CHAPTER IV

FINDING AND DISCUSSION

This chapter deals with the finding and discussion of the data. The analysis is divided into two categories. The first is discussing the missionary's motive of colonization, and the second is discussing the strategy that the missionary uses to convert the people of Umuofia's belief.

4.1. The Missionary's Motive to Convert The Natives

In nineteenth century, European countries such as Britain, France, Germany, Belgium, and Portugal competed to expand their territories by conquering other inferior nations. In that time, Africa became a target of European nations to expand their territory, principally by British colonizer. It is a result of the application of social Darwinism theory of the nineteenth century that considers Europeans were at the top of the evolutionary scale, and their societies superior to what they viewed as the primitive (Killam. 2004: 10).

Africa consisted of several country, one of them is Southern Nigeria. In this novel, it consisted of many tribes, each tribe has its own faith and way of living. Most of the tribes in Africa worship many gods and spirits. Igbo tribe in Umuofia is an example of a tribe that believes in many gods and spirits of their ancestors.

Achebe's *Things Fall Apart* is a novel based on his grandfather's live who experienced the British missionary's teaching, A writer with the sophistication of Achebe does not aggressively intrude the African folkways into his works but rather subtly and cunningly works them into his narrative (Nnolim. 1983: 36). He attempts to show the values, customs, and tradition destroyed by the British are not "savage" or "evil" practices, but valuable parts of Igbo people in Umuofia. Through this novel, Achebe presents the reader with detail descriptions of Igbo culture, and beliefs in Umuofia. For example, the manner of hospitality and social status of Igbo people are described when Okoye, a wealthy man who has already achieved several titles comes to his friend's house, Unoka. Unoka is the opposite of Okoye, Unoka is a failure man because he has no title or achievement that always borrows money from his friend, Okoye. However, despite of their difference in social status, hospitality comes first for Igbo people in Umuofia. There is a story when Okoye gives Unoka the chance to start the ritual and pray for the ancestors.

> *"I have kola," he [Unoka] announced when he sat down, and passed the disc over to his guest. "Thank you. He who brings kola brings life. But I think you ought to break it," replied Okoye, passing back the disc. "No, it is for you, I think," and they argued like this for a few moments before Unoka accepted the honour of breaking the kola. As he broke the kola, Unoka prayed to their ancestors for life and health, and for protection against their enemies.* (P. 5)

For Umuofia people, kola nut signifies the hospitality, when a visitor pays a visit, the host or the visitor usually presents kola nut as a symbol of hospitality. From the data, it can be seen how Umuofia people respect each other despite of their social status. Unoka and Okoye even argue because Okoye wants Unoka to

be the one who accepts the honor to break the kola nut and prays for the ancestors before the kola nut is served.

Praying to ancestors is also a belief that Igbo people hold firmly, they believe that their ancestors and gods control every aspect in their life. Thus, by offering kola nut to the ancestors, they are asking for safety and prosperity in life. However, The British missionaries judge Igbo people's belief to their ancestors' spirits and many gods as savage, thus their arrival to Umuofia to spread Christian is used as an excuse by them.

Things Fall Apart gives description about the Igbo's custom and tradition, the customs and tradition which are applied by Umoufia people in their life include many aspects. For instance, the use of proverbs when the people have a conversation, the manner of hospitality, the music instruments, the festival, and ceremony. The proverb usage is also a tradition when Umuofia people have a conversation. As mentioned by the narrator that proverbs are the palm-oil with which words are eaten (P. 6).

Their proverbs have been passed down through generations, therefore, its usage become one of Igbo culture. For Igbo people. Proverb is not just an expression used in conversation. It contains truth of life which is acquired through experience expressed in brief and to-the-point. As stated by Charles E. Nnolim (1983) in this following statement:

> *A proverb, of course, is a sentence or phrase which briefly and strikingly expresses some recognized truth or shrewd observation about practical life and which has been preserved by oral tradition* (P. 36)

The more proverbs are being used, the more respected the person who uses them. It is because the proverbs they use contain subliminal messages. It can be a hint or tips from their ancestors to deal with certain problem in life. Therefore, the elders of Umuofia who have been through many situations usually use proverbs because it is not just indicate the knowledge and experiences that the elders have, it also can evoke emotions, feelings, and responses of his people.

> *Okoye was also a musician. He played on the ogene. But he was not a failure like Unoka. He had a large barn full of yams and he had three wives. And now he was going to take the Idemili title, the third highest in the land. It was a very expensive ceremony and he was gathering all his resources together. ……. "Thank you for the kola. You may have heard of the title I intend to take shortly." Having spoken plainly so far, Okoye said the next half a dozen sentences in proverbs. Among the Ibo the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten.* (P. 6)

The data above describes the social structure of Umuofia people. It can be seen that Okoye is going to take Idemili title which is title of wealth. In Umuofia, the status or wealth of someone is measured by the amount of yam that a man has, and title than a man achieved, it is because yam is the main crop of people there. Title is important part of Igbo people because the more titles someone has, the higher status he acquires in society. The ceremony of the title taking is called *Ichi Ozo*. This ceremony requires large amount of money, so only a rich man who can perform this ceremony. In Igbo tribe, every man is expected to achieve title as many as he could. For example, the title of wealth or *idemili* title.

The man who does not have any title until he passes away is called *Agbala* or another name for woman because woman is unable to achieve title. This tradition is not meant to humiliate those who do not have title, but it is intended to encourage Igbo people to work hard. When a man has become a man of titles, he usually has more than one wife. Having more than one wife for man of titles is a common thing for Igbo people because when a man has achieved some titles, it indicates that the man is not just a wealthy, but he has become an individual who has integrity, wisdom, and sanity.

Therefore, he is well-prepared to manage more than one household. *Idemili* title is a title given to those who have certain amount of yams because in Umuofia, yam is used as the measurement of someone's wealth. The data above shows one of tittle in Igbo, and requirement to achieve the title. When someone is about to achieve his title, he must show all his wealth in front of villagers as a proof of his prosperity and his hard work, and also to get acknowledgement from the people about his new title. However, it is judged as uncivilized by the British missionary.

> *And so at a very early age when he [Okonkwo] was striving desperately to build a barn through share-cropping Okonkwo was also fending for his father's house. It was like pouring grains of corn into a bag full of holes. His mother and sisters worked hard enough, but they grew women's crops, like coco-yams, beans and cassava. Yam, the king of crops, was a man's crop.* (P. 22)

Okonkwo, is portrayed as the ideal model of Igbo people. Although his father, Unoka is a failure man who is good-for-nothing and left nothing but disgrace for him, it does not make Okonkwo give up. Despite of his age that was still young,

he starts to work hard in order him to achieve one of the titles, so he will become a respected man in his clan.

In Igbo culture, age is respected, however, achievement is more respected. Okonkwo is still young, but he has achieved fame and titles such as the greatest wrestler in the nine villages, the wealthy farmer who has two barns full of yams, and three wives. Therefore, Okonkwo becomes the youngest man of the greatest men in Umuofia. It also shows the social structure in Igbo culture in which someone will be respected by its own achievement and determination, and not because of his background.

When a man has become highly respected in his village, he is usually summoned by the village council to participate in a discussion. The purpose of village council is to solve problem or to prepare the upcoming events. It can be about innovation for the village to improve the harvest, preparation for ceremony and festival, and also discussion to find solution when Umuofia faces conflict with another village.

Due to the existence of many tribes, the conflict that leads to war is inevitable. It can be caused by the competition of land territory, or conflict between men. The same goes for Umuofia as well. Somehow, the conflict can be solved by war, but sometimes through diplomacy. It is executed by presenting the fighting clans follow on regulation that they have accepted to minimize the casualties.

However, the diplomacy way of Umuofia is a bit different from the diplomacy that is known today. In Umuofia, the war can be prevented or be ceased if one of the clans offers slaves as a replacement for the men who are killed during the war. It means that Igbo culture has strict measurement of justice. When someone is killed, the one who killed must also be killed; an eye for an eye.

> *But the Ibo people have a proverb that when a man says yes his chi says yes also. Okonkwo said yes very strongly, so his chi agreed. And not only his chi but his clan too, because it judged a man by the work of his hands. That was why Okonkwo had been Chosen by the nine villages to carry a message of war to their enemies unless they agreed to give up a young man and a virgin to atone for the murder of Udo's wife. And such was the deep fear that their enemies had for that they treated Okonkwo like a king and brought him a virgin who was given to Udo as wife, and the lad Ikemefuna.* (P. 26)

One day, Umuofia people face a conflict with other village because man from another village kills one of Umuofia people. When the men of titles gathered to discuss this conflict, the elders decide Okonkwo to send message war to the enemy. The condition is the enemy has to give a young man and a virgin to atone Udo's wife who is killed. The representative from Umuofia is not chosen randomly, the village council choses someone with good *Chi* because The Igbo people believe in spiritual things such as ancestor spirits and *Chi*.

According to Edward Okoro (2010:60), *chi* is a unique life force, which each person possesses. No two persons have the same *chi*, each person is unique and irreplaceable. With the consent of the oracle who stated that Okonkwo has a good *chi*, he was trusted to be a messenger to the enemy village because the Umuofia people believed that someone who has good *chi* will be able to accomplish

anything if he wants. This analysis is also supported by Umuofia proverb that said “when a man says yes his chi says yes also”.

However, it is the rule of Umuofia when a man from the enemy village is captured or offered during war, that man must be killed. In this case, due to one of Umuofia people is killed, the prisoner of war from enemy village must also be killed because it symbolizes the true justice for them.

> *"Yes, Umuofia has decided to kill him [Ikemefuna]. The Oracle of the Hills and the Caves has pronounced it. They will take him outside as is the custom, and kill him there. But I want you [Okonkwo] to have nothing to do with it. He calls you his father."* (P. 54)

Prisoner of war is required to avoid war and bloodshed, when someone is offered to become a prisoner of war, he must accept his new fate in the enemy village. He can be a slave, or he can be sacrificed. If the council decides him to be a slave, his status will be the lowest among all umuofia people. From the data, Ikemefuna is described as a fine young man who is sent to Umuofia as a prisoners of war for two years. During that time, the elders decide him to stays in Okonkwo’s family. Unfortunately, as the time goes by, Ikemefuna’s relation to Okonkwo’s family is getting stronger, so he calls Okonkwo his father. Since he is a prisoner of war who is the same as slave, the elders judge it as a violation, thus he is given a death sentence.

When people are celebrating particular ceremony or event to praise their gods or ancestors’ spirits, they expect that they will get prosperity and safety in live. However, if one of them breaks the rule, they believe that all of them will bear

the consequences, in the other words, their gods and ancestors' wrath. The only way to prevent it is to punish the one who commit the violation.

Celebrating festival is also a tradition of Igbo people before the harvest season. In order to praise their gods and ancestors' spirits, Igbo people hold a week of peace festival. It is an event which is dedicated to Ani, the goddess of earth. It is also an event when everyone is not allowed to make violence, even to work in their farms. Any violator of this tradition will make their gods fury. However, Okonkwo, a fiery-tempered man beats his youngest wife, Ojiugo, because of a simple mistake in that sacred week. As the result, he is summoned to the priest of earth goddess, Ezeani to be punished because he has broken the week of peace and people believed that his crime will make the goddess of earth angry and will not give Umuofia prosperity anymore.

> *"You have committed a great evil." He [Ezeani] brought down his staff heavily on the floor. "Your wife [Ojiugo] was at fault, but even if you came into your obi and found her lover on top of her, you would still have committed a great evil to beat her." His staff came down again. "The evil you have done can ruin the whole clan. The earth goddess whom you have insulted may refuse to give us her increase, and we shall all perish." His tone now changed from anger to command. "You will bring to the shrine of Ani tomorrow one she-goat, one hen, a length of cloth and a hundred cowries." He rose and left the hut.* (P. 29)

Umuofia people believe many gods, such as god of water, god of fire, god of thunder, god of yams, goddess of earth, and the ancestors' spirits. They believe that each god represents every element that determines their life, such as, water, fire, earth, lightning, etc. For example, they believe that their crops will not grow without Ani, the God of earth's blessing. Ani is believed as the source of all

fertility that gives them prosperity, as well as good harvest, and without her, their crops will not grow. Ani is also known as the judge of morality and conduct. Therefore, they hold festival to praise Ani by giving their first yams of the season to Ani's shrine, and a week of peace.

In order the people to know their gods and ancestors' will, they usually consult with the priest. The Igbo people believe that priest is a connector or a messenger of the gods. Therefore, the words which are spoken through priest's mouth are taken as the voice of god that must be obeyed. In Umuofia, the priest ordered Okonkwo who has broken the week of peace event by beating his wife to go to Ani's shrine. There, he must offer sacrifices such as a nanny (female goat), a hen, a length of cloth and one hundred cowries to prevent the god of earth's wrath.

Everything has its binary opposition, there is good and bad; god/goddess and devil. The same goes for Igbo people, even though the people there believe in god and goddess, they also believe in evil spirits that live in certain places, such as forest. The forest is used to punish those who break certain rules that cannot be forgiven. For example, when the twin born, the twins must be exiled to evil forest because the people believe that multiple births are only what animals should produce, and they believe that humans are meant for single birth. Furthermore, they believe that that their existence are an offence to the gods and ancestors.

However, the European has different perspective than the native. With their knowledge as superior race which develops sciences to discover many things, they have explanation for rare phenomenon such as multiple births. Thus their way of life is judge as wrong by missionaries.

With the European development on science and technology, Europeans come to Asia and Africa to expand their territories. Motivated by their Eurocentric ideology, they make their own culture such as religion, education system, politics and economy to be the standard for all races. The immoral customs and tradition of Igbo in Umuofia as described previously is also used as an excuse to expand the Europeans' territories. Thus, the mission to "civilize" the African is used to justify their expansion to other populations. With a belief as a superior beings, they assume themselves to have moral duty to "civilize" immoral practices of Umuofia.

The immoral practices that the European mean are the exile when a twin born, worshipping spirits, and other ancient customs. Therefore, British Empire through its missionary builds church in Umuofia as a base of Christian teaching to convert the natives into Christian. It is also used as a media to achieve their mission, which is to control politics and economy of the colony.

> *When nearly two years later Obierika paid another visit to his friend in exile the circumstances were less happy. The missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages.* (P. 135)

According to Amin (2009), Christian practice and colonization are closely related because Christian Catholic is the religion of Europeans, and the emperor himself becomes the armed protector of Christianity. Using an excuse as "Men of God", the British colonizer sends missionaries to spread Christian doctrine in other populations which leads to colonialism practice.

In Umuofia, the British missionaries spread Christianity by building church and preaching about Christian in the plaza. The plaza is a place of where people are usually gathering for trading their goods, chatting, and celebrating festival, etc. The missionaries choose plaza because it is the best place to introduce themselves, people will gather there because they are curious of white men who spoke with different language. Once a group gathered, the news will spread fast from ear to ear and the others will come to see a strangers' arrival.

When the people have gathered, the British missionaries through their interpreter will be easier to introduce the new religion to them. In this novel, it is not the first time the British missionaries come to Africa, before coming to Umuofia, the missionaries come to other village near Umuofia Thus they have experience in dealing with the natives, and they have strategies to change the natives' faith.

> *At this point an old man* [one of Umuofia people] *said he had a question. 'which is this God of yours,' he asked, the goddess of earth, the god of sky, Amadiora of the thunderbolt or what?'*
> *The interpreter spoke to the white man and he immediately gave his answer. 'All the gods you have named are not gods at all. They are gods of deceit who will tell you to kill your fellows and destroy innocent children. There is only one true God and He has made the earth, the sky, you and me and all of us'*
> *'if we leave our gods and follow your god', asked another man, 'who will protect us from the anger of our neglected gods and ancestors?'*
> *Your gods are not alive and cannot do you any harm,' replied the white man, 'they are pieces of wood and stone'* (P. 137)

Since Christian is a proselytizing religion, which means that followers of this religion believe that it is their duty to share their religion and try to convert others to follow their religion, spreading Christian becomes a mission which is carried

by the European missionary to Africa. The Christian in a monotheism religion, means that the missionaries only believe in one god. It is obviously the opposite of Igbo people that believe in many gods and also the spirit of their ancestors or known as polytheism religion.

In this novel, the people of Umuofia worship more than one Gods or polytheism. From the data above, it can be seen that the missionaries as monotheist believe Christian is a divine religion. They claim that they are the only one of this kind, and for that reason they scorn other religions are unable to conceive God as unique, abstract, and universal divinity. On the contrary, Umuofia people believe that there is God in every element of earth (water, fire, earth, thunder). In other word, it is considered by the missionaries that the people of Umuofia are savage, immoral and uncivilized. Such consideration emerges because Umuofia people dare to sacrifice and kill their fellows or children if their Gods say so.

The role of missionaries in the development of colonization is crucial. In the other words, the church and missionaries are integral part of European's colonization in Africa and Asia that constitute one of the most remarkable cultural change in the history of mankind.

Spreading Christianity through education and mission is also Eurocentrism practice. As mentioned by Samir Amin (2009), monotheist judges other religions, which are polytheist as religion which is unable to conceive of God as unique, abstract, and universal divinity as "primitive" and "inferior." The

Eurocentrism practice toward other religions which the missionary thought is wrong. Stereotyping about African people has been embodied in European colonizer' thought which then becomes a mindset. Such mindset is used to justify colonial expansion in Africa.

> *"How can he when he does not even speak our tongue? But he says that our customs are bad, and our own brothers who have taken up his religion also say that our customs are bad.* (P. 166)

Since Christianity plays and gives significant contribution in the rise of modernity in Europe, Europeans attribute their superiority to other nations, especially their Christian faith. Through their interpretation of their religion, the missionary thought that it is their duty to chance the social construction of those whom they judge as "uncivilized". The evidence of Eurocentrism practice from data above lies in a conversation between the missionary and the native.

The missionaries state that the natives' customs are wrong because of their polytheism. The natives who have been converted also say so, therefore, it can be assumed that the converted natives have already seen the inferiority of their own culture because of missionaries' teaching and they turn against their own people. Related to the previous data, the missionaries claim that they are monotheistic and are proud of it and consider themselves as superior beings. Whereas, they judge the native as uncivilized without knowing the native's culture, and values in the first hand. Since the Europeans believe that they are the model of all races, they feel unnecessary to know the Umuofia's custom any further. They come to their principle of Eurocentrism, stereotyping all races except themselves as uncivilized.

Based on those British missionaries' views toward the Igbo people, they assume that it is their responsibility to enlighten the people with a new way of life. They call it as a religion named Christian.

4.2. The Missionary's Strategy to Convert The Natives

In order to achieve their goals to convert the African who are polytheist into Christian, the missionaries establish church, school, government and trading post in Umuofia as media to change the ideology of Umuofia people. These institutions represent the essential keys to control the life of Umuofia people such as religion, education, and politics.

4.2.1. Religion

Religion is essential part of society, and it is often used as an excuse or tool to justify the practice of colonialism. When the British missionaries come to Umuofia, they bring Christianity, and teach it to the native because they think that it is their duty to change the native's belief on may gods. However at first they do not force it to people, in the other words, joining the church is entirely optional. Considering the Christian is European's religion, no wonder if religion, principally Christian is always used to impose the ideology through missionary

and church in the colony. According to Althusser's theory of ideology in Ashcroft, Griffiths and Tiffin:

> *Ideology is the system of ideas that explains, or makes sense of, a society, and according to Marx is the mechanism by which unequal social relations are reproduced. The ruling classes not only rule, they rule as thinkers and producers of ideas so that they determine how the society sees itself (hegemony).* (2000: 203)

One of media used by colonizer is called ideological state apparatuses such as church, education centers, government, and trading store. In this novel, the British missionaries use church as media to change the native's ideology on their belief on their gods and ancestor spirits. This kind of strategy, based on Nesbit's term (2001) is called re-education.

Through re-education, the missionaries in Umuofia are trying to re-educate Igbo people's polytheism into Christian by showing that their traditions are all wrong. Therefore, education becomes a media of colonizer to deconstruct the native's belief. Church does not only play a role as a center of religious activity, but also as an education place. Art, including poetry and other literary texts become media to spread Christian doctrine to people. In this case, the colonizers or missionaries use poetry which has holy trinity theme to introduce the Christian. Poetry has something in common with the spells or proverbs that are usually chanted or uttered by the Igbo people. Knowing the customs of Umuofia entirely, the missionary make use of poetry which has the same rhyme as Umuofia's spell to plant Christian doctrine

> *But there was a young lad who had been captivated. His name was Nyowe, Okonkwo's first son. It was not mad logic of the trinity that captivated him. He did not understand it. It was the poetry of the new religion, something felt in marrow. The brothers who sat in darkness and in fear seemed to answer a vague and persistent question that haunted his young soul-the question of Ikemefuna who was killed. He felt a relief within as the hymn poured into his parched soul. The words of the hyme were like the drops of frozen rain melting on the dry plate of the panting earth. Nyowe's callow mind was greatly puzzled.* (P. 139)

Igbo people are familiar with spells which are usually spoken by the priest during certain events. During their mission, the missionaries use the poetry which has similarity with Igbo's spells to implant the Christian ideology to Igbo people. They choose poetry because the rhyme is familiar for Igbo people, while the theme and content of the poetry are imposing the Christian ideology.

The data above is taken when the missionaries are preaching about the Holy trinity. At first, Umuofia people do not care to the missionaries' preaching, and they even think that the missionaries are crazy because they already have faith in their own god, goddess, and ancestors. Their faith have been passed down for generations, so it is no wonder if they do not know if there is other god and religion exist. Furthermore, it is their first time to see men in different color, so they just thing that the missionaries are crazy because the missionaries dare to mock gods that umuofia people worship.

However, the poetry of the missionaries makes one of the Umuofia people, Nyowe remembers his past. He once have surrogate brother named Ikemefune. However, due to the Umuofia culture, Nyowe's father have to kill Ikemefuna for some reasons. Nyowe is very sad and he starts to doubt whether his father's

action is right. However, after listening to the poetry of the new religion, he feels like he has found the answer of his question. Influenced by the missionaries through the poetry reading, he starts to question his belief on Igbo culture.

From the data above, it can be seen that reading poetry and other literary works are not just practices of literary teaching. It is also effective mode of moral lesson, spiritual and political perspectives. The missionaries use poetry with musical instrument to get the native's attention, and slowly get native's attention using it. Once the natives open their mind and show interest in missionaries' teaching, the missionaries will use this chance to re-educate them, allowing them to judge and realize the bad side of their customs and traditions by themself. It will eventually destroy the dominant part of the natives which is their faith on Igbo culture, they will be easier to accept the missionaries teaching, since religion is an essential part society. This analysis is in line with Gramsci's Domination consent which states that

> *This domination through consent is achieved through what is taught to colonized, how is it taught, and the subsequent emplacement of the educated subject. Education is the foundation of colonialist power and consolidates this power through legal and administrative apparatus.* (Ashcroft, Griffiths and Tiffin, 1995)

The dominant part of Umuofia people is their faith on Igbo culture such as the wrath or blessing of ancestor spirits, evil spirits, god of thunder, god of earth, god of fire, etc. However, once they start to question their own faith if the gods that they worship are fiction, the missionary will be more easier to convert them into Christian.

However, the missionary's strategy to completely convert the native into Christian through church and preaching in plaza faces many difficulties, For instance, the fact that changing people belief which has been passed down for generations is not easy, it requires times and place. Yet, they often face conflict with the natives who still hold their belief firmly. As the result, the missionaries establish a school to strengthen their strategy to continue church's role in teaching Christian to the native. If the church strictly concern about religion, school is more likely to change the native's yourng generaion perspective toward their own customs.

4.2.2. Education

From the beginning, religion and education go hand on hand. As mentioned and described above, education institution such as school is a form of ideological state apparatus. It concerns with how to re-educate the colonized ideology, principally the young generation.

> *In this way Mr. Brown learnt a good deal about the religion of the clan and he came to the conclusion that a frontal attack on it would not succeed. And so he built a school and a little hospital in Umuofia. He went from family to family begging to send their children to his school* (P. 170)

The mission which is carried by missionaries to Umuofia is to convert the natives into Christian, and also to educate the natives with proper civilization. In order them to execute that mission, they needed an institution to share their knowledge and ideology named school. After he builds a Church, Mr. Brown as

the head of missionaries bulids a school in Umuofia. Church is often used as a headquarter by European missionaries who live in new population. At that time, Church has double functions; it can be functioned as a place for religious activity, and also a place to learn and educate people. In middle age, Church also takes part in developing education, and government in England. Thus, those colonizers who settle in Umuofia will try to prolong European civilization in colony.

Mr. Brown's intention to build a school is not just to teach the people. He knows that church alone is not enough to complete his mission, and it would be suspicious to ask people to learn in Church which is notably a symbol of Christian. Therefore, he builds school to convince people that he just wants to teach them, and he was not going to convert them into Christian. In this novel, Mr. Brown begs to every family to send their children to his school. However, there are only a few people who send their children to his school, and if there are adults who attend Mr. Brown's school, they are just low class people such as slaves and men with no title.

The reason why they enroll Mr. Brown's school is because they have little experience and faith. So they will be easier to provoke. The missionaries provoke them by telling that in Christian they will be no discrimination, they are brother and the same. On the contrary, if they keep their faith in Igbo, they will be just commoners.

In Igbo tribe, titles are given to men who are qualified. After a man achieves certain title, his social status will raise than common people. Men of titles are believed to be a model for other people because they are faithful,

experienced, and wealthy. Therefore, their words always respected and obeyed by the people, and they are more difficult to convert.

Based on that fact, it can be concluded that the colonizer is not the only one who has power to control the colonized with power domination, or persuade the colonized with good negotiation. The colonized also has power to resist the colonizer. From the data, there are some people who resist the missionary's arrival and teaching. They are the elders having more experience than the common people, they are people who are respected and people hold their faith firmly.

Since they hold their faith to gods as well as ancestor spirits, the men of titles have power to resist or even declare a war if the group of strangers come and ask people to learn new faith in church. Considering the nature of Umuofia people, Mr. Brown who has already dealt with such people knows that it is almost impossible to ask people to learn in a church, furthermore, it would cause stir between the elders and priest in Umuofia with missionaries. Thus, he build a school to cover his true intention.

Based on that fact, no wonder if Mr. Brown's students school are all men with no title and slaves who had something in common, that is the experience. Most people do not want to send their children and family to school because the missionaries have insulted their gods. They believe that missionaries' activities would make gods angry, moreover if they go to a place built by those whom defy their gods and customs.

Mr. Brown's school is provided with many books for the students, but it would be meaningless if the students could not read them, so Mr. Brown decides to teach them English first. He teaches the children to write and read because he knows that all Umuofia people could not speak English at all. Since the students are men with no knowledge, they tend to have big curiosity over something. Once the students understand English, they would be happy to learn many things from books they read; the more they read, the more they knew.

As the result, what they read would eventually change their perspective toward something that they usually did, or it would even form a new ideology. In this case, they would accept the European ideology that leads them to question their belief. As stated by Ashcroft, Griffiths and Tiffin (1995), poetry and other literary text are effective mode of moral, spiritual and political inculcation. Through re-education, the colonizers would have obedient slaves by reshaping their mind. So the slaves will not only believe that they are fated to be a slave, but also grateful to serve the colonizers

However, this strategy is not flawless; it would take years to completely change the young generation' ideology. Faith and way of life are two things that are always passed down from generation to generation. However, a new generation's ideology would not be precisely the same as it previous generation. It is because there is always a change in way of thinking in every generation, this change might be insignificant, but it continues on till the first generation's ideology is completely faded.

School is not the only place to obtain new information, education can be taught anywhere and anytime. Mr. Brown is not only built school, but also a hospital to treat the sick people and teach them about diseases and medication. His intention to build school is not solely to give proper treatment for sick people, he also aims to prove that there is no such thing as evil spirit which cause them harm. Umuofia people believe in evil spirit that cause them harm and diseases, as well that certain places where the evil spirits stay. In Umuofia, there is an evil forest in which a place to throw the body of people who commit violation to their gods, and also a place to cast people away.

The establishment of a hospital in Umuofia causes conflict between missionaries and the natives. There are two sides competing to get the people's trust, the doctor from missionary and the priests in Umuofia. The priests use mystical ways and ritual to cure the patients, while the doctor administers medication to cure patients.

However, the doctor from missionary does not only offer the cure for those who got sick. The doctor explains the cause of their sickness have no relation with evil spirits, The establishment of church in evil forest is yet a proof that there is no such thing like evil spirits. Since Umuofia people usually infected by leprosy and smallpox when they get near to evil forest, they think that those are caused by the evil spirits. Thus they believe that the priests are the only ones who capable to cure them.

The competition between the doctor and priest is also a campaign to promote the European superiority to the natives. If the doctor win, he can make

the people lost their faith in the priest. In this way, the missionaries slowly change the natives' belief in their priests and also the spirits. As the result, some of the patients who have been cured by the doctor start to believe in the medical science than the supernatural treatment from the priest. It is because the doctor has given them evidence that their diseases are not caused by supernatural things, but a virus. Thus, some of the patients start to question their beliefs on the evil spirits which cause them harm, also the priests who could communicate with the spirits.

In order to colonize a population, military aggression is not the only way to control the colonized. From the data, it can be seen that the colonizer is planning to make frontal attack to conquer the Umuofia. However, Mr. Brown, the head of missionary who has learned the Umuofia's customs and the habits knows that it is to reckless to use frontal attack. It would cause more conflict and hatred toward the white men. Therefore, he prefers to use education as a strategy to convert the people of Umuofia.

With education, mostly in form of missionary, the colonizer reshapes the mindset of the natives. For example, by showing their civilization that leads European to be a highly-civilized race, the colonizer teaches how to civilize people by following the law and regulations that the colonizer formulates in the colony. If the colonized accept the regulation, it means that the colonizer have obtained the consent from the natives to govern them. As the result, the colonizer will have colonized who accept their inferiority, and be grateful if the colonized "civilized" them

In line with Bill Ashcroft, Gareth Griffiths and Helen Tiffin (1995: 425), education become strategy for colonialists, it was also effective mode of moral, spiritual and political inculcation. Therefore, education remains one of the most powerful discourses within colonialism, powerful tool of social control.

> *How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart."* (P. 166)

By building school, the colonizers or missionaries could shape the children's mindset about their own custom and tradition with their education. Once the children learn that the missionaries' teaching is right, they would become obedient to the missionaries, They even fight against their own father and people who still believe in the ancestor spirits and many gods.

By changing the young generation's perspective toward their own culture, there will be no more generation who continue the Igbo customs. It might be takes years, but it is the most promising way to colonize a population. With the numbers of people who follow the missionaries, the missionaries will be able to convert or convince the remaining natives using the converted natives because it will be better to communicate with people who speak the same language.

4.2.3. Politics

At first, the missionaries who came to Umuofia have nothing; they are just small group of European with native translator who beg for a land to settle. Due to their small number, the elders think that they are not a threat. So the elders allow them to settle, and give them a land in evil forest with purpose that they will be harmed by the evil Spirits and soon leave Umuofia. However, they already have experience in dealing with African such as Umuofia, so they manage to survive in evil forest. Due to missionaries' survival in evil forest, some of Umuofia people show interest in missionaries' teaching, while the other threatened by the missionaries' arrival.

As their converts increase, they will have enough power to execute the mission. They are not just changing the natives' belief, but also oppress the natives who resist. Thus, the missionaries who come to Umuofia can be categorized as colonizer who accept or colonialist. According to Memmi, a colonialist will exploit the resources in colony and create a situation where he can gain profits for himself and his mother country.

By building government, trading post, court, and other institutions, the missionaries will have tools to control the Umuofia people. The more institutions they build, the easier they control the natives. For instance, once they build trading post, the Umuofia people will have more profit from their goods, however, it is also make them dependent to the trading post that the missionaries built. Another example is the court, the court that missionaries build is different from Umuofia court. This court uses law from the missionaries' mother country

as the guideline, whereas, the court in Umuofia uses their ancestors' teaching as its guideline. Furthermore, it is used to protect their own men from law because the court is originally built and used by the missionaries as well as by their followers.

Court is brought to Umuofia by the missionaries to enforce justice because Umuofia has no jurisdiction or law officer, such as police to enforce justice. Furthermore, there is no king or man to govern Umuofia, the only law they has is their belief in ancestor spirits. It can be seen when Okonkwo commits violence during week of peace, there is no proper jurisdiction nor law enforcer who accompanies him to his exile for seven years.

> *Before it was dusk Ezeani, who was the priest of the earth goddess, Ani, called on Okonkwo in his obi. … Okonkwo tried to explain to him what his wife had done, but Ezeani seemed to pay no attention. He held a short staff in his hand which he brought down on the floor to emphasise his points. "Listen to me, "You are not a stranger in Umuofia. You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbour. We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow* (P. 28)

The one who give punishment to Okonkwo is Ezeani, the priest of Earth Goddess. She summons Okonkwo to his place to judge Okonkwo for his violation. There is no other people to witness Ezeani's when she gives judgment upon him nor people to accompany him to his exile just like the British police officer. However, Okonkwo, despite of his fame, wealth, and position in Umuofia he accepts his exile without any single objection even though he insists that his wife is at fault. Thus, can be said that he did not obey the law, but he obey the ancestors' will which is spoken through the priests.

From this analysis, it can be assumed that the native's belief in their religion is very strong. Their way of life is based on what their gods and ancestors' spirits' will. Okonkwo's exile becomes an evidence of how Umuofia people hold their faith firmly, they apply their ancestors' teaching wholeheartedly. Thus, once the missionaries have controlled the politics, they can build a court to replace the priests position in Umuofia. When the court is based on European way, the people will be forced to follow the law and regulation of European. In other words, the people will leave their law-based-on-gods, and eventually follow the law of European. It is also in line with Amin's statement:

> *Eurocentrism rests upon teleology: namely, that the entire history of Europe necessarily led to the blossoming of capitalism to the extent that Christianity, regarded as a European religion, was more favorable than other religions to the flourishing of the individual and the exercise of his or her capacity to dominate nature* (2009: 162)

Their Eurocentric belief considers their Christian is the only true religion, while the other religions are wrong. Their Christian teaching is believed to be the key of their advance. As the result, religion can influence politics. Thus, they think that it is their duty to share their religion by colonizing other populations. Having such perspective, no wonder if the missionaries judge Umuofia people whose life based on their gods and ancestors spirits' teaching as wrong.

The missionaries bring their European law with them, and apply it in Umuofia. As the result, no wonder if Mr. Brown as the religious leader will be the one who has authority to govern the converted people eventually. Once the colonized believe in the same religion as the missionaries, it will be easier to

bring them to accept and uphold the missionaries' government. It is because religion plays important part in determining people's way of life.

> *But stories were already gaining ground that the white man had not only brought a religion but also a government. It was said that they had built a place of judgement in Umuofia to protect the followers of their religion, it was even said that they had hanged one man who killed a missionary* (P. 147)

The missionaries do not just spread their religion, they also establish a government to protect their men and followers. When the missionaries first came to Umuofia, they just by themselves, and have no power to do anything but preaching. However, as their convert increased, they have enough power from their followers to establish and uphold the government to protect themselves and their followers. It is because when someone with different perspective and ideology comes to a new population, conflict is inevitable.

In this case, some of Umuofia people are angry of the missionaries teaching that states that Umuofia people are fool because they worship false gods. As the result, several people of Umuofia beat the two missionaries, one is severely injured, and another one is dead. Long after that accident, the people who beat the missionaries are taken to the court in Umuru. It was a village near Umuofia where the missionaries have totally controlled the politics and economic. There, the missionaries have authority to give punishment upon the natives who commit crime or violation.

> *"It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy. There are only two of them. But what of our own people who are following their way and have been given power? They would go to Umuru and bring*

> *the soldiers, and we would be like Abame." He paused for a long time and then said: "I told you on my last visit to Mbanta how they hanged Aneto."*
> *"What has happened to that piece of land in dispute?" asked Okonkwo.*
> *"The white man's court has decided that it should belong to Nnama's family, who had given much money to the white man's messengers and interpreter."* (P.165)

Laws in Umuofia are formulated to praise their gods and prevent the gods' wrath. If the priest says that certain actions or phenomenon can make the gods angry, the people will do anything to prevent their gods' wrath, such as killing their own family or even the infants. It is because they believe that their gods have absolute control over their lives. This belief is seen as a wrong practice by the colonizers. Thus, they build court to show that the justice has nothing to do with their gods and ancestor spirits.

The missionaries see this as wrong. Thus, as discussed previously, they establish court protect the colonizers and their followers from law. From the data above, Nnama is an Umuofian who follows missionaries take a case of a land in dispute to the missionary's government. The court decided that the land is belonged to Nnama because he is a missionaries' follower, and he also gives more money. It yet becomes an evidence how clever the missionaries to control and exploit the colonized.

The establishment of school, government, and hospital are not the end of the missionaries' mission. According to Memmi (1974), colonization is about economic and political exploitation. If the missionaries have controlled the politics, The last stage of their mission in Umuofia is to control the economics. With the establishment of the trading post, they will be easier to control the

economic Umuofia. By building trading store, the natives will sell their productions to single party, which is the colonizer. As the result, the colonizer will earn more money by purchasing raw materials from the colony, and then sell them to the bigger market.

> *The white man had indeed brought a lunatic religion, but he had also built a trading store and for the first time palm-oil and kernel became things of great price, and much money flowed into Umuofia*. (P. 168)

However, when a market is centralized in a single party, the capitalist system is born. From the data, it can be assumed that the trading store that the missionaries built brought benefits for the Umuofia and also the missionaries. The price of their goods, such as palm-oil, and other crops may became better, however, with this trading store, the missionaries also change the currency of the natives form cowry to European money. The missionary became a party who controls the market, on the other hand, they exploit the resources the by controlling the economics of Umuofia.