: The aftermath of violence from domestic abuse to political terror*, Basic Books, New York, 1997, p.13

⁶³ Cristian Vasile, “An Analysis of Psychological Trauma Interventions”, *Procedia - Social and Behavioral Sciences*, Vol.127, 2014, p.782

⁶⁴Shoshana Felman, quoted in Michael G. Levine& Bella Brodzki, “Introduction”, *Comparative Literature Studies*, vol. 48, no.3, 2011, p.274

⁶⁵Dena Rosenbloom et al., *Life After Trauma: Second edition, A Workbook for Healing*, New York, The Guilford Press, 2010, 13-14.

There are different categorizations of the subject. Bayraktar states that traumas might be categorized under three subdivisions according to the organs and systems affected: Physical traumas such as head trauma, organ trauma, fractures, dislocations, etc., psychological traumas such as acute stress disorder, post-traumatic stress disorder, depression, anxiety, etc., and Combined Traumas that contain both physical and psychological trauma effects⁶⁶. She adds that another categorization of traumas is based on whether they appear because of human beings or natural events. Artificial traumas are the ones created by people such as wars, sexual assault, mobbing, violence, torture, some migrations, traffic accidents, occupational accidents whereas natural traumas are created by natural forces such as volcanic eruptions, floods, earthquakes, death, and terminal illnesses.⁶⁷

If a person cannot cope with the feelings after a trauma and cannot manage them positively, these feelings become persistent, and then Adjustment Disorders (AD), Acute Stress Disorder (ASD) or Post Traumatic Stress Disorder (PTSD) may appear. According to the tenth edition of the International Classification of Diseases, AD is a kind of disorder that evolves due to the subjective distress and emotional disturbance and it usually arises when the individual tries to adapt to an important change in his/her life or to the results of a traumatic event, generally blocking social relationships⁶⁸. The integrity of an individual's socialization may be influenced by the stressor. The stressor might affect both an individual and his/her group or community. The symptoms generally take place within one month of the event or life change and do not continue longer than six months. ASD is a temporary disorder that occurs when an individual who has not any other mental disorder is exposed to a severe physical or mental stress⁶⁹. It usually gets better in hours or days. An instant and explicit connection between the stressor and its effects must be observed. In contrast to ASD, PTSD causes a postponed or late reaction to a threatening situation or event which probably creates intrusive distress in almost everyone. To admit a psychological disorder as PTSD; it must create relieving or recollecting of the event or situation that creates extreme terror, fear or helplessness in memories,

⁶⁶Seda Bayraktar, *Psikolojik Travma*, Nobel Tıp Kitabevleri, İstanbul, 2016, p.33

⁶⁷Seda Bayraktar, *Psikolojik Travma*, Nobel Tıp Kitabevleri, İstanbul, 2016, p.33

⁶⁸WHO, *The ICD-10 Classification of Mental and Behavioural Disorders: Clinical Description and Diagnostic Guidelines*, World Health Organization, Geneva, 1992, p.121

⁶⁹ WHO, *The ICD-10 Classification of Mental and Behavioural Disorders: Clinical Description and Diagnostic Guidelines*, World Health Organization, Geneva, 1992, p.119

daydreaming, and nightmares. Avoidance phenomenon is also seen in the survivor's reactions. PTSD should be diagnosed if it is evident that onset reactions or symptoms occur within six months. Additionally, a possible diagnosis might be thought if the delay is longer than six months⁷⁰. PTSD can be a result of political aims of dominant countries. "War, political violence and inequalities at group-level" displaying the political aspects of it are likely to enable criteria for the recognition of PTSD⁷¹.

The pioneering figure of psychoanalysis, Sigmund Freud states a resemblance between all spontaneous neuroses and traumatic neuroses, often observed because of wars, disastrous accidents at railroads, and terrible disasters⁷². He highlights patients' fixation problem in both neuroses types. The fixation also brings about the reliving of traumatic events, which proves the psychological symptoms of the problem. In essence; he deduces that this analogy enables us to define the event to which mentally ill persons are fixated as traumatic events⁷³.

The history of trauma is as old as the history of man. Even it is said that the first trauma that the man had lived started by the expulsion of Adam and Eve from the Heaven⁷⁴. The responses of human beings to a traumatic event are not a new matter of fact and these reactions have been firstly recorded first from sources narrating the Sumerians, Hebrews and the Ancient Greek periods⁷⁵. In the 17th century Samuel Pepys' diaries have identified responses to the Great plague and the fire of London. Additionally; the psychic effects of an avalanche on Italian peasants in the 1750s have been reproduced from original accounts by Parry Jones & Parry Jones. Though, deeper medical studies which are close to present day started in the 19th century⁷⁶.

⁷⁰WHO, Ibid, p.120

⁷¹Orla T. Muldoon & Robert D. Lowe, "Social Identity, Groups, and Post-Traumatic Stress Disorder." *Political Psychology*, vol. 33, no. 2, 2012, p.262

⁷² Sigmund Freud, *Psikanalize Giriş*, Cem Yayinevi, İstanbul, 2018, p. 38

⁷³ Freud, Ibid. 40

⁷⁴Sadiya Abubakar, *Art as Narrative: Recounting Trauma through Literature*, IRA-International Journal of Management & Social Sciences (ISSN 2455-2267), 8(1), 118-123. doi:<http://dx.doi.org/10.21013/jmss.v8.n1>, 2017, p.120

⁷⁵PARKES, Collin Murray, *Normal and abnormal responses to stress- a developmental approach*: Dora Black et al., *Psychological Trauma: A Developmental Approach*, The Royal College of Psychiatrists, London, 1997, p. 3

⁷⁶PARKES, Collin Murray, *Normal and abnormal responses to stress- a developmental approach*: Dora Black et al., *Psychological Trauma: A Developmental Approach*, The Royal College of Psychiatrists, London, 1997, p. 3

In a progressive way, the narrative of trauma dates back to the late nineteenth century observations about the traumatic effects of the railway accidents and was followed by the identification of PTSD after the Vietnam War⁷⁷. The term trauma first became crucial in psychoanalytic studies in the late nineteenth century through the works of Pierre Janet, Jean-Martin Charcot, and Sigmund Freud⁷⁸. Charcot was the first who studied hysteria and later Freud developed Charcot's ideas asserting that hysteria was the result of traumatic experience⁷⁹.

The trauma studies in literary criticism drew much attention in 1996 thanks to the works of scholars like Cathy Caruth and Kali Tal, respectively *Unclaimed Experience: Trauma, Narrative, and History* and *Worlds of Hurt: Reading the Literatures of Trauma*. These early scholars evaluated trauma as “an unrepresentable event”⁸⁰. Though, contemporary critics have focused on social and cultural components of the trauma experience instead of naming it only as an unsolvable problem⁸¹. There are many new approaches in literary trauma theory. However, they can be contextualized under the term of pluralistic model of trauma⁸². The pluralistic model of trauma criticizes the trauma subject according to the relationships between psyche, language and behavior instead of the classic model that analyzes it as an unrepresentable subject⁸³.

The relation between trauma studies and literature has developed the practices and parameters of the trauma theory since literature provides us with an opportunity and ability in order to “read the wound”⁸⁴. Individual or social trauma of a people is narrated by literature, which enables both representations for the victims or survivors and an alternative way of healing. Testimony brought by narrative treatment is the very source of empathy for readers. In essence, the term trauma is a fundamental

⁷⁷Natasha Rogers, *The Representation of Trauma in Narrative: a Study of Six Late Twentieth Century Novel*, University of Warwick, Department of English and Comparative Literary Studies, 2004, p.29

⁷⁸Nick Mdika & Hubert Tembo, *Trauma in Selected Eastern African Fiction and Life Writing on Civil Wars, 2000 – 2014*, Stellenbosch University, 2017, p.12

⁷⁹Nick Mdika & Hubert Tembo, *Ibid*, p.12

⁸⁰Michelle Balaev, *Literary Trauma Theory Reconsidered*, Palgrave Macmillan, London, 2014, p.1

⁸¹Balaev, *Ibid*. 3

⁸²Balaev, *Ibid*.3

⁸³Balaev, *Ibid*.4

⁸⁴Geoffrey H. Hartman, *On Traumatic Knowledge and Literary Studies*, The Johns Hopkins University Press, *New Literary History*, Vol. 26, No. 3, Higher Education (Summer, 1995), p.537

concept of psychoanalytic studies despite it has been shaped mostly by literary practices⁸⁵.

After dealing with the term psychological trauma, with brighter lenses, we can look at the novels of an oppressed society from a distinctive point of view. Ania Loomba asserts that colonialism, wherever it occurs, made indigenous people and new comers fall into the most complex and traumatic relationships⁸⁶. Besides, she underlines the destructive side of the colonial dominance and calls our attention to the fact that settling a new colony necessitates either deformation or reconstruction of native communities. Therefore, doing everything possible to make the very idea real becomes a compulsory exigency of building new societies because there were already old ones before the advent of new comers⁸⁷.

In this regard; the characters of Achebe's African trilogy-*Things Fall Apart*, *No Longer at Ease*, *Arrow of God*-can be analyzed from different perspectives, as being perfect epitomes who live and suffer from this kind of trauma event, namely colonialism. In the first section of my study, the traumatic impact of the colonization policy in *Things Fall Apart* would be handled through a deep analysis. I will follow the same path in the second and third parts, respectively *Arrow of God* and *No Longer at Ease*. The summation of the thesis will be given in the conclusion part. In this study, by associating the principals of postcolonial criticism with those of psychoanalysis, I have tried to form a solid base so as to actualize my intellectual production since they are the most suitable theories of literary criticism for the subject matter of my study.

⁸⁵Geoffrey H. Hartman, *Ibid*, p.537

⁸⁶Ania Loomba, *Colonialism/Post colonialism (The New Critical Idiom)*, Routledge, London, 2005, 19

⁸⁷Ania Loomba, *Colonialism/Post colonialism (The New Critical Idiom)*, Routledge, London, 2005, 19

2. FIRST GENERATION TRAUMA: *THINGS FALL APART*

The degree of effectiveness of psychological trauma varies by the personal history, age, gender, the social structure individual has involved in and all the rest. It is open that each psychological trauma is caused by a variety of reasons and creates many distinctive psychological influences. What needs to be underscored for our analysis is that the same trauma might create different psychological effects on different subjects. Therefore, the experience of colonialism for colonized people leads to different senses or emotions in their inner life and so; to distinctive behavioral reactions or responses in different generations. Namely, colonial- based trauma brings about different results in different generations.

The first of Achebe's African trilogy, *Things Fall Apart* is quite crucial in terms of our analysis of the colonization experience and the psychological influences on Igbo people which are epitomized by Achebe's characters. The novel is generally about the hero, Okonkwo, of a classic Nigerian society and it displays Okonkwo's and his community's downfall after encountering the falling apart of it because of the colonization of white invaders. "It is the tragedy of a people who find their way of life suddenly assailed by forces they do not understand and are not equipped to deal with"⁸⁸.

The text begins with a detailed description of Okonkwo's society and his family relationships. It is open that Achebe illustrates Nigerian culture in detail so as to present the soul of Nigerian society. It is so vivid that one can imagine himself/herself in a Nigerian village easily. In essence, these vivid descriptions might be written as a means of highlighting the picture of Nigerian life style before and after the European exploitation.

Okonkwo is described as a powerful and respected warrior in Umuofia of Eastern Nigeria. His fame reaches to its peak when he beats Amalinze the Cat-an undefeatable warrior for seven years- in a wrestling contest. He becomes one of wealthy leaders of Umuofia, having two titles, three wives and two barns with full of yams. Unlike to Okonkwo, his father, Unoka is so lazy and has a bad fame. He has

⁸⁸Emmanuel Obiechina, "Structure and Significance in Achebe's *Things Fall Apart*." *English in Africa*, vol. 2, no. 2, 1975, p.41

many debts and his family is always hungry. He is named as '*agbala*' which is related to the weak side of femininity and poverty. He is nothing but shame for Okonkwo. In order to overcome this shame, he tries to seem insensitive and manly and to dominate his family.

The compulsory coming of a fifteen year old lad to his compound is the critical point for Okonkwo's life. After the wife of a clansman has been killed by a member of a neighbor village, Mbaino; as a peace sign, Ikemefuna is given to Okonkwo so as to be looked after by him on behalf of the clan. Okonkwo's son, Nwoye and Ikemefuna get on well. Although Okonkwo tries to be dominant and aggressive against the boy, in time he loves him.

As a matter of fact, the unstable side of Okonkwo is one significant crack of his personality and with other weak sides of him, it ruins his life. He is so volatile that he becomes nervous in every occasion. He hits Ojiugo, his wife in the Week of Peace since she comes over a friend to braid her hair instead of preparing the afternoon meal and feeding her children. In fact, she forgets to do. Later, he shoots Ekwefi, his second wife as she has cooked using the leaves of Okonkwo's banana plant for the Feast of the New Yam.

After the coming of locusts to the village, the Oracle sends a message. It is about the order of killing Ikemefuna. It is not compulsory for Okonkwo to take part in this murdering operation. Nevertheless, he does it showing no sign of affection. He thinks that not participating might be understood as a sign of weakness. However; after killing Ikemefuna, he becomes depressed. Even he cannot sleep.

Another significant event happens in the funeral of a clansman. Okonkwo shoots accidentally the dead man's sixteen year old boy and so he and his family must be exiled to Mbanta-Okonkwo's maternal village- for seven years. If a clansman kills another man accidentally, he commits a crime against the Earth's goddess. After their departure a group of clansmen damages badly to Okonkwo's compound and animals because of his sin. Okonkwo's uncle, Uchendu welcomes Okonkwo and his family and gives him land for farming and building a new compound. Yet, Okonkwo feels upset and blames his chi (personal spirit).

Okonkwo's best friend, Obierika visits him in his exile's second year. He mentions about the tragic end of the village of Abame. A white man rides a bicycle

through the village and the elders consult their oracle as they get shocked after seeing a white man for the first time. The oracle prophesizes the white man would harm their clan. Then, they murder the man. As a counter attack, a group of white men massacre the village.

After a while, six missionaries come to Mbanta and try to impose Christianity. Okonkwo does not be influenced but his son, Nwoye is charmed by Christian hymn. The missionaries ask for land to found a church and the elders acknowledge their claim giving a part of Evil Forest. They think that the missionaries will die sooner or later. But neither the missionaries die nor the church collapses. Therefore, the clansmen believe that the new religion has magic and incredible power. Then the church wins its first converts. These converts are generally weak and worthless men or women. Later the missionaries go to Umuofia and build a school. Being alienated from his own clan and hut and impressed by Christianity, Nwoye escapes from his village in order to attend the school.

The exile finishes and they return to Umuofia with great excitement but it is simply a disappointment, especially for Okonkwo. The village has changed a lot after the coming of missionaries. The converts of Christianity have increased and the white men have founded their prison and court. Even they employ native people. Okonkwo cannot understand his clansmen.

The hostility between the missionaries and clansmen flickers after Enoch, a Christian convert unmasks an egwugwu. Unmasking an egwugwu is a big sin in the clan. That's why the egwugwu (clan leaders) destroy Enoch's compound and the Christian church. They avenge the white men who have ruined their life.

The District Commissioner learns the news and arranges a meeting inviting the leaders of Umuofia, including Okonkwo. It is just a plot and he imprisons them. Okonkwo and other leaders are tortured and insulted. They get shocked and become so upset. The white man's court fines them two hundred- fifty bags of cowries. The men becomes released after the fine has been raised and paid by the members of the clan.

The clansmen hold a meeting the following day. Five court messengers endeavor to end the meeting. Okonkwo murders the spokesman of them but nobody tries to stop the other messengers. At last, Okonkwo realizes that the clan would not

fight. He cannot cope with the disappointment he has experienced and he hangs himself.

It is open that Okonkwo's life is dominated by the anxiety of weakness and failure and it stands at the center of his life shaping all his life. To him, the only feeling that is worth displacing openly is anger and showing affection is a sign of weakness. His chronic anxiety stems from his father's laziness and failure in the community in which people are of value with their courage and success. His anxiety is so deep that he kills Ikemefuna with other clansmen without showing any affection. "He was afraid of being thought weak"⁸⁹. His fear might be seen a significant factor for Okonkwo's collapse; but in comparison with the colonization of the white man and the deterioration of the community, it stays a minor cause to explain Okonkwo's self-destruction.

2.1. The Anxiety of the Unknown

With an aim of displaying the psychological impacts of the colonization policy for the first generation of Nigerian society through the characters of TFA; it would be better to start with the main character's- Okonkwo- and his friend's responses to white men's intrusion. Initially, Okonkwo hears about their arrival when he is in the second year of his exile, given as a punishment as he has killed a clansman of his community accidentally. Okonkwo's friend, Obierika visits him and talks about Abame's being wiped out by white men since clansmen of Abame kill one of white men after their oracle has told the white man would harm them. In order to avenge, the white men kill nearly all the members of the clan.

The fact that all unknown things often create the feelings of anxiety and fear in human psychology leads to the need of naming so as to cope with the distress of the unknown. Obierika says ".....a white man appeared in their clan"⁹⁰The use of the word "appear" is even a sign of stress of clansmen. *Oxford Advanced Learner's Dictionary* defines this verb as "to begin to exist or be known or used for the first time"⁹¹. Achebe uses the verb intentionally in order to display the anxiety and fear of Nigerian community when they first confront to European invaders. When Okonkwo thinks of his being an Albino, Obierika responds that he is not. "He was quite

⁸⁹Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 57

⁹⁰Achebe, *Ibid.* 130

⁹¹*Oxford Advanced Learner's Dictionary*, Oxford University Press, Oxford2010, p. 30

different. And he was riding an iron horse. The first people who saw him ran away but he stood beckoning to them. In the end the fearless ones want near and even touch them.”⁹²Obierika’s words are effective tools so as to explain the anxiety because of the unknown and the effort of identification due to a psychological defense mechanism. The clansmen of Abame name the bicycle of the white man as an iron horse and they flee when they see him first. They think “A great evil has come upon their land”⁹³ Because of the white man, so they see him as a production of evil spirits. And all these are typical psychological reactions given to all unknown things, persons or situations. The fear and anxiety is revealed again by Obierika’s words “But I’m greatly afraid. We have heard stories about white man who made the powerful guns and the strong drinks and took slaves away across the seas”⁹⁴

2.2. Grief and Depression

The acute fear and anxiety because of the unknown give way to new feelings in the psychology of the colonized, especially when s/he tries to cope with these feelings. The senses of grief and depression are common consequential feelings after the fear and anxiety of the unknown through the colonization period since the colonized must acknowledge the colonizer’s existence and so called greatness. Achebe highlights that whenever the colonizer imposes idea of being “the way, the light, the truth: nothing else works accept him. Now this kind of thinking, this kind of simplicity and self-righteousness...is dangerous because it is one of the basic causes of distress to mankind”⁹⁵.

Nearly two years later, Obierika visits Okonkwo again and conditions are worse than before since the white man has built their own church and won a few converts and are sending evangelist to other towns and villages in order to found new churches and to have more converts. “That was a source of great sorrow to the leaders of the clan...”⁹⁶ Although the clansmen don’t think they will be effective and establish dominance changing the old order with the new one, they feel quite grievous and it evokes the sense of depression in the community whilst they try to

⁹²Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 130

⁹³Achebe, *Ibid.* 131

⁹⁴Achebe, *Ibid.* 132

⁹⁵Bernth Lindfors (Ed.), *Conversation with Chinua Achebe*, University Press of Mississippi, United States, 1997, p.137

⁹⁶Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 135

adapt to and cope with the changes brought by the white man. This kind of depression which affects nearly all the members of a society might be called cultural trauma. Colonization is one of the efficient factors that might cause to deeper symptoms of cultural trauma. Because of the conflict between traditional Nigerian society and so-called modern European culture “a kind of cultural trauma”⁹⁷ emerges as the clash between the old and new order creates a chaotic atmosphere in the colonized society. Therefore; Okonkwo and his clansmen’s depression could represent this kind of trauma. Obiechina advocates that Okonkwo’s personal defeat signifies the defeat of Igbo society⁹⁸.

If reactions to stress reach to an excessive level creating redundant grief, they are likely to be labelled as “abnormal”. Besides; it might cause an entire society to behave “abnormally” and ask for aid.⁹⁹ Not founding his clan as before and having a bad fate, Okonkwo senses bitter depression; in effect, being a signifier of his society’s traumatization: “Okonkwo was deeply grieved. And it was not just a personal grief. He mourned for the clan which he saw breaking up and falling apart.....”¹⁰⁰ He laments for the whole clan who are deeply traumatized by the colonization of the white settlers.

Richard Begam suggests that TFA has three distinctive endings once it is deeply analyzed; and in regard with the first ending, he emphasizes Okonkwo’s suicide in terms of traditional tragedy, defining it as a kind of “collective suicide”¹⁰¹.

People’s religious beliefs may be affected by exposure to trauma, but also they can function as tools for coping with trauma¹⁰². The situation that the clansmen get disappointed and surprised since the white man hasn’t vanished after they set a church in the Evil forest might be evaluated as another remarkable instance of

⁹⁷Sawza Sabah Aziz, *Colonization in Chinua Achebe's Novels Things Fall Apart and No Longer at Ease*, Istanbul Aydın University Institute of Social Sciences, Unpublished Master Thesis, Istanbul 2015.

⁹⁸Emmanuel Obiechina, “Structure and Significance in Achebe's Things Fall Apart.” *English in Africa*, vol. 2, no. 2, 1975, p.45

⁹⁹Collin Murray Parkes, *Normal and abnormal responses to stress- a developmental approach*: Dora Black et al., *Psychological Trauma: A Developmental Approach*, The Royal College of Psychiatrists, London, 1997, P.10

¹⁰⁰Achebe, *Ibid.* 173

¹⁰¹Richard Begam. “Achebe's Sense of an Ending: History and Tragedy in ‘Things Fall Apart.’” *Studies in the Novel*, vol. 29, no. 3, 1997, p.401

¹⁰²Yung Y. Chen and Harold G. Koenig, “Traumatic Stress and Religion: Is There a Relationship? A Review of Empirical Findings.” *Journal of Religion and Health*, vol. 45, no. 3, 2006, pp. 371–381.

cultural trauma. “Everyone was puzzled.”¹⁰³In this context; the fractures of their ancestral religion shakes their infinite trust and it causes them to attribute to the new religion incredible power.

2.3. Defense Mechanism: Silence

People who experience psychological trauma, and cannot overcome the distress might react to stressors in common ways such as withdrawing, reliving the trauma, avoidance, self-destruction, staying silent, etc. Sometimes, the weight of the stressor becomes so much for the traumatized person that she/he remains silent as a defense mechanism.

It is clear that, when analytic thinking is reflected on Igbo society of TFA, to unmask a masked spirit is one of the biggest crimes in the clan. Enoch, one of the excited converts of the church, does it. Hence, the sprits and leaders of Umuofia ruin Enoch’s hut and then the church. Later, the District Commissioner invites the leaders of Umuofia, including Okonkwo in order to meet at his camp. The real aim of his is to imprison them in order to give a lesson on the power and superiority of the white administration as they have ruined the church. They are beaten, and are even debarred from basic needs such as water, something to eat and urination. It can be said that being a crime against humanity, torture is the most shocking, compelling and breaking traumatic experience for the subject’s physical and psychological coherence, self-perception and his/her self-actualization¹⁰⁴Being exposed to ill-treatment of the white man, anxious, desperate and impotent. They develop a defense mechanism of silence, being smashed under the heaviness of the stressor. “Even when the men were left alone they found no words to speak to one another.”¹⁰⁵

The mechanism can be seen in Okonkwo’s compound and in the clan. “Umuofia is terrorized “sniffing the silent ominous air... “¹⁰⁶Both the silence of subjects and that of society are conspicuous psychological responses that can be analyzed to mirror subjective and collective trauma. In TFA, especially after physical torment, nearly all the characters become quiet under the disgrace experienced because of the white oppression. The distress Okonkwo has lived is such an effective stressor that

¹⁰³Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 141

¹⁰⁴Tarik Solmuş, *Travma Psikolojisi: Hayatımızın Kırılma Anları*, İstanbul, Nobel Yaşam,2015,p.208

¹⁰⁵Achebe, *Ibid.* 185

¹⁰⁶Achebe, *Ibid.* 186

he eats very little “absent-mindedly” and sleeps very little after he is released from the prison.

2.4. Superiority/Inferiority Complex

A prevalent psychological consequence of the colonial project could be the internalization of an inferiority complex; especially due to being exposed to physical and psychological pressure or violence. Non-Europeans colonized by European countries are doomed to experience “racial inferiority complex” for they are exploited both bodily and psychologically¹⁰⁷. Aimé Césaire yields that “I am talking about millions of men in whom fear has been cunningly instilled, who have been taught to have an inferiority complex, to tremble, kneel, despair, and behave like flunkys”¹⁰⁸

The concept of colonialism is closely related to economic policies in human history. Therefore, it is fair to say that they play an important role for the internalization of both superiority and inferiority complex. What is more, the internalization of the inferiority complex creates an ideal which shapes black man’s life with a passion of achieving the level of white man’s life in order to be enlightened. The black man wants to resemble the white man and wants to be like him. There is only one way, “one destiny”¹⁰⁹ in front of black man: to be white. Being whitened, black man tries to reach white civilization’s light and to be enlightened at the expense of losing his dark roots, culture and history. In fact, this whiteness cannot make a profit for being approved by the white man. When he encounters the dark reflection of his self in the white man’s eyes, he understands the bitter reality of not being recognized by the master of civilization. Whatever he does, this reality does not change. According to Fanon, if there was an inferiority complex, it would result from two main processes: “First economic. Then, internalization or rather epidermalization of this inferiority”¹¹⁰ More precisely; the internalization of the inferiority sense leads to the somatization process.

¹⁰⁷Gazi Murat Karadağ, *Redrawing the Contours of African Culture Through Chinua Achebe’s Things Fall Apart and Arrow of God*, University of d’Abomey-Calavi, Unpublished Doctoral Thesis, Benin, 2012, p.4

¹⁰⁸Aime Césaire, *Discourse on Colonialism*, (Translated by Joan Pinkham), Monthly Review Press, New York, 2000, p.43

¹⁰⁹Franz Fanon, *Black Skin, White Masks*, Grove Press, New York, 2008, p.202

¹¹⁰Fanon, *Ibid.* p.xiv-xv

Superiority complex is a psychological situation that evolves from an individual's looking down on another person's physique, mentality and personality and it is a reflection of humiliation by shattering this *other's* pride, dignity and her/his personal value. Losing self-esteem and lack of respect is a natural result of the collapsing of this personal value and the lack of these feelings cause inferiority complex. Hence, we can infer that superiority complex of the oppressor might result in the inferiority complex of the oppressed. Fanon proposes that the exploited person's inferiority sense is only the natural result of the European superiority sense. "Let us have the courage to say: *It is the racist who creates the inferiorized*"¹¹¹ The inferiority complex might evolve out of a superiority complex and the dark man's complex could be a natural result of the white man's superiority sense.

The most extreme racist in TFA is Mr. Smith and he sees everything "as black and white. And black was evil."¹¹² Despising dark men, he exemplifies the white man who inherits a superiority complex benefiting from the racist views of the European imperialism. Walter Rodney's asserts that a people which enslaves another one for centuries cannot get rid of the superiority sense.¹¹³ It is a natural psychological result.

It is mentioned in the novel that the white man builds not only religion center but also the center of trade and government in Nigerian community. There are court messengers who bring men to the District Commissioner for trial; and are hated in Umuofia because they are cruel and arrogant and if it is "necessary", they beat ones who commit an offense against white man's law. The prisoners are forced to clean the government compound and to bring wood for the Commissioner and messengers. There are some prisoners who have titles and are not expected to do such simple works in their community. Being tortured and exposed to humiliation, the members of the clan feel inferior and worthless. Thus, they experience inferiority complex that is attached to their personality and community due to racism and that would be transported to other generations by them.

¹¹¹Franz Fanon, *Black Skin, White Masks*, Grove Press, New York, 2008, p.73

¹¹²Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 174

¹¹³Walter Rodney, *How Europe Underdeveloped Africa*, Bogle-L'ouverture Publications, London 1972, p. 99

The superiority complex is also epitomized in the District Commissioner's reaction to the suicide of Okonkwo. He disdains his destruction and he thinks that a District Commissioner must never be interested in such inglorious details as taking down a hanged man from the tree. Even a human being's life is in question, the commissioner ignores it and focuses on the glorification of the white man's superiority and thinks that this kind of banal deed might give an unfavorable impression of him. He wants to focus on that subject in the book in which he plans to write his colonial experiences as a commissioner. At first, he thinks to write a whole chapter on Okonkwo's occasion but later he despises the subject and decides to write only a sensible paragraph as he thinks there are lots of matters that should be included. Limiting the subject of Okonkwo to just one paragraph and the title he has chosen for the book- "The Pacification of the Primitive Tribes of the Lower Niger."- clears the white man's internal complex. Furthermore; "the predetermined title, before the "student" has done any research, gives away his lack of objectivity, the prejudice that guides his perspective and actions"¹¹⁴ According to the commissioner, the matter of Niger is only a lower fact on which the white man must write so as to show the black man's inferior, evil, and uncivilized features.

The white invader's superiority complex is likely to be underlined through the handling of the concept of religion in the novel. The main reason of the fracture in religious belief of Igbos is the white man's despising of the local faith whilst they boast about their own religion. Heeven asserts that "All the gods you have named are not gods at all. They are gods of deceit... There is only one true God..."¹¹⁵In fact, the colonizer's glorification of his religion stems from his superiority complex which bases on the humiliation of the colonized.

Mr. Ciago, a missionary who is responsible for infant education, is another instance to display the superiority complex of the colonizer. When Nwoye has fled to the church and decided to return to Umuofia so as to take the education of white settlers; Mr. Ciago reveals that "Blessed is who forsakes his father and mother for my sake", epitomizing the superiority complex of all Europeans.

¹¹⁴Kevin Frank. "Censuring The Praise Of Alienation: Interstices of Ante-Alienation in 'Things Fall Apart, No Longer at Ease', and 'Arrow of God.'" *Callaloo*, vol. 34, no. 4, 2011, p. 1090

¹¹⁵Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 137-138

It is vital to clarify that the white man associates underdevelopment of the natives with religious grounds. Finding religious excuses for the exploitation is a simple way of rationalization of European mind. The hidden reason of the rationalization is just about racism. Walter Rodney advocates that regarding underdevelopment of a people as God's punishment is a signifier of a racist attitude of European schooling. The white psyche is predicated on the idea that the development of the oppressor is thanks to his superiority. "An even bigger problem is that the people of Africa and other parts of the colonized world have gone through a cultural and psychological crisis and have accepted at least partially the European version of things"¹¹⁶

2.5. Identity Crisis

The history of the oppressed person is a base on which his/her personality is formed. The collapse of the history of his/her community is a significant thread both for his/her personal and communal history. Colonialism is not contented only with trapping people or emptying all kind of shapes and cores from the exploited people's brains; besides, with a deviant logic, it goes back to the history of this people and then; deforms, spoils, and annihilates it.¹¹⁷ It depersonalizes not merely the exploited individuals; but also, all the structures of the society are depersonalized by which the depersonalization occurs at a "collective" level¹¹⁸. All the wicked connotations of the colonized have become stable truths in people's collective subconscious. Hence, the roots of identity problem of exploited people can be seen in the depersonalization plan of the exploiter. The process of depersonalization brings the unworthiness of the black man and it affirms his being deprived of all kinds of individual values. Fanon encourages us in believing the situated fact that we should admit the native is the foe of humanistic values; that is to say, "he is the absolute evil"¹¹⁹. He is a disastrous tool that damages everything near him; a destructive factor that distorts everything about aesthetic and moral ethic¹²⁰.

Okonkwo is one of the most famous men in his society being the greatest wrestler in nine villages and having two titles, three wives, and two barns with full of

¹¹⁶Walter Rodney, *How Europe Underdeveloped Africa*, Bogle-L'ouverture Publications, London 1972, p. 30

¹¹⁷Frantz Fanon, *The Wretched of the Earth*, Penguin Books, London, 2001, p.169

¹¹⁸Fanon, *Ibid.* 237

¹¹⁹Fanon, *Ibid.* 32

¹²⁰Fanon, *Ibid.* 32

yams in spite of his father's laziness and failure. He is called "the Roaring Flame"¹²¹ and so; he is so self-confident that he questions how he begets a son like Nwoye. He even questions whether he is his son or not and then gives up the thought as he closely resembles his grandfather, Unoka in terms of personality. In fact; this skeptic questioning results from the weight of his psychological distress that he experiences after both his and Umuofia's falling down.

Leading to severe hopelessness and identity crisis, the natural result of psychological stress is questioning about 'self. When we examine Okonkwo; it is quite apparent that losing his status in the society and not being able to cope with the distress introduced by Europeans, Okonkwo is suppressed by a deep fear about the future and an extreme despair. He wonders what he would do if his male children followed Nwoye's way, namely white man's footprints, abandoning their ancestral roots. "Okonkwo felt a cold shudder run through him at the terrible prospect, like the prospect of annihilation"¹²² The imagination, in fact, displays how Okonkwo has been traumatized because of the order of the white man and to what extent the trauma has affected his self. The fear of having dishonorable and disreputable children who would not follow their ancestors is even worse than being dead. It is simply a nightmare for Okonkwo. The fear and anxiety provides him with a tendency for violence and for a second, he feels "a strong desire to take up his machete, go to the church and wipe out the entire vile and miscreant gang."¹²³ Kofi Owusu alleges the point that "the tyrant at home finds the impact of the white man's religion and military power sufficiently oppressive and disruptive of traditional norms to make him want to take up arms to defend himself and his clan"¹²⁴ On the other side; the desire for violence with excessive hopelessness coincides with identity problem. The person who is not able to overcome this kind of emotions queries his/her personality and more often than not, she/he final his/her existence.

It is crystal clear that the identity crisis of Okonkwo provides his final. The following words, quoted from the book summarize his psychological situation: "He sighed heavily... he saw the whole matter clearly. Living fire begets cold, impotent

¹²¹Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 145

¹²²Achebe, *Ibid.* 144

¹²³Achebe, *Ibid.* 144

¹²⁴Kofi Owusu, "The Politics of Interpretation: The Novels of Chinua Achebe." *MFS Modern Fiction Studies*, vol. 37 no. 3, 1991, pp. 459-470.

ash. He sighed again deeply."¹²⁵ Okonkwo mourns for his downfall, his society's collapse and deterioration, his own son's degeneration and this predicament evokes excessive despair, shame, alienation and the feeling of impotency, eventually leading to self-destruction. After a study conducted on 137 patients who have sought for a treatment program for trauma survivors, it is clearly founded out that there is a strong relation between "suicidal risk variables (suicidal ideation and planning) and isolation/alienation, defectiveness, shame, failure and dependence/incompetence"¹²⁶

In a larger sense; Okonkwo clearly epitomizes all the colonized people who inherit uncomfortable, uneasy and cracked minds and so, who face up to an identity problem. The tragic end of him has become an embodiment of "the destructiveness, degradations, and disjunctive impact of colonialism"¹²⁷. What needs to be noticed here is that the downfall of Okonkwo and that of the clan display the traumatic impacts of the colonization policy; and the white man cuts the things that hold the Igbo society together and they have "fallen apart"¹²⁸. It must be noted that the sense of self is more likely to be ruined due to "*cultural denigration*, the conscious or unconscious oppression of the indigenous personality and culture by a supposedly superior racial or cultural moral"¹²⁹

While handling the subject matter of identity problem as a result of colonial-based psychological trauma, I cannot ignore the analysis of Nwoye's personality. Kevin Franks evaluates Nwoye's alienation and suggests that it is mostly due to the effort of fleeing from "his culture's harsh, alienating realities"¹³⁰. Furthermore; he names this early alienation as "ante-alienation or social alienation" through African culture and adds "colonial alienation" might form "meta alienation" after being exposed to ante alienation¹³¹.

Being as a critic of his own society's misdeeds such as killing Ikemefuna, burying or throwing away twins to the Evil forest, and all the rest; he remains open to

¹²⁵Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 145

¹²⁶Lissa Dutra, et al., "Core Schemas and Suicidality in a Chronically Traumatized Population", *The Journal of Nervous and Mental Disease*, Vol. 196, No. 1, 2008, p. 71

¹²⁷Paul Tiyambe Zeleza. "Africa's Struggles for Decolonization: From Achebe to Mandela." *Research in African Literatures*, vol. 45, no. 4, 2014, p. 126

¹²⁸Achebe, *Ibid.* 166

¹²⁹Bill Ashcroft, et al., *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*, Routledge, London, 1989, p.9

¹³⁰Kevin Frank. "Censuring The Praise Of Alienation: Interstices of Ante-Alienation in 'Things Fall Apart, No Longer at Ease', and 'Arrow of God.'" *Callaloo*, vol. 34, no. 4, 2011, p. 1085

¹³¹Frank, *Ibid.* 1085-1086

white missionaries' influence from the very beginning. Frank asserts that European subjugation tries to benefit from the ante-alienation of natives.¹³² "His callow mind was greatly puzzled."¹³³ By listening to the new religion's poetry he feels a relief. Hence, he runs away to start to stay permanently with his white brothers when Okonkwo has beaten him severely after learning his relations with them. Achebe obviously represents that the real reason of Nwoye's complicated and attracted mind is the charm of Christian poetry rather than its reasonableness¹³⁴

Missionaries do not allow anybody to contact with the new converts to prevent their getting back to the clan. After seeing Nwoye among missionaries, Obierika, in spite of many difficulties missionaries has brought about, talks to the boy. He asks what he is doing there. He replies that he is a member of them. Not knowing what to say, he asks how his father is. Nwoye replies "I don't know. He is not my father."¹³⁵ Nwoye, with his split mind, refuses all his ancestral roots, his clan, even his family. Even though; his father's severity, motivated by the fear of failure and weakness and the clan's bad practices speed up his join to the white man's order; it would be a narrow view to try to see these as the only and real motivation behind this assimilation process which brings about the questioning of the self. Therefore, it might be highlighted that the identity problem Nwoye experiences is just an open consequence of the European assimilation.

¹³²Kevin Frank. "Censuring The Praise Of Alienation: Interstices of Ante-Alienation in 'Things Fall Apart, No Longer at Ease', and 'Arrow of God.'" *Callaloo*, vol. 34, no. 4, 2011, p. 1099

¹³³Chinua Achebe, *Things Fall Apart*, Penguin Books, London, 2001, p. 139

¹³⁴Diana Akers Rhoads. "Culture in Chinua Achebe's Things Fall Apart." *African Studies Review*, vol. 36, no. 2, 1993, p.69

¹³⁵Achebe, *Ibid.* 136

3. SECOND GENERATION TRAUMA: *ARROW OF GOD*

Achebe's third novel, *Arrow of God* is set in the 1920s in which British administration was making transition from direct to indirect rule. The text is generally about the personal challenge of the Chief Priest of Ulu, Ezeulu. He tries to test and enrich his power throughout the entire novel. This passion of power becomes so influential on his life that even it causes him being mad. Ezeulu's authority is under threat because of both his community and Christian missionaries who have built a school and church near Umuaro.

The novel opens with a war between Umuaro and Okperi because of a land dispute escalated by the priest of Idemili, Nwaka. Nwaka is a wealthy man and he challenges Ezeulu's power insisting on fighting with Okperi. The Umuaro ignore Ezeulu's warning and they fight until the colonial administration ends the dispute in Okperi's favor since Ezeulu witnesses against Umuaro. Then his community blames Ezeulu as they think that he has betrayed them.

After a while Ezeulu sends one of his sons-Oduche- to study with missionaries in order to achieve their knowledge. Yet, Oduche becomes a zealous Christian. He attempts to kill the sacred python of Ezidemili to show his loyalty to the new religion. Ezeulu saves the python but the conflict between The Chief Priest and his clan deepens.

Meanwhile The District Commissioner, Captain Winterbottom chooses Ezeulu for the mission of warrant chief of Umuaro because of his honesty about land conflict. In fact, this offer would please him since it would increase his power. However, he refuses it because of the insulting manner of the messenger. Then Winterbottom imprisons the priest and orders him to accept the duty. At the same time, Winterbottom becomes ill. When the priest hears about his illness, he becomes so angry for Umuaro and so pride because of his victory on the white man. Then, he becomes free after thirty-two days in prison.

As the Chief Priest, Ezeulu must eat the ritual yams which are markers of each new moon of the Umuaro calendar. In prison he could not eat them and so he could not announce the New Yam Feast which starts the new harvest. Although the clansmen tries to persuade him to name the feast, Ezeulu does not give up, even all the clan is starving. He believes that he is responsible only to Ulu.

Then, Ezeulu's eldest son, Obika runs through the village as a performer of a funeral ritual despite the fact that he is ill. When he ends his run, he falls down and dies. Ezeulu thinks that his deity has betrayed him and revenged for his decision about the New Yam Feast. So, he feels great disappointment. Then the Chief Priest goes mad and the British dominance starts. Meanwhile, opportunist missionaries offer hungry clansmen to announce the Christian New Yam Feast in the name of Christ if they devote their harvest to Christ.

3.1. The Pursuit of Power and Corruption

The chase of power is a motivating factor in all the novels, analyzed in this thesis in terms of colonial-based psychological trauma, especially in AOG and NLAE. In fact, trying to be more powerful is a certain trait of human nature and search for it motivates and guides lives of all human beings. However; misuse of power could bring about psychical trauma. On the other hand it might be used for better reasons such as protection or defense.¹³⁶ In this regard; it can be noted that the pursuit of power has both positive and negative effects on human psychology.

Power means more domination, more exploitation, and more annihilation for the white man. His domination may be overviewed by associating it with the term power that enables the colonial policy to become true. In reality; endeavoring to be the most powerful one is one of the main motivating factors for the oppressor who has been cleverly disguised his ideal under the so called civilization mission.

Césaire advices that we must be aware of the actual functions of the mission for both sides and realize the point that it “*decivilize*” and “*brutalize*” the oppressor.¹³⁷ He advocates that “between *colonization* and *civilization* there is an infinite distance... there could not come a single human value”¹³⁸In that point, I should state that the pursuit of power is an innate purpose and wish for it is seen as a characteristic of the black man before he has encountered with his white rival. In contrast to his rival, he wishes for power that is not based on exploitation. It is about

¹³⁶Dena Rosenbloom et al., *Life After Trauma: Second edition, A Workbook for Healing*, New York, The Guilford Press, 2010, p.149

¹³⁷Aime Césaire, *Discourse on Colonialism*, (Translated by Joan Pinkham), Monthly Review Press, New York, 2000, p.35

¹³⁸Césaire, *Ibid.* 34

being powerful and respected in the community in order to be acknowledged by the clansmen.

It is quite open that the ambition of being powerful forms the reactions of characters to certain situations or events in *Arrow of God*. In the novel, the most important character that should be examined in terms of power is Ezeulu. The term is so significant and motivating in Igbo society and also for Ezeulu. Being the Chief Priest of six villages, he names the day of the Pumpkin Leaves and the New Yam Feast watching the new moon, but he cannot change the day although he wishes he could do. This limitation shadows the greatness of his power. It is understood that even he wants to have the power of his deity, Ulu. He questions his power comparing it with that of Ulu. Even he infers that “No! the Chief Priest of Ulu was more than that, must be more than that”¹³⁹ In fact, Ezeulu is, here, an epitome of human beings who always would like to possess more.

The land dispute between Okperi and Umuaroin AOG is a key occasion so as to analyze what the term means for both the white and black man. Ezeulu claims that the land belongs to Okperi and when they first come, they give it to Umuaro to live on it. Yet, the leaders of Umuaro don't agree with him and they decide to fight for the land if it is necessary. They send Akukalia with two companions in order to negotiate the dispute. Being more powerful, the colonizer despises the colonized and so ignores the decision of Umuaro's leaders since he sees them as weak, so he directs the dispute giving the land to Okperi for it takes side with him.

On the way, one of the companions with Akukalia says: “It is all due to the white man who says, like an elder to two fighting children: You will not fight while I am around”¹⁴⁰, which explains why and how the term is quite important for the colonizer and the colonized. Here, it is clearly understood that the white man behaves like a controller and the companion's evaluation about the role of the white man proves that the colonized is perceived by the colonizer as a child; namely as immature and the one who has stayed in childhood. Then; Captain Winterbottom -the District Officer- sends soldiers to Umuaro and stops the war between Umuaro and Okperi. What needs to be expressed is that the white man behaves as a parent of

¹³⁹Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 3

¹⁴⁰Achebe, *Ibid.* 22

black man who cannot think and behave wisely as he is backward and immature. Moreover, the members of Umuaro don't resist soldiers since they are still filled with fear because of the story of Abame which is vanished by the white man. As it is mentioned anywhere above; the wipe-out of Abame creates a chronic fear and its effects might be seen in Umuaro's non-resistance. In fact, this fear passes to the following generations.

The proof of struggle for power can be viewed through a deeper analysis of the black man's aim of likening to the white man. The reason why the black man wants to resemble the white man is to achieve the wisdom of the white man and so; his tantalizing power. As I have said before; being more and more powerful is a general motivation of human beings, and so of Ezeulu, but Ezeulu's sending his son-Oduche to the white man's church in order to learn the ways of new religion is a significant evidence for establishing a relation between knowledge and power. He aims to achieve "the secret of the white man's success" and wants to benefit from them in the leading of the clan¹⁴¹. As the white man has come with great strength and subjugation, and so he is thought as pretty clever, Ezeulu- seeing Wintabota as an epitome of white wisdom- thinks the white man is so wise that he should be imitated. This thought leads the black man to a kind of mimicry, the mimicry of European religion, government and education with the aim of having great power. That is why Ezeulu sends his son to learn the new religion.

The mimicry of the white man's power is basely motivated by the goal of reaching to the same level with the white man as the black man has inherited an inferiority complex. Yet, the mimicry sometimes might cause social or individual destructions or collapses. The warrant chief for Okperi, James Ikedi, is a sample of the destructive effects of this kind of mimicry. He sets up an illegal court and a private prison and takes any woman he likes without paying the traditional bride-price as soon as he has become a warrant chief. Moreover, he founds a huge illegal tax system. In effect, the white man serves as a model of the superior and shows the black man how the powerful can despise and humiliate the weak. James Ikedi is a conspicuous reflection of assimilated and whitened blacks. So who can blame him for the reflection? He shows normal reactions of the powerful that he has observed

¹⁴¹Chinwe Christiana Okechukwu. "Oratory and Social Responsibility: Chinua Achebe's 'Arrow of God.'" *Callaloo*, vol. 25, no. 2, 2002, p.579

and inherited through the colonization process and the reactions of him can be evaluated as a psychological impact of the trauma he has lived. Even he makes his clansmen call him “*obi* or king, so that he was called His Highness Ikedi the first, Obi of Okperi.”¹⁴², which shows how he has lost the sense of brotherhood for the sake of power due to the inferiority complex. Surprisingly, Winterbottom evaluates the cruelty of Ikedi as a pre-existing trait of natives’ psychology, saying: “It was this elemental cruelty in the psychological make-up of the native that the starry-eyed European found so difficult to understand”¹⁴³, without remembering the ravage of his own race.

Language is a key factor in terms of power and it is practiced “ideologically” in classes as a domination vehicle¹⁴⁴. For the black man, to learn his white brother’s language who has subjugated his land bringing new language, religion, government, and all other social foundations simply means getting power and then being able to be an interlocutor for the white man which would level up him. In AOG, the carpenter, Moses Unachukwu, serves as a translator during the road construction, handled by Mr. Wright and he does the task so effectively that even Mr. Wright finds him “very useful” in contrast to Mr. Wright’s general view of all educated natives. To level up also brings reputation for Moses Unachukwu in Umuarowhich makes Ezeulu feel regretful as the owner of the reputation is not from his clan and he hopes Oduche will reach to such kind of prestige soon.

The notion of education is rather important in terms of understanding the natives’ psychology on which colonial experience is so effective. Trying to change a human being is totally a matter of changing the mentality of him/her. The personal perception of him/her is shaped by the experiences he has lived. Thus, it might be said that colonial process has shaped the colonized subject’s personal sense by making some changes in his/her mind. In this regard; actualizing this process is affirmed by the very weapon of the colonizer: education. The domination of the language of the colonized is achieved by a language policy in which the colonizer aims to produce a sense of inferiority since it is “crucial to the domination of the

¹⁴²Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 65

¹⁴³Achebe, *Ibid.* 65

¹⁴⁴Mehrdad Jalali, & Ehsan Ansari-pour, “Post-Colonialism and Critical Language Awareness (Chinua Achebe, L2, and Identity)”, *Procedia - Social and Behavioral Sciences*, vol.98, 2014, p. 714

mental universe of the colonized”¹⁴⁵ Such an expressive sense of inferiority complex is created by means of education that the oppressed societies cannot help, but feel this inferiority sense deeply. It seems to me that the role of education so as to impose European values is unquestionable. It is one of the most striking means of the colonizer for leaving persistent and repeating reflections of the virtuous, rational, educated, powerful, and superior white man on native minds. John Mcleod delineates European education as “arguably a crucial ideological apparatus of the state” via which so-called the most precious European values are imposed¹⁴⁶.

The African personal sense has been formed by Europeans in this way. Onyemena states that they have ruined the African mind inserting self-doubt and self-denial in it¹⁴⁷. As he asserts: “The British education taught the African student to believe that he was inferior to the European and that his salvation must be found in rejection his values termed “primitive” in favor of the acceptable European civilization”¹⁴⁸ Likewise; conforming the real motivators of European education; Walter Rodney clears that point. He alleges that “Colonial schooling was education for subordination, exploitation, and the creation of mental confusion and *the development of underdevelopment*”¹⁴⁹.

In the eyes of native people, the educated white man has a light that brightens everywhere and it is one of the reasons of his power. Actually, the more you know; the more powerful you are. The statement is a general rule of life. Hence, the white man benefits from all advantages of being literate. He uses his knowledge so as to have control over the world. Being educated, developed and civilized; he makes his black rival feel inferior; which affects his point of view for the life. Therefore; the black man regards European education as the most significant step of being powerful. When Ezeulu is prisoned in the white man’s office, he sees the white man who is writing with his left-hand, and then he desires to know “whether any black

¹⁴⁵NgugiWaThiong’o, *Decolonising the mind: the politics of language in African literature*, East Africa Educational Publisher, Nairobi, 1986, p. 16

¹⁴⁶Mcleod, Ibid. 140

¹⁴⁷Clement Ifedilichukwu Onyemena, *Literature as History: A Study of the Novels of Chinua Achebe and NgugiWaThiong’o*, University of Wisconsin-Madison, Unpublished Doctoral Thesis, United States 1999, p.10

¹⁴⁸Onyemena, Ibid. 5

¹⁴⁹Walter Rodney, *How Europe Underdeveloped Africa*, Bogle-L’ouverture Publications, London 1972, p. 264

man could ever achieve the some mastery over book as to write it with the left hand”¹⁵⁰ After returning to Umuaro; he reports it to Oduche so as to want him to learn the same mastery. He highlights that the white man has strength and can shout of him and do “what he liked”¹⁵¹ due to his power. Namely, the power provided by education is one of the most effective weapons of the white man in order to govern his black brothers.

3.2. Grief and Depression

One of the most common emotions that the colonization project has produced is extreme and permanent fear. In the eyes of natives, the white man is the master of the entire world, and hereby that of them. They visualize him with excessive power; and with his handcuffs which are the most frightening weapons of him. He makes natives feel humiliated when he use it: “the sight of a fighting man reduced to impotence and helplessness with an iron lock was the final humiliation”¹⁵² It has a pejorative effect on them and simply produces feelings such as fear, anxiety, grief and so powerlessness and inability. While policemen are questioning the member of Ezeulu’s hut in order to learn something about Ezeulu, “there was fear and anxiety in the faces” because of the handcuffs shown to them¹⁵³

The domination of European exploitation on language is one notable specialty of it, in addition to many others¹⁵⁴. Ezeulu’s anxiety and grief due to the decrease of his power turns into an extreme distress since his son, whom he has chosen for learning European language and being the “eye and ear of him”¹⁵⁵ among white men, has failed to actualize his duty. As I have mentioned before, native people cannot reap their harvest and eat them until the New Yam feast. According to Ibo traditions, he should observe the twelve consecutive new moons and eat sacred yams for each one. But the process is split up as the white man has prisoned him. Hence, he is not able to announce the day of the New Yam feast. Although the clansmen suggest that he should eat the rest of yams without waiting for the last three new moons, he does not admit since he thinks he cannot decide the day on behalf of Ulu before seeing the

¹⁵⁰Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 295

¹⁵¹Achebe, *Ibid.* 213

¹⁵²Achebe, *Ibid.* 172

¹⁵³Achebe, *Ibid.* 172

¹⁵⁴Bill Ashcroft, et al., *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*, Routledge, London, 1989, p.7

¹⁵⁵Achebe, *Ibid.* 251

rest new moons. In effect; he endeavors to punish them for they do not listen to him about the land dispute with Okperi. All Umuaro, being in distress, blame Ezeulu since they cannot reap the ripe harvest. Moreover; they are in danger of dying due to starvation. Then Mr. Good country, the Catechist of Still Mark's Church regards this suspense as an opportunity. He plans the natives should be informed that they can harvest their crops without the fear of Ulu if they sacrifice their yams to the real God. When Ezeulu learns the news and interrogates Oduche to learn why he hasn't reported it to him; he doesn't speak and then becomes silent. Then, Ezeulu feels "full of grief"¹⁵⁶ after seeing that his effort of being aware of the white man's affairs has failed.

It could be inferred that the white man causes the black man to be in great distress and to feel extreme hopelessness and impotence. To contemplate about his status as a chief Priest makes Ezeulu be aware of his decreased or nearly lost power. Although, they have become friends after Ezeulu's sending Oduche for the white man's education and witnessing for him at the expense of his clan, the white man provides him with embarrassment and disgrace. He becomes helpless and his power diminishes. To figure out his nearly lost position produces a sense "which is painful"¹⁵⁷.

At the final part of the book, Obika dies while he is performing at a clansman's funeral. Ezeulu cannot cope with the death of his son and becomes insane. Being in an extreme distress, he cannot manage to overcome the last events. The only reason of his psychological trauma cannot be his diminishing power and the sudden death of his son: "It was not simply the blow of Obika's death ..."¹⁵⁸ He might be able to cope with "any grief not compounded with humiliation"¹⁵⁹ Ezeulu blames his deity for his humiliation and loss of power. But, in fact, the hidden reason of his distress; and so of the psychological trauma he has experienced is simply just the white man who has caused him to feel shame and indignity while actualizing his so-called civilizing mission throughout the colonial project. Ezeulu lives his last days in comfort and peace as if he is still the Chief Priest and knows nothing about last events because has become mad. He feels so depressed that he loses his mind.

¹⁵⁶Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 251

¹⁵⁷Achebe, *Ibid.* 180

¹⁵⁸Achebe, *Ibid.* 260

¹⁵⁹Achebe, *Ibid.* 260

Finally, I want to make you notice the point that European settlers who came to the exotic lands of the natives in order to make the colonization project real might also be affected by the destructive effects of exploitation project. It is certain “*this policy cannot but bring about the ruin of Europe itself...*”¹⁶⁰The colonizer harms himself while harming others. The inevitable end is his end. Apart from the natives, exploiters could be stunned and bewildered even if they are the ones who exploit and use all the advantages of being powerful and superior one. That’s to say; the traumatic impacts of the colonization process could be observed not only through the reactions or behaviors of the natives but also through those of the European settlers. According to Biodun Jeyifo, Achebe poses that “both sides in the colonial divide were simultaneously subjects and objects of powerful forces whose outcomes they could neither control nor predict”¹⁶¹.

In this respect, Captain Winterbottom’s psychological situation should be looked at attentively since he might be regarded as a striking sample of white victims throughout the colonization mechanism. He always hears beating of drums and the beating arouses his curiosity about the kind of rites, done in the forest at nights. In fact, he is afraid of “African darkness”¹⁶² One night, he becomes terrified with the thought that “could it be that the throbbing came from his own heat-stricken brain?”¹⁶³, since wherever he lies at nights in Nigeria; the beating comes from the same unclear distance and in the same way. It can be said that the deteriorating psychological situation of Winterbottom epitomizes the traumatic impacts of the colonization project on the white man. Gikandi indicates that Winterbottom’s view of African culture that he seems to be sure and its presentation underscores his alienation instead of being a signifier of his command and domination on it.

Clark is another sample of the white victims of the project. The problem is the psychological dilemma that he faces up to because of being torn between the inherited complexes and prejudices and his logic. He queries the civilizing mission and he finds it dull even. In contrast to other European men in AOG, he is softer and

¹⁶⁰Aime Césaire, *Discourse on Colonialism*, (Translated by Joan Pinkham), Monthly Review Press, New York, 2000, p.74-75

¹⁶¹Jeyifo Biodun, “His Wondrous Passages, a Tribute to Chinua Achebe”, *Indiana University Press*, Transition, No. 111, 2013, p. 7.

¹⁶²Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 33

¹⁶³Achebe, *Ibid.* 33

in spite of being a white man, he criticizes Wade's –a European who is responsible for the prison- emotional deprivation as he disrespects for the sacrifice they encounter while going to the hospital to see Captain Winterbottom. Wade despises the natives as they put an English florin into a bowl as a sacrificing item. He takes it back explaining "I won't have the King of England dragged into a disgusting judu"¹⁶⁴ It is clear that Clark could not internalize the superiority sense of the white man like other Europeans and he exemplifies the white man whose mind is split by the traumatic effects of the colonial project.

3.3. Defense Mechanism: Silence

In the context of European colonialism, the silence of the colonized subject is so obvious and it can be proved by his/her inability in representing himself/herself. At this very point Spivak critiques the situation via her well-known question: "...on the other side of the international division of labor from socialized capital, inside and outside the circuit of the epistemic violence of imperialist law and education supplementing an earlier economic text, *can the subaltern speak?*"¹⁶⁵ The colonizer who has come with a great civilizing mission endeavors to convince the colonized about his good will but whether he has become successful is open to questioning. The debatable side of the mission might stem from the white man's despise, abuse and especially from his violence turned against the black man. In AOG, Mr. Wright beats Obika-one of Ezeulu's son-and his friend Ofoedu because of their late coming for the roadwork as they have drunk much the previous night. At first; Obika tries to respond to the beating but Mr. Wright's assistants hold him and Mr. Wright goes on beating. Moses Unachukwu asks "Are you mad to attack a white man?"¹⁶⁶, which explains how the exploitation of the oppressor creates stable fear and leads to a repressed psyche. On the other hand; the road engineer's flogging and mistreat display Ezeulu's inefficiency in front of the white man's power¹⁶⁷. What needs to be underlined that the inactivity of the oppressed is created by the oppressor: "He did

¹⁶⁴Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 182

¹⁶⁵Gayatri Chakravorty Spivak,, "*Can the Subaltern Speak?*", Ed. Rosalind C. Morris, *Can the Subaltern Speak?: Reflections on the History of an Idea*, Colombia University Press, New York, 2010, p.78

¹⁶⁶Achebe, *Ibid.* 94

¹⁶⁷Chinwe Christiana Okechukwu. "Oratory and Social Responsibility: Chinua Achebe's 'Arrow of God.'" *Callaloo*, vol. 25, no. 2, 2002, p.579

not struggle at all; he only shivered like the sacrificial ram which must take in silence the blows of funeral dancers before its throat is cut”¹⁶⁸

The white man’s image on natives’ minds is also important so that we could examine the psychological situation of the black man. The white man seldom uses his whip though he always holds it. Yet, when he whips the black man, he does it as if he makes a “joke”¹⁶⁹ The image of the white man with his whip and the insults he utters in every possible occasion imprint some ill feelings such as fear, inactivity, inferiority sense and all the rest on the black man’s mind. After beating Obika, Mr. Wright warns other workers who works without fee about turning to the work insulting “Shut up you black monkeys...”¹⁷⁰ which is a clear evidence of European racism.

3.4. Assimilation/ Alienation

Human beings are innately programmed to try to become more and more powerful both with the instinct of protecting and being protected. Although, the aim of having strength begins with sensible reasons and usual needs for humans at first; it might turn into a passion later. Then, the superior ones start to do harm and exploit the others. Spivak warns us about being aware of the fact that the goal of western mentality is to “resist and critique ‘recognition’ of the Third World through ‘assimilation’...”¹⁷¹ Henceforth; it is crystal clear that assimilation and then alienation become psychological outputs or symptoms of the colonization project. These symptoms are usually suffered by the black people who are “victims to a system based on the exploitation of a race by another one”¹⁷². The alienation of the black man begins from the very moment that he forces himself into accepting European culture, isolating him/herself from his racial ties. Achebe evaluates the condition of African history in the sense that it became the history of alien races because of the continuous colonial and post-colonial practices. He depicts the situation of African people as a picture of “being swept out of the current of their history into somebody

¹⁶⁸Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 94

¹⁶⁹Achebe, *Ibid.* 93

¹⁷⁰Achebe, *Ibid.* 94

¹⁷¹Gayatri Chakravorty Spivak,, “*Can the Subaltern Speak?*”, Ed. Rosalind C. Morris, *Can the Subaltern Speak?: Reflections on the History of an Idea*, Columbia University Press, New York, 2010, p.78

¹⁷²Franz Fanon, *Black Skin, White Masks*, Grove Press, New York, 2008, p.199

else's history, becoming a footnote"¹⁷³. He says that this is the most "grave" thing that might happen to a society¹⁷⁴

On the other hand, the situation of European settlers mirrors developed, logical, civilized; but passionate, hazardous and greedy human beings well. Yet, the white man hides his real aims behind the civilizing mission of colonial project. In all novels viewed here, it is obviously inserted that he has come to the land of natives so that he could civilize low, illogical, underdeveloped and backward black people. In AOG, the civilizing mission is presented by mentioning about a book- *The Pacification of the Primitive Tribes of the Lower Niger* by George Allen- that Winterbottom has given to Clarke. The book is mentioned first in TFA. Even Clarke finds it tedious but the exploitation aim hidden behind the mission is revealed by the final chapter of Allen's book which is shown to the reader in the third section of AOG. Despite the fact that Clarke is the only person who interrogates the white mission and finds it dull initially, even he finds the last chapter rather exiting with his internalized white identity. The mission given in it might be summarized simply by the sentence: "It is our greatest pride that they do- albeit tearfully- send us fearless and erect, to lead the backward races into line."¹⁷⁵

In order to make this mission real, the white man uses distinctive weapons such as education, religion and new social foundations like hospitals, roads, courts, etc. "He does not fight with one weapon alone."¹⁷⁶ One of the impacts of civilizing goal on the dark man's psyche is assimilation. The white man causes native people to be assimilated using all his weapons. Therefore; the assimilated blacks have blind confidence in the new religion and education; giving way to the old ones. The carpenter, Moses Unachukwu is a well-illustrated example of these assimilated blacks. He is a loyal convert and uses the white man's language effectively. He admits the superiority of him without questioning. At the meeting, organized after the white man has beaten Obika; Unachukwu endeavors to convince the members of meeting to acknowledge the white man's power and the new religion's trueness.

¹⁷³Bernth, Lindfors (Ed.), *Conversation with Chinua Achebe*, University Press of Mississippi, United States, 1997, p.157

¹⁷⁴Lindfors, Ibid. 157

¹⁷⁵Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 36

¹⁷⁶Achebe, Ibid. 97

Being a real victim of European exploitation; he highlights the fact that “there is no escape from the white man”¹⁷⁷

The European assimilation via certain weapons can be observed in the white man’s naming natives by European names. Nwodika’s son-Winterbottom’s steward-, who works for the white man, is named by him as Johnu in spite of being Nwabueze before (191). As we remember, another example of this kind of assimilation occurs in TFA. Okonkwo’s son Nwoye who has been stunned by the new religion is also named by the missionaries as “Isaac”.

Another sample of the assimilation plan might be examined in the betrayal of the natives. When the clansmen of Ezeulu blame him for taking side with the white man and they label him as a traitor since he has witnessed against his clansmen and become friend with Winterbottom, Ezeulu rejects the accusation and says: “Who brought the white man here? Was it Ezeulu?”¹⁷⁸In reality; Ezeulu is one good example of assimilated characters in AOG though he does not want to acknowledge as a character. Sending his son for European education and taking side with the white man during the land dispute with Okperi actualize and reveal his tragic assimilation evidently. Ruth Paterson espouses the idea that Ezeulu’s tragic end is brought about not only by his fate but in a broad sense “by his relationship to other men and the complexities of his own personality”¹⁷⁹ Moreover, he highlights the point that in addition to being a reason of his decadence, Ezeulu’s positive reaction to the existence of British colonialist administrators is a notable cause of a social conflict that enables “the diffusion and disintegration of traditional Igbo life”¹⁸⁰.

Oduche may also be analyzed as an assimilated and alienated character in AOG. Although Ezeulu sends him to be aware of the white man’s progress and to be alarmed for his plans, he becomes alert as he realizes some changes on his son’s behaviors. Then he warns his son “who was becoming more strange every day”¹⁸¹. Ezeulu is afraid of the new religion that he likens to a leper: “Allow him a handshake and he wants an embrace”¹⁸²Ali Yiğit underlines Achebe’s critical tone about

¹⁷⁷Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 96

¹⁷⁸Achebe, *Ibid.* 148

¹⁷⁹Ruth Petterson “Arrow of God by Chinua Achebe.” *The English Journal*, vol. 66, no. 3, 1977, p. 65.

¹⁸⁰Petterson, *Ibid.* 64

¹⁸¹Achebe, *Ibid.* 47

¹⁸²Achebe, *Ibid.* 47

missionary education and schools, drawing attention to the point that he is suspicious of it since it may cause the alienation of his people¹⁸³. He praises the role of Achebe's splendid works in "the restoration of African consciousness"¹⁸⁴.

3.5. Superiority /Inferiority Complex

European settlers came to the lands of undeveloped races with their so-called civilizing mission and they tried to impose their superiority sense. To Césaire, nearly from all writing of western world, "their false objectivity, their chauvinism, their sly racism, their depraved passion for refusing to acknowledge any merit in the non-white races, especially the black-skinned races, their obsession with monopolizing all glory for their own race" evolve simply¹⁸⁵.

Like Mr Smith in TFA; Captain Winterbottom is a strict colonialist with his racial prejudices which reason from the inherited superiority complex. As the black man is a kind of beast, backward, uncivilized and illogical; any kind of sexual relationship with this inhuman creature has to be banned. In AOG, because of his relations with native women, Winterbottom criticizes Mr. Wright, one of other five Europeans who stay in Government Hill. He warns Wright saying "... every European in Nigeria ... should not lower themselves in the eyes of the natives"¹⁸⁶ It is clearly inferred that the white man despises his rival and thinks that the white man is without equal, and so any kind of contact with natives, especially the sexual one, is postulated as a quite insulting thing. Chinwe Christiana Okechukwu also underlines the same point that Winterbottom's attitude towards native-expatriate relationships represents the imperialistic logic that is "supported by a superiority complex that binarizes and inferiorizes all others; which is a proof of not admitting native people's humanity".¹⁸⁷ Moreover; He advocates that according to European administrators like Winterbottom, anyone from them "who recognizes the humanity of the natives by such actions as sleeping with them" is not on the right way and must be expelled from the club"¹⁸⁸

¹⁸³ Ali Yiğit, *The Cristian Mission and The African Counter-Discourse in The Fiction of Achebe and Beti*, Fatih University Institute of Social Sciences, Unpublished Doctoral Thesis, Istanbul 2014, p. 145

¹⁸⁴ Yiğit, Ibid. 16

¹⁸⁵ Aime Césaire, *Discourse on Colonialism*, (Translated by Joan Pinkham), Monthly Review Press, New York, 2000, p.44

¹⁸⁶ Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 35

¹⁸⁷ Chinwe Christiana Okechukwu. "Oratory and Social Responsibility: Chinua Achebe's 'Arrow of God.'" *Callaloo*, vol. 25, no. 2, 2002, p.578

¹⁸⁸ Okechukwu, Ibid, 579

The superiority sense could be easily observed in the white man's way of thinking. Winterbottom's explanation about Ezeulu's testimony is a good sample in order to find out the sense. Winterbottom says that "One thing you must remember in dealing with natives is that like children they are great liars. They don't lie simply to get out of trouble sometimes they would spoil a good case by a pointless lie."¹⁸⁹ In contrast to his clansmen; Ezeulu tells the things he has known from his ancestors when the white man interrogates the land dispute. Here again, the white man sees himself as the controller and evaluates other clansmen's explanations as lies while he calls those of Ezeulu the truth. Hence, he gives the land to Okperi which has taken side with him and followed his rules without questioning. As it is seen, the white man's way of thinking proves his superiority sense and he humiliates the black man in this regard. More surprising than that, he even tries to believe in the possibility of black man's honesty compelling himself to find a logical reason for it; he comments that:

"I have not found out what it was, but I think he must have had some pretty fierce tabu working on him... He was very light in complexion; almost red... I have a theory that the Ibos in the distant past assimilated a small non-negroid tribe of the some complexion as the Red Indians"¹⁹⁰

He cannot presume that the black man may also say the truth since he sees him as wicked, banal and nothing less than an animal.

What is more, the sense of white man can be observed in the sentences of his messenger. When Ezeulu asks him whether he gives the entire message, he answers: "Yes, the white man is not like black men. He does not waste his words."¹⁹¹ The sentences impose the fact that the white man is so wise that he uses his language pragmatically and does not twaddle like backward and illogical blacks. He is obviously economic in terms of language and uses his mind and language effectively while the black man wastes them. In fact, the waste of words, here, might be an imposed reference of the black man's slow and underdeveloped mind

Dispossession by colonial conquest is one of the main effects of the colonization process and it may appear physically at first stage. But then it could

¹⁸⁹Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p. 41

¹⁹⁰Achebe, *Ibid.* 41-42

¹⁹¹Achebe, *Ibid.* 156

cause a kind of psychological dispossession through the process. Though it is regarded as a physical circumstance at first sight, the condition of dispossession has some psychological results on subjects. Achebe highlights possible results of the dispossession, stating that it causes a forceful pain which leads to psychological trauma belittling his/her existence.¹⁹² The imposed superiority complex of the white man has become so influential that the black man exaggerates the white man, belittling his self as a human being. When Obika informs his father's hut about Winterbottom's serious sickness, they find it hard to believe because they think that the white man could not be sick like "ordinary people"¹⁹³ according to the stories told about him. Indeed; he regards the white man beyond ordinary human beings.

Another sample that proves European superiority sense is revealed in the following event: Two police men are tasked to take Ezeulu from Umuaro to Government Hill as he has rejected the white man's invitation, not going to his office. Yet, they cannot find him because he sets out to learn the white man's message before they come. Not to return empty-handed they exploit family members of Ezeulu and want them to give presents for them as they call themselves "the masked spirit"¹⁹⁴ of their day. The notion of the masked spirit is rather significant in Igbo Culture and for a sign of respect masked spirits are pleased with presents. Here, it is easily understood that the colonizer's superiority sense is on duty. The colonizer endeavors to take any possible advantage of the natives and he does it using his sense of superiority. Anyway, the colonized has already admitted the white man's superiority in his mind and as a result he has internalized his inferiority. Ezeulu's friend Akuebue tries to appease the white man acknowledging his superiority: "Very true, the masked spirit of our day is the white man and his messengers."¹⁹⁵, and then they give some presents. It is pretty clear that the accepted inferiority sense of the black man is an imposed psychological situation and it is obviously deduced that the black man would react with this sense that has clung to his psyche throughout generations.

¹⁹²Chinua Achebe, *Home and Exile*, Oxford University Press, New York, 2000, p. 70

¹⁹³Chinua Achebe, *Arrow of God*, Penguin Books, London, 2010, p.185

¹⁹⁴Achebe, *Ibid.* 174

¹⁹⁵Achebe, *Ibid.* 174

4. THIRD GENERATION TRAUMA: NO LONGER AT EASE

Achebe's second novel, *No Longer at Ease* is set in 1960 in Nigeria. Although it was published before *Arrow of God* its setting is closer today than AOG. It is the story of a young Igbo man, Obi Okonkwo who sets out to get British education and to have a post in colonial civil service. While it reads, we see that he is the grandson of Okonkwo of *Things Fall Apart*. When compared with his heroic grandfather, Obi is simply epitomizes modern colonial subjects who have been torn between their native cultures and new western life styles. Obi ends up being corrupted like many others. The text opens with Obi's trial and ends with the same scene in which the judge and all other audiences are in shock because of such a promising young man's corruption. The following parts flash back the reasons of Obi Okonkwo's upsetting story.

The Umuofia Progressive Union (U.P.U) is a foundation that gives scholars to brilliant students in order to help them for studying in Britain. Obi is one of these students and he wins a scholar to study law in England. However, he has to pay back the scholarship later. He leaves from Umuofia stopping at Lagos. Later he changes his course and begins to study English. During his years in England Obi becomes so nostalgic and he writes poems for Nigeria. Although his wrong deeds ruin his life, he has ideals at the beginning.

Obi meets a girl named Clara who he has seen at a party before but he cannot make a good impression. They come across again on boat when he returns back home and this time they begin to date. While returning, he stays in Lagos with a friend- Joseph- so as to get a job and place to stay. Meanwhile he visits his home village, Umuofia. Eventually, Obi is given a post on the Scholarship Board of the Civil Service which opens easily the world of bribery. Being so decisive at first he rejects a man's offering money for his sister's scholarship. Even the sister offers her body so as to win the scholarship but Obi rejects again.

Even though Obi tries to follow an honest path; in time he is obliged to take bribery because of some reasons. First, Clara would no marry him as she believes that her being an outcast is an obstacle for their marriage. However, Obi ignores her

decision and plans to marry her. Secondly, he becomes weak economically. He must send money to his family, pay back his scholarship and he is in debt.

Then Obi receives a letter from his father saying that he must go home. When he returns home he sees that his mother is so ill. Moreover his parents warn him not to marry an osu. His mother says that if he wants to marry Clara, he must wait until she dies because she will kill herself if he marries an osu.

Later Obi tells everything to Clara and they break up though she is pregnant. Obi organizes an abortion. He cannot afford the operation and he tries to borrow it. After operation some complications arises. When Clara comes round, she rejects seeing Obi.

Then Obi returns to work and is informed that his mother has died. He does not attend his mother's funeral and the members of U.P.U. evaluate Obi's numbness as an unfaithfulness of a son. In essence, he cannot cope with the last events and his mother's death. His psychological condition provides him with a sense of calmness. He sleeps well even. His bad experiences and psychic condition prepare his decadence. He corrupts without feeling guilty and takes his first bribe.

What is worse, it becomes a habit and goes on until the end of the novel. At final, he does not want to be a corrupted man anymore and so he decides to give up it when he pay all his debts. When he takes his last bribe, he is caught and the novel ends with the first scene of the novel.

4.1. Orientation/the Struggle of Adaptation

Third generation Ibos are further away from their culture or ancestry than first and second generations were. The degree of loyalty to their cultural roots isn't much more than those of the first and second generations. It's clear that due to an assimilation process, there is a gradual decrease in terms of devotion to the ancestry. It should be stated that there are certain differences in the perception of white man's coming and exploiting among different generations. One of these differences is the black man's orientation to European culture.

After living the shock of the colonization and assimilation stages and then, having the symptoms of great distress, certain anxieties, and so being alienated and

experiencing identity problem; the trauma victims of third generation endeavors to find a new solution to their chronic psychological problem. To be acknowledged in the colonial culture; he tries to adapt by adjusting his behaviors, language, culture and religion. Yet, the effort of change does not heal his damaged psychology and does not delete the impacts of the trauma. Achebe diagnoses that although there are some changes in his society, it would be stupidity to think that Nigerians have completely got rid of the psychological trauma reasoned by Europeans¹⁹⁶. Hence; he, as a writer, tasks himself with the mission of aiding his society in gaining back self-belief and self-confidence and; recovering from the complexes that has been inherited from the European contempt and personal abasement based on the domination years¹⁹⁷.

At first sight; the adaptation effort coincides with great resilience in facing up to the psychological problems of the new order since the oppressed resigns himself/herself to the fate created by European colonialism. In fact, this kind of adaptation involves a kind of acquiescence in which there is no need to discuss the European project on the Dark Continent and the mental problems it has brought about. Therefore; the problems are perceived as normal facts of everyday lives of the colonized people. In this sense; I would like to disclose Obi Okonkwo's acceptance of the denigration: "he isn't scared of being called "uncivilized"¹⁹⁸Obi and his friend Christopher eat "pounded yams and egusi soup with their finger"¹⁹⁹ as in the past since they are accustomed to being called backward. Though, they try to follow the white man's path and to be acknowledged by the major society.

4.2. Assimilation/Alienation

Having been observed and explained as a natural consequence of colonization process, the concept of alienation is quite common in post-colonial discourses. As Rodney imparted in his notable work *How Europe Underdeveloped Africa*, the one who has acquired European education is prone to be alienated the most in African continent²⁰⁰. The traumatized individual experiences a sense of feeling outside,

¹⁹⁶Chinua Achebe, *Hopes and Impediments*, Richard Clay, Great Britain 1988, p.29

¹⁹⁷Achebe, *Ibid.* 30

¹⁹⁸ChinuaAchebe, *No longer at Ease*, Penguin Books, London, 2010, p. 23

¹⁹⁹Achebe, *Ibid.* 23

²⁰⁰Walter Rodney, *How Europe Underdeveloped Africa*, Bogle-L'ouverture Publications, London 1972, p. 275

looking on her/his body from a distance or s/he may feel her/his own self as a stranger²⁰¹. Ngugi clears the same situation claiming that colonial children are doomed to experience “colonial alienation” as they become estranged from their native environment after having been dominated by the language of the colonized which forms their both formal and informal education²⁰².

As being one representation of the Africans mentioned above, I must start with the leading character of NLAE, Obi Okonkwo. Obi cannot answer to the question of what his name means. He simply says “Well I don’t know about *African* names... Ibo names”²⁰³ Obi’s reply to the question reveals the alienation of him. He becomes estranged from his own language and culture. Simon Gikandi adds that Obi’s alienation becomes clear when he tries to translate an Igbo song into English so as to make it more comprehensible and to catch its actual meaning. On one occasion, Obi daydreams about women and thinks erotically, he says in his mind obscene words which he cannot say aloud in Ibo language even when he is alone. On the contrary; He can pronounce any word in English, no matter how filthy it is. Philip Roger asserts that Obi’s estrangement from his local language leads to a kind of emotional and personal disintegration.²⁰⁴ In essence; the fact that adapting to the white world “destroys black fertility and sexuality” is presented in Obi’s attitude to his mother language²⁰⁵

Obi’s father, Isaac Okonkwo, namely Nwoye of TFA, may be examined as another victim of assimilation policy and this policy, causing psychological trauma shapes his responses to some situations. Isaac Okonkwo refuses to break a kola nut which is a sign of hospitality for guests according to Igbo customs. When his guests ask for breaking one kola nut in order to celebrate his son’s return after getting European education in England, he answers: “This is a Christian house”²⁰⁶ and then they decide to break it, adjusting to Christian ways. As “Christianity had made him

²⁰¹Miriam Lewin, “Coping with Catastrophe”, *The Women’s Review of Books*, Vol. 10, No. 2, 1992, p. 16

²⁰²Clement Ifedilichukwu Onyemena, *Literature as History: A Study of the Novels of Chinua Achebe and Ngugi Wa Thiong’o*, University of Wisconsin-Madison, Unpublished Doctoral Thesis, United States 1999, p.11

²⁰³ChinuaAchebe, *No longer at Ease*, Penguin Books, London, 2010, p. 30

²⁰⁴Philip Rogers. “‘No Longer at Ease’: Chinua Achebe’s ‘Heart of Whiteness.’” *Research in African Literatures*, vol. 14, no. 2, 1983, p.175

²⁰⁵Rogers, *Ibid.* 177

²⁰⁶Achebe, *Ibid.* 59

blind”²⁰⁷, he has become quite distant to his ancestral roots, religion, society and all the rest and changed to a strict defender of the white man’s new faith; which shows how the assimilation policy has become successful in Igbo society.

A further example of the dark man’s alienation can be examined through the unobtrusive waiters who are nearly not seen during service. In a European club, it is quite likely “to go in, drink, sign a cheque, talk to friends and leave again without noticing these stewards in their white uniforms.”²⁰⁸. In reality; these black waiters in white uniforms are invisible in western societies even if they have been admitted “technically” to white communities, clubs, or to the European Civil Service after getting a position. It is clearly seen that the pacification project of Mr. Smith in TFA occurs and is represented through the characters of NLAE.

4.3. The Chase of Power/Corruption

Whilst identifying the psychological impacts of colonial policy, the term of power should be examined closely in terms of its changing meaning through years. The alteration of the term power is obviously stated in NLAE. In TFA and relatively in AOG, power has been associated with titles, barns, or with lots of wives and children. In contrast, the meaning of power and greatness has become to be related to the economic power for the third generation of the colonized. “Greatness is now in the things of the white man”²⁰⁹ The change can be observed by the occasion that Obi and Joseph show off the car given to Obi by the civil service. C.A. Babalola suggests that “the alienated Nigerian graduate” misuse the wealth and social position gained by European education and they milk their own brothers.²¹⁰ Joseph and Obi look forward to be flattered by the members of the Union when they use the car in Ikoyi every day. In effect, flaunting by things gained from the western world discloses the dark men’s personality disorder experienced after the colonization.

The meaning and effectiveness of the term power has dual function in NLAE. It can be analyzed from both the dark and white man’s perspectives. Furthermore, there is a strong and mutual relationship between these two functions. Achieving excessive power for strength and flattery, the dark man sees it as a goal and he does whatever

²⁰⁷ChinuaAchebe, *No longer at Ease*, Penguin Books, London, 2010, p. 55

²⁰⁸Achebe, *Ibid.* 4

²⁰⁹Achebe, *Ibid.* 62

²¹⁰C. A.Babola. “A Reconsideration of Achebe's No Longer At Ease.” *Phylon*, vol. 47, no. 2, 1986, p.141

he can even if it causes his collapse because he romanticizes the power of the white man after facing up to the colonial power. Obi's father talks about the mystery of the white man's written words to an illiterate man of his clan adding that the power of him is those printed words. He compares the writing of the white man which is not deleted with that of the natives which is written by the juice of "uli tree"²¹¹ that fades in a shorter time. Then He associates the white man's writing with the writing formed by ineradicable uli which has been never seen. He adds that they see it in the white man's writing today; disclosing his admiration for his rival's incredible power.

Having an excessive power generally leads to the exploitation and domination of the oppressed by the oppressor. In effect; these are the natural outputs of pursuing excessive power. In order to trespass on exotic African lands and to control them and their people, the white man uses an insulting and prejudiced discourse. An example of the humiliation is revealed by Mr. Green's-Obi's boss- words: "The African is corrupt through and through."²¹²

The psychological evaluations of Obi about his boss underscore the secret motivations of the colonization project of Europe. Obi respects his boss for his determination and decisiveness about his job and duty although he doesn't like him. But he cannot understand the real meaning of working hard for the country he doesn't believe in. He comes before office time every day and is at work in every occasion. Even he postpones seeing his dentist as he has some work that should be done in haste. Obi identifies him as "a most intriguing character"²¹³ inferring, on behalf of Achebe, that he loves Africa- Africa of the oppressed and humiliated blacks -with a target, "to bring light to the heart of darkness"²¹⁴ At that point; he associates Mr. Green's contradictory reactions with those of Conrad, which he has studied for his degree. Examining some similarities, he highlights that both Mr. Kurtz of Heart of Darkness and Mr. Green at European Civil Servant Service have the same ideals of civilizing and doing a kindness for the inferior blacks. Then he comments that they have failed since the so-called civilizing mission is not the real motivation of colonization policy. I can express that it is just an ideal of economic abuse; and the discourse about civilizing mission is maintained intentionally as soon as possible. It

²¹¹ChinuaAchebe, *No longer at Ease*, Penguin Books, London, 2010, p. 144

²¹²Achebe, *Ibid.* 3

²¹³Achebe, *Ibid.* 121

²¹⁴Achebe, *Ibid.* 121

is apparent that the form of exploitation by the white man doesn't change from generation to generation in spite of the fact that it creates some different psychological impacts. Unlike first and second generations and Like Mr. Smith of TFA, Obi plans to write a novel about psychological analysis he has deduced. It can be seen as his awakening and that of all blacks in general.

Education has been seen an effective tool of getting much power both by the Europeans and natives. It has been used effectively through missionary activities. Especially, European religious education could be seen the touch stone of the colonization project. On the other hand; we encounter the Umuofia Progress Union which is founded by Umuofians who leave their hometown to find job in other towns of Nigeria. They call themselves as "sojourners"²¹⁵ and they are taxed unmercifully. When Obi has won scholarship for European education, it is seen such a great pleasure that it creates an awesome stir in the village since a son of Umuofia wins such honor for the first time. In order to celebrate his success, Obi's parents organize a meeting at their home. The chairman of the meeting; St. Marks Anglican Church's reverend, Samuel Ikedi evaluates Obi's departure as the affirmation of the prophecy:

"The people sat in darkness

Saw a great light"²¹⁶

The reverend's words are the proof of Europe's ideal of imposing their language which captures the dark man and affects his psyche. Being caught by this ideal, the dark man fights for obtaining this light in order to be approved in the white man's world; because being approved by him means coming to the same level with him. In this context, the term of power can be seen a hidden stressor of the dark man's corruption. Philip Rogers claims the fact that "the word of white power also portends black spiritual decay and death"²¹⁷

Kevin Frank alleges that Obi's anxiety is caused by the European myths of African people which are predicated on the ideas that African people had not a proper history or culture before the white men came to their fertile lands and so they

²¹⁵ChinuaAchebe, *No longer at Ease*, Penguin Books, London, 2010, p. 5

²¹⁶Achebe, *Ibid.* 9

²¹⁷Philip Rogers. "'No Longer at Ease': Chinua Achebe's 'Heart of Whiteness.'" *Research in African Literatures*, vol. 14, no. 2, 1983, p.166

need the pleasure of the precious European language and education²¹⁸. Furthermore; Roger claims the fact that European education of Obi's childhood constructs the base of his later alienation and the disloyalty of his parent's life.²¹⁹

Captured with the ideal of having excessive power like his white opponent, of course with a slight difference, the dark man does everything; no matter what it is. The difference is about the real motivations of the ideal. The dark man's motivation is about becoming to the same level with his white rival in order to escape from his denigration while that of the white man is just about dominating other communities. Namely, corruption is an inevitable end for the colonized although he is the innocent one at the beginning.

The subject matter of bribery is a key point in the novel for understanding the corruption of natives. Diana Akers Rhoads claims that the system brought by European imperialism cannot provide African progress; instead it brings about social collapse.²²⁰ It is pretty apparent that the corruption in the colonized societies is tried to be seen as a normal fact by the colonized in order to get rid of the complexes of the domination. For instance; some members of the U.P.U unwittingly agree with taking bribe. At the meeting held for Obi's arrest, a man says "It is all lack of experience. He should not have accepted the money himself."²²¹, which proves normalization of the bribery. It sounds as though it would be a usual thing if he has accepted it for anybody else. It must be noted that Obi would not be the last one who has spoiled in spite of his psychological struggle for the tantalizing white world that leads to corruption.

As I have mentioned before, university education is so precious for Nigerian students that they become spoiled for the sake of it. Miss Mark is one of those who corrupt so as to acquire European education. She offers her body to Obi in order to take a scholarship, which is so significant for her since it is the first step for occupying a European position. The position raises someone from being an ordinary

²¹⁸ Kevin Frank. "Censuring The Praise Of Alienation: Interstices of Ante-Alienation in 'Things Fall Apart, No Longer at Ease', and 'Arrow of God.'" *Callaloo*, vol. 34, no. 4, 2011, p. 1095-96

²¹⁹ Philip Rogers. "'No Longer at Ease': Chinua Achebe's 'Heart of Whiteness.'" *Research in African Literatures*, vol. 14, no. 2, 1983, p.166

²²⁰ Diana Akers Rhoads. "Culture in Chinua Achebe's Things Fall Apart." *African Studies Review*, vol. 36, no. 2, 1993, p.63

²²¹ Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 7

person to being elite. To obtain this position is the very way of “actually being a European”²²²

4.4. Superiority/ Inferiority Complex

It is quite clear that not only white societies but also black ones are the victims of the colonial plan, though the black men is more affected and more prone to the negative impacts of it without having any advantage. Fanon states that captives of the sense of inferiority and those of the superiority sense; respectively both black man and the white man act according to a neurotic tendency²²³. Being ‘other’ Negro lives a psychological conflict and it shapes his/her personality in life. On the other hand, white man also struggles for a conflict because of the superiority complex and guilty conscience. None the less, his opponent has an unfair advantage.

The superiority complex has been in existence since the white settlers set foot in Africa. Its motivation has been based on the possession of unquestionable confidence and on the disdain of the dark man. Being a natural result of the white man’s superiority sense, the sense of inferiority comes true without being noticed. When it is asked to examine the concept of Negritude, Aimé Césaire informs us that it is “an atmosphere of assimilation in which Negro people were ashamed of themselves... We lived in an atmosphere of rejection, and we developed an inferiority complex. I have always thought that the black man is searching for his identity”²²⁴.

As mentioned anywhere above, in Igbo society unmasking an ancestral spirit is a major offense and the crime is punished seriously. When Mr. Jones, a white inspector of a school, is trying to catch Mr. Nduka, the headmaster, as committing an offense, he behaves rudely and humiliates him. In return for his bad treatment, Mr. Nduka knocks Mr. Jones down; then teachers and students stampede, not knowing why the headmaster has done it. Beating a white man creates the sense of being guilty like unmasking an ancestral spirit. This proves the fact that the black man has internalized an excessive fear due to the imposed superiority complex of the white man.

²²²ChinuaAchebe, *No longer at Ease*, Penguin Books, London, 2010, p. 105

²²³Franz Fanon, *Black Skin, White Masks*, Grove Press, New York, 2008, p.42

²²⁴Aime Césaire, *Discourse on Colonialism*, (Translated by Joan Pinkham), Monthly Review Press, New York, 2000, p.91

The analysis of the subject matter of marriage or sexual relations in colonial and post-colonial societies might be an effective tool in order to disclose the psychological impacts of the colonial project both on the oppressed and the oppressor. The black man's choice of marriage with a white woman while he is getting European education is evaluated as a bad or evil thing by the members of the Igbo society who wait "sadly and silently" with a deep grief. The grief reasons from distrust of the white man who has despised and exploited him for years. At the return of Obi, Matthew Ogbonna, a carpenter who has a world view as he has worked in different countries says that because Obi hasn't married a white girl, they all ought to thank to God. He highlights that if a black man marry a white woman, he wastes his time as she will leave when the right time comes; and he likens her temporary stay to "the stay of the moon"²²⁵ In actual fact; the disbelief and lack of confidence is psychological inheritances from the colonial times.

Obi's father organizes a feast for Obi's success in winning a scholarship for Western education. During the feast, the reverend makes a speech and warns Obi about "the sweet things of the flesh"²²⁶; before setting out for his education. He says that some young men "even marry white woman" adding that "A man who does that is lost to his people."²²⁷

What is more; the sexual relationship between the white man and black woman is also disapproved by the colonizer. Obi and Christopher meet two Irish girls from Ireland who have come to a Roman Catholic Convent as teachers and then they begin to spend time with these girls. But when they go to pick up them for playing tennis, Mother Superior behaves unfriendly and the girls say that they would not go with them since the mother has warned them strictly about hanging around with "African Men"²²⁸ It might be inferred that the racial and colonial prejudices are at work in NLAE and to be of African descent prevents the relationship with western girls.

Mr. Green's opinions and reactions to some events can be checked so as to notice the white man's superiority sense. He looks down black men in every possible

²²⁵Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 61

²²⁶Achebe, *Ibid.* 12

²²⁷Achebe, *Ibid.* 12

²²⁸Achebe, *Ibid.* 135

occasion. In one of these occasions, he tries to warn Obi about paying insurance text at the same time of the next year adding that even the “educated” is lack of thinking about the future. In fact he says the word of educated’ as he would throw up which shows his humiliation of the black man. Even education cannot change the law status of blacks in the white people’s eyes and the law status would be not only in their conscious but also in their subconscious.

Imitation may also be evaluated as a natural outcome of the inferiority sense. The Hon. Sam Okoli, a black man who is a minister of the state, contrasts his old black assistant with the new white one stating that the white says “sir” to him while the other one is a fool. While criticizing he uses the same method and humiliates the black one. He concludes that their people should study a lot as they have “a long way to go”²²⁹ and they should improve themselves through western life styles and behavior patterns. According to him, the only way to be admitted in the white man’s world is to follow attentively the footprints of the white man. Only then, he can be an actual man. Rogers claims that Achebe illustrates the “psychological darkness” resulted in Okoli’s exaggeration of western power²³⁰.

Furthermore; the romanticisation of the European power because of the inferiority complex can be instanced by the words of a man at the meeting, organized for Obi’s return. He asks how far the white man’s country is and learns that it takes sixteen days by the ship of the white man. He states that “... a man gets to the land of spirits when he has passed seven rivers and seven hills”²³¹ Finally, he infers Obi has undoubtedly visited the land of spirits as it lasts long.

Eventually; the fact that the concept of “power” is a motivation for getting European education in the dominated societies must be underscored attentively. As I have stated in part two; education is a tool which is used to resemble him and to reach to the white man’s level so as to get rid of the pain of internalized inferiority sense. Obi is a son of Umuofia and Umuofians have a goal of raising money so as to provide their intelligent students with studying in Western countries. They seem to

²²⁹Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 79

²³⁰Philip Rogers. “No Longer at Ease’: Chinua Achebe’s ‘Heart of Whiteness.’” *Research in African Literatures*, vol. 14, no. 2, 1983, p. 175

²³¹Achebe, *Ibid.* 59

see Western education as one of the crucial ways of being approved in the white world.

Moreover; the word 'education' has been identified only with Western education in the Third World countries and this perception may be seen as another reflection of the inferiority complex imposed by the dominant culture. In the context of Nigeria; it is generally assumed as the thing that can never be related to Igboness, instead it is regarded just as an aspect of Western civilization. It could be seen in the Third World writers' points of view of the word. Achebe's words expose the point: "it was only these foreign aspects of my upbringing that we dignified with the title of education. For us that word was not about Igbo things; it was about faraway places and people..."²³²

4.5. Identity Problem

In order to analyze the identity problem in *NLAE*; it would be useful to evaluate the psychological situations of the leading character of the novel and his responses to certain events. At the beginning of the novel we encounter with Obi who is unconscious of his psychological dilemmas. At first sight; his thoughts does not seem complex or he is not likely to be torn between his culture and the new order. He has robust ideals and is not attracted by the attractiveness and advantages of the western world which might be one of the most significant reasons of African social deterioration.

One of the most important components of Obi's personality is the sense of responsibility for his family and society, especially for U.P.U whose financial and moral support has made his western education and position at European Civil Service true. Obi burdens himself with the aim of improving his rudimentary society. His duties might be actualized only by the European education which can bring light and civilization to his society. The main goal of getting European education is to have power and compete with his white rivals. In reality, he is ashamed of studying English as a degree since he feels as if he betrays his own language and culture.

In order to draw your attention to the importance of his responsibilities for him I want to highlight the fact that Obi becomes disappointed and feels grievous

²³²Chinua Achebe, *Home and Exile*, Oxford University Press, New York, 2000, p. 19

when his friend, Joseph asks how he can be married with an “osu”, a name given to an outcast girl in Ibo society and criticizes him for following rules of the new order, instead of their own ones. In fact, with this question, Joseph implies Obi’s dissolution from his society and tries to warn him about forgetting his responsibilities as if he becomes a stranger. The evaluation of Joseph is “the most painful thing one could say to Obi”²³³ and so it is another stressor for him that leads to experience an identity crisis.

Obi seems so self-assured about his ideals and responsibilities that he even criticizes the societal attitudes and responses shaped by the white hands. When Joseph identifies Obi’s aggressive response to some questions of Public Service Commission as nonsense and highlights the point that a man who needs a job doesn’t have the luxury for being angry even if it is an illogical question. When Obi is questioned by the questions “Why do you want a job in the Civil Service? So that you can take bribes?”²³⁴ He simply criticizes this kind of a reaction and names it as “...colonial mentality”²³⁵ Namely; Obi’s criticism clarifies the traces of the dark man’s collective subconscious, inherited from the white man’s colonization process.

At that point; we should run through Obi’s perception of the subject matter of ‘language’ so as to reveal his identity crisis. Obi glorifies Igbo language and uses it at every opportunity. His decisive attitude of using Igbo in every possible occasion could prove his relatively clear mind at the beginning of the novel. He speaks lowering his voice when he has to speak English to someone from other clans in front of the white man. He clarifies that it is “humiliating to have to speak to one’s countryman in a foreign language especially in the presence of the proud owners of that language”²³⁶ and infers the point that the white man would naturally think Igbo people don’t have their own language. In order to appreciate the value that should be given to Igbo language and culture, Obi says;

“Let them come to Umuofia now and listen to the talk of men who made a great art of conversation. Let them come and see man and woman and children who knew how to live;

²³³ Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 82

²³⁴ Achebe, *Ibid.* 46

²³⁵ Achebe, *Ibid.* 46

²³⁶ Achebe, *Ibid.* 57

whose joy of life had not yet been killed by those who claimed to teach other nations how to live.”²³⁷

Namely; by the voice of Obi, Achebe here, reveals his message criticizing European colonization and informs the reader about the wrong sense of native language and culture, formed deliberately. He would like to underscore Nigerian society’s authentic language, culture, and their zest for life before the white man has come to their land and he thinks that the white man compels himself to believe in that “Africa had no culture, no religion, and no history” in order to rationalize his colonization ideal²³⁸. Yet; his sturdy thoughts about his local language openly contrast with his later indifference or negligence and then with his personal decadence brought about by the assimilation project These are likely to be causes for the identity problem he has experienced.

Lacking distinctive features of a traditional hero and being much far away from his ancestral roots, Obi parodies his heroic grandfather, Ogbuefi Okonkwo, “an archetype of the contemporary black man in search of ease in European life style that is fast altering his cultural setting”²³⁹. He is a zealous defender of his own society and culture at first stage. Though, he breaks down after his family has gone against his decision of marrying an “osu”. He tries to benefit from his father’s passionate belief in Christianity. When the matter of Clara comes into question, he endeavors to convince his father, misusing his religious beliefs, and says that it’s not a matter to marry an osu as they are Christians. He gives the responses of a “modern secularized Nigerian”²⁴⁰. Indeed; Obi doesn’t believe in his father’s new faith both in his childhood and adultery. In his one visit to Umuofia, he wonders about what his father’s possible reaction would be, if he said “Father, I no longer believe in your God”²⁴¹ However; he cannot do it. What is more; the imaginary speech with his father only reveals psychological dilemma and identity problem because his personality is torn between the old and new religion. He isn’t a real defender of

²³⁷Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 57

²³⁸Chinua Achebe, *There was a Country: A Personal History of Biafra*, Allen Lane, Great Britain, 2012, p. 54

²³⁹C. A. Babaola. “A Reconsideration Of Achebe's No Longer At Ease.” *Phylon*, vol. 47, no. 2, 1986, p. 140

²⁴⁰Sawza Sabah Aziz, *Colonization in Chinua Achebe's Novels Things Fall Apart and No Longer at Ease*, Istanbul Aydın University Institute of Social Sciences, Unpublished Master Thesis, Istanbul 2015, p. 51

²⁴¹Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 65

Christianity. On the contrary, he doesn't believe in it anymore. Yet, he uses Christian doctrines so as to persuade his father as if he believes in. He says people "who had seen the light of gospel"²⁴² should ignore this kind of pagan thoughts of the old religion such as not marrying an outcast girl. His reactions show the pragmatic life view on one hand and. On the other hand, they account for Obi's inner conflict and psychological predicament inherited from his white brother's assimilation project and so; for his identity problem.

The subject of post-colonial era cannot be certain of his/her identity which leads to a personal struggle. Simon Gikandi emphasizes the fact that the colonized subject has been prone to go through an identity problem that is residual from an identity, entrapped between the descending of colonialism and the arising of nationalism; which was a characteristic of being a member of "the nationalist generation of the 1940s and 1950s"²⁴³ The fragmentation of the subject, being a postcolonial aspect, centers his/ her identity. Having a divided identity, Obi can neither follow nor give up his ancestral ties exactly. In effect; the dilemma is such a complex one that the endeavors of actualizing his self and of overcoming many other psychological problems create his identity crisis. Gikandi clears that both Obi's education and search for his actual identity explains the "state of liminality"²⁴⁴. Besides; he names any person like Obi as a "postcolonial subject"²⁴⁵ The postcolonial subject faces up with the sense of being trapped in cultures and does feel a sense of belonging to nowhere because it seems to him/her that he has been "arrested in a psychological limbo"²⁴⁶.

It is significant to review the traumatic events that Obi has faced so as to reveal Obi's identity crisis totally. Beginning with high ideals such as taking fairy white education to attain the same level of his white opponent and to be admitted in the white world; Obi represents a complete personality firstly. Yet, once his split mind mixes with his financial problems caused by his familial and societal responsibilities, with his broke up with Clara and finally with the death of his ill mother, he goes through a severe trauma. As being a trauma victim; he gives up his idealistic attitude and begins to be

²⁴²Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 152

²⁴³Simon Gikandi, *Reading Chinua Achebe*, Villiers Publications, London, 1991.

²⁴⁴Gikandi, *Ibid.* 96

²⁴⁵Gikandi, *Ibid.* 96

²⁴⁶Lois Tyson, *Critical Theory Today: A User-friendly Guide*, Routledge, New York 2015, p. 471

spoiled admitting illegal deeds such as bribery, sexual abuse of girls who wants to win a scholarship, etc. It's open that his personal problems constitute a part of the history of his psychological trauma. However, the colonization policy of white settlers cannot be ignored, for it might be another significant stressor of the trauma, thereby the stressor of his identity problem.

“The ‘civilized’ hero of *No Longer At Ease* is prone to anxiety, sleep, and day dreaming in many situations...He lives more in the mind and realm of fancy than in the actual world of everyday things, characters and events...Obi's mind is not at rest at any time, just like that of Nwoye his father...”²⁴⁷

What is more; Obi's identity crisis is represented by his reactions to his mother's death. He endeavors to behave in the way that his society would expect in a typical death event. Although he knows he should feel sad and should show his grief, he cannot mourn for her “the dominant feeling was of peace”²⁴⁸ The numbness of him reveals the degree of his identity crisis.

At that point, I just want to ask this question: If Obi was not affected by the impacts of the psychological trauma which has been transferred to generations by the collective unconscious of oppressed natives; would he be spoiled and ruined so easily only by his personal problems? The answer is questionable. However; in this context no one can claim that the psychological trauma of Obi and those of other colonized people can be examined apart from the psychological effects of the colonial policy. The dark man's invented and imposed ideals accelerate his corruption and downfall. A man speaks of the death of Obi's mother at a meeting of the Umuofia Progress Union after the funeral and criticizes his non-attendance to it. He claims “That is what Lagos can do to a young man. He runs after sweet things, dances and forgets his name and his people”²⁴⁹ which espouses my assertions.

Finally; it must be noted that the book opens and closes with the same trial scene. Obi's stunned thoughts and behaviors reveal his extreme grief and numbness. His unemotional responses continue until the judge says “I cannot comprehend how a young man of your education and brilliant promise could have done this”²⁵⁰ Then

²⁴⁷C. A. Babaola. “A Reconsideration Of Achebe's *No Longer At Ease*.” *Phylon*, vol. 47, no. 2, 1986, p. 145

²⁴⁸Chinua Achebe, *No longer at Ease*, Penguin Books, London, 2010, p. 187

²⁴⁹Achebe, *Ibid.* 181

²⁵⁰Achebe, *Ibid.* 2

he tears abruptly and he wipes his face, even trying to smile in order to hide his tears. He has practiced the very scene hundred times until it becomes a usual thing. It is pretty clear that all these representations of Obi's identity with the last scene disclose the psychological trauma Obi has fallen in; epitomizing the general situation of the colonized in the third generation

5. CONCLUSION

Contradictions are in operation nearly on all occasions as they provide the mentioned subjects or things to be more comprehensible or apparent. That's why these contradictory images are always used as common weapons of socio-cultural and political projects. Obviously, Western colonialism has been obviously the bloodiest projects of all. When the world history is scanned attentively; it is recognized that the geographic explorations by Portuguese and Spanish explorers can be regarded the initial point for the colonization plan of European powers. Having disastrous and disfiguring effects on the world history and geography for nearly half a millennium, colonialism used prominent and persistent dichotomies, and so the wrong perceptions of the Orient have been created. These invented images are direct outputs of a long and continuous narrative tradition of the West; and they have been utilized for colonial and postcolonial practices until today.

It is crystal clear that the wrong perceptions or misrepresentation of the West's '*other*' have been created by greedy European powers for the sake of their so-called civilizing mission which is the most unbelievable lie of the human being. It is such a big lie that has ever been told, one must be blind not to realize that it is simply a cover for the exploitation of exotic lands of native societies. In the interest of certain economic and political ideals, the West has distorted the landscape of the entire world via the exploitation of the oppressed countries. The aim of having excessive power has been the cause of corruption both for Europeans and native societies. It must be underlined that the ambition of having more power and wealth might be regarded as the real motivation of all kinds of corruption in the world. The privileged and '*innately superior*' European powers not only stroke gold with the wealth of the colonized societies; but also tried to assimilate and alienate native people for the very dream of being strongest and richest. While materializing it, different means such as religion, education, the misuse of societal imperfections and all the rest are utilized. The worst is that western colonialism has left disastrous and persistent scars on people's minds since it created psychological trauma both for the oppressed and oppressor.

The inaugural point of Western colonization on African continent dates back to the Atlantic Slave Trade which enabled labor force for the colonizer between the

15th and 19th centuries. The legal European colonization in Africa came true by the formal division of African lands in Berlin Conference in 1884 and continued for a long time, leaving social and economic destructions. Likewise; the colonized people experienced psychological problems. It seems that even today there are people who cannot survive from the traumatic impacts of the colonization process and who have bared the psychological reflections of it. Freud commends that there are persons who are totally locked, whose lives' corner stone is wholly shaken, hence; who have no relation with both today and future, and who are completely swallowed by their pasts after a traumatic experience²⁵¹. In effect; it might be asserted that there is no trauma survivor through all generations after the European colonization.

Menon alleges that “The period of subjection to alien races has brought disaster upon the African psyche” and the traumatic effects of their encounter has been still observed through the traumatized subjects²⁵². Nigeria is one of the oppressed countries of Africa which was exploited by many European powers at different times. Like all the other oppressed societies, it bears all the devastating effects of the civilizing process. From all social and political constructions to human relations, there is nothing or nobody that is likely to be far from its impacts. There is a point here that strikes: the European invasion created a shocking effect and so, some kind of psychological problems for Igbo community in the initial stages; but later the traces of these problems have become certain features of modern Nigerian society, exemplifying characteristics of all the colonized people.

It must be noted that the Western colonization was so traumatic that it has created just victims but not survivors. The worst is that the most rational and powerful west has not escaped to face up with the psychological results of his so-called civilizing mission and become weaker spiritually day by day. So; *no survivor, no winner!*

Chinua Achebe, who regenerated the African identity and culture, is a prominent name of African literature. In terms of reflecting the psychic results of the

²⁵¹Franz Fanon, *Black Skin, White Masks*, Grove Press, New York, 2008, p.41

²⁵²Anand Menon, *A Post-Colonial Insight To Chinua Achebe's African Trilogy*, Bridge Center, Romania, 2015, p.21

European domination, his characters are just mirrors of the colonial based trauma. They reflect all the agonies of colonial and postcolonial years. His trilogy depicts the psychological problems of being under domination from the very moment of the subjugation to the independence epoch. As it is shown in the previous parts, the colonization process created both similar and distinctive psychological results in different times both for the colonized and colonizer. Generally speaking, the anxiety of the unknown, grief, depression, inferiority/superiority complexes, corruption, identity crises are among these results.

At final step, it is significant to delineate a hopeful picture for the humanity. Therefore, I would like to end my paper with Achebe's solution for all these problems. Being a real victim of the domination and facing up with the traumatic impacts of it, Achebe says: "No! Let every people bring their gifts to the great festival of the world's cultural harvest and mankind will be all the richer for the variety and distinctiveness of the offerings"²⁵³.

²⁵³Chinua Achebe, *Hopes and Impediments*, Richard Clay, Great Britain 1988, p.60

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CURRICULUM VITAE

Personal Information	
Name, Surname	Şengül KESMEZ
Birth Place and Date	Bingöl /1988
Education	
Bachelor's Degree	Atatürk University, Department of English Language and Literature
Work Experience	
İbn-I Sina Primary School, Teacher (2012-2016)	Bingöl University, Lecturer (2016- currently)
Communication	
E-mail	skesmez@bingol.edu.tr
Date	18/06/2019