

## Tradition and Modernity in the Major Novels of Albert Chinualumogu Achebe - An Analytical Study

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### Abstract

Albert Chinualumogu Achebe was considered by many as one of the prominent African writer and he is known for original literary artistic writing in English during his times. This research paper critically studied the tradition and modernity in the representative novels of Achebe such as *Things Fall Apart* and *No Longer at Ease*. These novels were concerned with the traditional Igbo life as it clashed with colonial powers in the form of missionaries and colonial government. In the final analysis of this paper found that those novels can be seen as a display of the conflict between the desires to retain traditional values and their cognition that change and assimilation are absolutely necessary for survival.

**Keywords:** Tradition, Modernity, Duality, Civilization, Ethnicity.

### Introduction

Chinua Achebe evokes with world religions and traditional African cultures, there is archeological evidence that societies have been living in Nigeria for more than twenty five hundred years. The borders of modern not created until the British consolidated their colonial power over the area in 1914. The name Nigeria was suggested by British Journalist named 'Flora Shaw' in 1890s. The term 'Niger' is a 'Latin' term and it means 'Black'. Nigeria is diverse country with 700 different tribes, languages and different ethnic groups, and it is divided into thirty six states. It is estimated that 50 percent of Nigerians are Muslim, 40 percent are Christian, and that the remaining 10 percent practice various indigenous religions. The national capital was moved to 'Lagos', the country's largest city was 'Abuja' is officially considered as capital of Nigeria but it had lack of infrastructure means that Lagos remains the financial, commercial and diplomatic culture of a country. There were three largest and most dominant ethnic groups in Nigeria. They are the Hausa, Yoruba, and Igbo (pronounced ee-bo, Ibo) and other smaller groups include the Fulani, Ijaw, Kanuri, Ibibio, Tiv, and Edo. Prior to their conquest by Europeans, these ethnic groups had separate and independent histories.

In Nigeria, English is considering as their official language, people use this language in all government interactions and in state-run schools too. Nigeria has more than 250 individual tribal languages; However English is the only language common to most Nigerians. Unofficially, Nigeria's second language is Hausa. In northern Nigeria many people who are not ethnic Hausas speak both Hausa and their own tribal language. Hausa is the oldest known written language in West Africa. The dominant indigenous languages of the south are Yoruba and Igbo. Prior to colonization, these languages were the unifying languages of the southwest and southeast, respectively, regardless of ethnicity. However, since the coming of the British and the introduction of mission schools in southern Nigeria, English has become the language common to most people in the area. Today those who are not ethnic Yoruba's or Igbos rarely speak Yoruba or Igbo. Pidgin, a mix of African languages and English, also is common throughout southern Nigeria. It basically uses English words mixed into Yoruba's or Igbo grammar structures. Pidgin originally evolved from the need for British sailors to find a way to communicate with local merchants. Today it is often used in ethnically mixed urban areas as a common form of communication among people who have not had formal education in English.

These various ethnic groups never considered themselves as a part of same culture. Even today confrontations between or among members of different ethnic groups continues. Nigeria has own three main environmental regions they are savanna, tropical forests, and coastal wetlands. These environmental regions highly affect the cultures of the people who live there. The dry and open grasslands of the savanna make cereal farming and herding a way of life for the Hausa and the Fulani. The wet tropical forests to the south are good for farming fruits and vegetables, main income producers for the Yoruba, Igbo, and others in this area. The small ethnic groups living along the coast, such as the Kalabari and the Ijaw, are forced to keep their villages small due to lack of dry land. Living among creeks, lagoons, and salt marshes makes fishing and the salt trade part of everyday life in the area. Food in Nigeria is traditionally eaten by hand. However, with the growing influence of Western culture, forks and spoons are becoming more common, even in remote villages. Whether people eat with their hand or a utensil, it is considered dirty and rude to eat using the left hand. Wealth becomes the main symbol of social stratification in modern Nigeria, especially in urban areas. While in the past many ethnic groups held hereditary titles and traditional lineage important, money has become the new marker of power and social status. Today the members of the wealthy elite are easily identifiable by their fancy clothing and hairstyles and by their expensive cars and Western-style homes. Those in the elite also tend to have a much better command of

English, a reflection of the higher quality of education they have received. The ingredients in traditional plates differ from region to region; most Nigerian cuisine tends to be based around a few staple foods accompanied by a stew. In South, crops such as corn, yams, and sweet potatoes consider as base of their daily diet. These vegetables are often pounded into a thick, sticky dough or paste. This is often served with a palm oil based stew made with chicken, beef, goat, tomatoes, okra, onions, bitter leaves, or whatever meats and vegetables might be on hand. Fruits such as papaya, pineapples, coconuts, oranges, mangoes, and bananas also are very common in the tropical south, and Alcohol is very popular in south but less very in north, where there is a heavy Islamic influence. Perhaps, the most popular form of alcohol is palm wine, a tart alcoholic drink that comes from palm trees. Palm wine is often distilled further to make a strong, gin like liquor. In Nigeria Brew's also produce several kinds of beer and liquor. In Nigerian tradition food always plays a central role in the rituals of virtually all ethnic groups in Nigeria. Special ceremonies would not be complete without participants sharing in a meal. Normally it is considered as rude not to invite guests to share in a meal when they visit; it is even more so if the visitors were invited to attend a special event such as a marriage or a naming ceremony.

In some Nigerian ethnic groups there is a form of caste system that treats certain members of society as pariahs. The criteria for determining who belongs to this lowest caste vary from area to area but can include being a member of a minority group, an inhabitant of a specific village, or a member of a specific family or clan. The Igbo call this lower-caste group Osu. Members of the community will often discourage personal, romantic, and business contact with any member of the Osu group, regardless of an individual's personal merits or characteristics. Because the Osu are designated as untouchable, they often lack political representation, access to basic educational or business opportunities, and general social interaction. This kind of caste system is also found among the Yoruba and the Ibibios. Modern Nigeria is a patriarchal society. Men are dominant over women in virtually all areas. While Nigeria hides that it is internationally unstable in equality for Women, it means that little to the average Nigerian woman. Women still have fewer legal rights than men. According to Nigeria's Penal Code, men have the right to beat their wives as long as they do not cause permanent physical injury. Wives are often seen as little more than possessions and are subject to the rule of their husbands. However, women can exercise influence in some areas. In most ethnic groups, mothers and sisters have great say in the lives of their sons and brothers, respectively. The blood relationship allows these women certain flexible and influence that a wife does not have. Majority of the Nigerian families are very high by Western standards. Many Nigerian men take more than one wife. Especially, in some ethnic groups, the greater the number of children, the greater a man's standing in the eyes of his peers. Family units of ten or more are not uncommon. In a polygamous family, each wife is responsible for feeding and caring for her own children, though the wives often help each other when needed. The wives also will take turns feeding their husband so that the cost of his food is spread equally between or among the wives. Husbands are the authority figures in the household, and many are not used to their ideas or wishes being challenged. In most Nigerian cultures, the father has his crops to tend to, while his wives will have their own jobs, whether they are tending the family garden, processing palm oil, or selling vegetables in the local market. Children may attend school. When they return home, the older boys will help their father with his work, while the girls and younger boys will go to their mothers.

Three types of marriage in Nigeria today: religious marriage, civil marriage, and traditional marriage. Nigerian couple may decide to take part in one or all of these marriages. Religious marriages, usually Christian or Muslim, are conducted according to the norms of the respective religious teachings and take place in a church or a mosque. Christian males are allowed only one wife, while Muslim men can take up to four wives. Civil official weddings take place in a government registry office. Men are allowed only one wife under a civil wedding, regardless of religion. Traditional marriages usually are held at the wife's house and are performed according to the customs of the ethnic group involved. Most ethnic groups traditionally allow more than one wife. It is common for a husband and wife to live in separate homes and to be extremely independent of one another. Most of the ethnic groups; either the man or the woman can end the marriage. If the woman leaves her husband, she will often be taken as a second or third wife of another man. If this is the case, the new husband is responsible for repaying the bride price to the former husband. Children of a divorced woman are normally accepted into the new family as well, without any problems. While men dominate Igbo society, women play an important role in kinship. All Igbo's, men and women, have close ties to their mother's clan, which usually lives in a different village. When an Igbo dies, the body is usually sent back to his mother's village to be buried with his mother's kin. If an Igbo is disgraced or cast out of his community, his mother's kin will often take him in. For the Hausa, however, there is not much of a sense of wide-ranging kinship. Hausa society is based on the nuclear family. There is a sense of a larger extended family, including married siblings and their families, but there is little kinship beyond that. However, the idea of 'blood is thicker than water' is very strong in Hausa society. For this reason, many Hausas will try to stretch familial relationships to the broader idea of clan or tribe to diffuse tensions between or among neighbors.

*Things Fall Apart* by Chinua Achebe is a play about the traditional and modern conflict within the society. Achebe depicts in his novels about social realism importance of regionalism [Nigeria], tradition, culture

etc; He is the person who gives his voice at first to raise the social issues faced by Nigeria during the British colonization. In the very first play Achebe represents the character named 'Okonkwo' protagonist of the play presented as a normal rural Nigerian, belong to Igbo [Ibo] society. He is the best example of well matured 'Masculine' gender, because he is not like his father Unoka who is fond of flute music's [Nigerians are fond of music culture, tradition, dance, feast in any village festival], coward in his life time and dead disrespect with more debts around the village surroundings. However, Okonkwo is well groomed as a warrior clan owner husband for three women and father for two children; he maintains his dignity in front of his family and his society. He led his life with strict rules and regulation with the help of Igbo traditions.

Okonkwo always wish his wife to do work in farm with him whether she likes or dislikes no matter, caring family member and children. Nigerian men are always very strict to their wife and family and according to Nigerian tradition man can get marry with more than one woman even this tradition is welcomed by their family members. Woman can also get marry with more than one man. Ekwefi is the second wife of Okonkwo, she run from his first husband to marry Okonkwo.

Protagonist 'Okonkwo' have guts to face the ill fate of life, unlike his father. He is very successful and matured man, he involved in farming yam and agriculture. In general maximum number of the [Nigerian] indigenous Igbo people traditionally involved in farming and agriculture.

Okonkwo's wife is another example for the Nigerian tradition. So, whenever elders happen to visit the home, she always come out of her purposefully hut and sits down bend herself down her head for getting blessings from the elders. Then she goes back to her individual hut and work.

The image of Okonkwo's hut depicts in the novel which is highly traditional, hut is built up with mud and palm sticks in one compound there is almost more than five to six individual huts for everyone from the same family for father, mother, wives, children. However in the tradition of Nigeria all human have their privacy so that they can live in a separate hut which is located in one compound. Story telling session during the rainy days children sit with their parents inside and they listen to stories.

"And so nature was not interfered with in the middle of the rainy season. Sometimes it poured down in such thick sheets of water that earth and sky seemed merged in one gray wetness... At such times, in each of the countless thatched huts of Umuofia, children sat around their mother's cooking fire telling stories, or with their father in his obi warming themselves from a log fire, roasting and eating maize. It was a brief resting period between the exacting and arduous planting season and the equally exacting but light-hearted month of harvests." (Things Fall Apart 37)

During the rainy season, it is customary for children to sit inside the huts with their parents and tell stories or eat snacks. This lovely tradition gives them time to rest and recover after the grueling planting season. When people visit the home of Okonkwo, He greets them with yam seeds and cooked food. It shows that the presence of feasting visitors is a tradition in Nigeria. So that for any kind of occasion Nigerians always invites all people for heavy feast with wine. Anyone fails to do this, unlike elders of the village and common people feels bad and have the image of moving against tradition.

"They have that custom in Obodoani. If a man dies at this time he is not buried but cast into the Evil Forest... They throw away large numbers of men and women without burial." (Things Fall Apart 28)

The Obodoani have a tradition that if a man dies during the Week of Peace, he cannot be buried, but only cast unceremoniously into the woods. It is as if death is a form of violence rather than a natural part of life. During the week of peace, 'Ojiugo' Okonkwo's third wife gets accuse and several beats by Okonkwo, because of negligence and breaking the peace of sacred week. This scene showcases that Okonkwo following the strict Igbo tradition.

Okonkwo wins a virgin and fifteen years old boy in the settlement with neighboring tribe. Due to the tradition of Nigeria winners have to take care of things or even person which they get as credits. Now almost three years Ikemefuna is living and mingles with Okonkwo's family even he starts calling Okonkwo as a 'father' and Nwoye starts call him elder brother, So Ikemefuna carefully plays the role of the first and matured son of Okonkwo, he fulfilled the expectations of Okonkwo were Nwoye fails to do unlike he got the habits of his own grand after Unoka it consciously troubles the mind of Okonkwo. One day 'Locusts' comes to 'Umuofia' and it will come every year for seven years from Savanna grasslands of Northern Nigeria, where they go to destroy crops such as maize and other cereal crops. So Nigerian's are caught with the help of nets, a large insect like grasshoppers, used for cooking. It's a kind of traditional food in Nigeria. People fond of frying this with oil and pepper powder to give a spicy taste over it and it's also used to make sauce and snacks.

Ogbuefie Ezeudu is a respectful elder of the village he informs Okonkwo in private that the Oracle has said that Ikemefuna must be killed. He tells Okonkwo because Ikemefuna calls him father. Okonkwo should not take part in it. As a result of respecting the words of elder Okonkwo brings Ikemefuna with him by saying that he is going to send him back to his home. After several hours of walking, clans man attacks Ikemefuna even he

runs to Okonkwo for help him but Okonkwo don't want to show himself weak in front of his clan's men and society. So, he cuts him down and back to home meanwhile Nwoye deduce that his friend and brother dead.

This incident happens because Nigerian believes in the words of Oracle [priest]. They believe they are the intermediates to communicate or to transfer the wish of god to the villagers. So that Okonkwo follows the wish of Oracle as a wish of his god and he offers him. After this incident Okonkwo sinks into depression neither able to sleep nor eat. Even he visits his friend 'Obierika' and began to feel revived a bit.

When Okonkwo's daughter falls ill she recovers after Okonkwo gathers leaves for medicine, because Nigerian always believes Ayurvedic medicine, even now maximum number of people following such medicines.

When Ogbuefi Ezeudu died, his death was announced to the surroundings by the means of 'ekwe' musical instrument. Ogbuefi's funeral is followed by traditional such as the men beats drums and fire their guns. Over all scenes showcases the traditional way of giving any kind of announcement and funeral in the Nigerian villages.

During funeral Okonkwo's gun explodes and kills Ezeudu's sixteen years old son. The act of killing clan's men is a crime against the earth goddess in the Igbo tradition. So that Okonkwo is forced to take his family into exile for seven years. As a result of followed the rules and regulations of the village tradition, Okonkwo gathered all his valuable belongings and moves to his mother natal village 'Mbanta'. Meanwhile the very next day of Okonkwo's exile, Ezeudu's quarts burn Okonkwo's building and kills his animals as a role of wiping out the sin from their village, tradition and superstitious belief of Igbo people.

This play sets in the 1890s and it portrays the class between Nigeria and white colonial government; and the traditional culture of the indigenous Igbo people. As a result of this theme, the six missionaries travel to Mbanta. British colonization, Christian missionaries are nothing but the initial stage of industrial revolution in Nigeria. Mr. Kiaga the missionaries leader; Mr. Brown, Speaks to the villagers. He tells that God is false and worshipping more than one god is idolatrous. But villagers believe in their god and it's not only one but many because it is followed by them for several years. So that villagers don't understand how the holy Trinity can be accepted as on one god. Their aim is to convert the residents into Christian religion. After some days villagers accept the concept of religion, living style, habits like attending prayers start reading Bible, start wearing western clothing's, hair style, eating food by spoon they ignored the usual habit of eating food by their hand. Since everything goes smoother Mr. Brown grows old he is the person who never want to hurt people. As soon as James smith an intolerant and strict white man comes to village.

"It is customary to understand the phrase "after the midday meal" as really "in the evening, when the sun's heat has softened." Only a member of the Igbo would understand this discrepancy between word and meaning. Uzowulu's body, I salute you," he said. Spirits always addressed humans as bodies." (Things Fall Apart 17)

However it is a custom to believe that the Egwugwu are godly – more spiritual and less fleshly than men – it makes sense for the Egwugwu to address humans as 'bodies,' mere vessels for the all-important spirit. During the annual ceremony to honor the earth deity 'Enoch' a villager who converts into Christian recently he dares to unmask an 'Egwugwu' [Egwugwu is an ancestral spirit, who play the significant role in the traditions and rituals of the Igbo Nigerian people ]. This act is equal to killing an ancestral spirit. Being a traditional Igbo people they will never dare to do it. However they are always strict and pious in the following tradition and rituals from long back, but when Enoch converts his religion into Christianity, he disrespects and disobeys to follow the Igbo tradition. By this way traditions of Nigeria vanished from the society. As a result of unmasking Egwugwu burns Enoch compound and Smith's church. This scene reveals foreshadow of upcoming ill omen for the traditional conflicts and people of Umuofia.

When the district commissioner is upset by the burning of church he requested that the leaders of Umuofia to meet. When they gathered, however they are hand cuffed and thrown in jail. Where, they suffer insult and physical abuse. Before the arrival of British colonizers, No one in the village dare to insult, abuse or beat any of their village elders, because they are consider as the head and respectful persons of the village. Earlier every one respects elders of the village and even they enjoyed the legacy of leadership. When time turns hard 'Respect' which they get and enjoyed from the generation to generation fades now. It simply means that there are no more village leaders, but the white men

At the end of the novel we find Okonkwo dies. However, he is the only man from the village who dislike the missionaries when everyone follows. He finds that his village elders are not at all ready to support him to go for war all instead of it they are feared of missionaries this is portrayed very realistic at the last chapter of this novel these mess up in his mind out of frustration and inability to accept the present social context he hanged himself by hanging himself he tries to convey his rebellion.

Finally Obierika leads the commissioner to Okonkwo's dead body, the Lake of tradition, hopeless life made Okonkwo to hang himself, Obierika his friend explains that committing suicide is a grave sin, According to the custom and tradition of Igbo, none of Okonkwo's clans men touch body. Okonkwo's death condition foreshadow's the end of traditional Igbo society and simply it a beginning for modern Igbo culture and tradition.

In the novel *No Longer At Ease* begins with the narration, trial of Obi. He is facing the charges on the trial of accepting the bribes. Obi is the protagonist of the novel who goes to England to study, and having come back from England. He himself finds in a very peculiar situation.

“Four years in England had filled Obi with a longing to be back in Umuofia. The feeling was sometimes so strong that he found himself feeling ashamed of studying English for his degree. He spoke Igbo whenever he had the least opportunity of doing so. Nothing gave him greater pleasure than to find another Igbo-speaking student in a London bus. But when he had to speak in English with a Nigerian student from another tribe he lowered his voice. It was humiliating to have to speak to one's countryman in a foreign language, especially in the presence of the proud owners of that language. They would naturally assume that one had no language of one's own. He wished they were here today to see. 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 men and women and children who knew how to live, whose joy of life had not yet been killed by those who claimed to teach other nations how to live.” (No Longer At Ease 73).

Isolated in England, Obi felt shame when he met his fellow Nigerians and couldn't converse in an African language. It made him feel bereft of his culture and language. When he had an opportunity to speak Igbo with another African, he took it. Speaking Igbo made him feel less homesick, and allowed him to take pride in his African heritage.

He has to be a part of African society on the other hand he has to face the issues imposed by the colonial rulers. He is torn between his own people and what the colonial master taught him. This is the main issues faced by almost all the Nigerian people after colonization. They are not sure of what they follow whether the tradition are the colonial or modern rules imposed by colonial masters.

After the trial part story scenes shifts to the past where Obi is on his way to England for higher education. It depicts that in general Nigerians are interested in studies and they will to do their higher education at any place, as a result of this fact nowadays they spread all over the world for education as well as working purpose. The place where Obi prefers to do his higher education is the place of colonizers of many countries including Nigeria.

In Nigeria especially in Igbo, there is a group of Igbo men called Umuofia Progressive group. This group forms after colonization, these group people are trying to raise their voice to their societies well beings tradition. After colonization almost all the villager shifted to new and developed big cities of Nigeria to work and to earn. They even left farming and agriculture but start working as a low wage labors in cities. These changes made the society to face duality within the society.

Even 'Umuofia progressive group' goes out of village to earn n to work. They collect the money and decided to send to Obi where he studies law. Before colonization people never goes out of village unless until they get exile. But at present Scenario its common that people from Nigeria traveling across the world for fulfilling their needs.

Here the motto of the Umuofia progression group is that their community boy Obi who is doing law in London will become lawyer one day and he will give his voice for Igbo society. By this way all will get help and Obi would be able to help his people to work their way in the British colonial society. Obi meets 'Clara Okeke' at dance occasion. They start developing romantic relationship.

Obi is in England for four years, after coming back from England. Obi changed his major subject from law to English. This plays the role of the Colonial impact in Obi's life. At very first people are forced to learn English but after several years of colonization people themselves find the good use of learning language so they did it purposefully. In modern South Africa [Nigeria] Language 'English' is the official language all over the country.

He begins to live in 'Lagos' [it's a big city of Nigeria] with his friend 'Joshep'. Meanwhile he gets job from scholarship Board. Only after a short of joining to his duty, he is offered a bribe by a man who wants to get a scholarship for his little sister. This made Obi very furious at first and he rejects the offer even the girl meets obi and she is ready to give sexual favors to Obi for the scholarship. However Obi rejects this as well. This is the root of this novel which explores the purposeful suspense at the end of the novel.

On the other hand Obi and Clara developing serious relationship. Obi belongs to Igbo [upper caste], and Clara Okeke belongs to Osu [outcaste]. According to Igbo tradition, it's is not possible to do inter caste marriage. This is the important issues focused by Achebe. Nigerian people changed a lot from their culture but when they go for marriage they are very conscious about caste, race difference.

“We are Christians,” he [Isaac] said. “But that is no reason to marry an *osu*. “The Bible says that in Christ there are no bond or free”. My son, said Okonkwo, I understand what you say. But this thing is deeper than you think. ‘Osu’ is like leprosy in the minds of our people. I beg of you, my son, not to bring the mark of shame and of leprosy into your family. If you do, your children and your children's children unto the third and fourth generations will curse your

memory. It is not for myself I speak; my days are few. You will bring sorrow on your head and on the heads of your children. Who will marry your daughters? Whose daughters will your sons marry? Think of that, my son. We are Christians, but we cannot marry our own daughters.”(No Longer At Ease 38)

If Obi marries Clara, his family will be alone in the world, isolated from the larger society. His children will not be able to marry. Though he can try to break the rules of society, society is less flexible than he thinks. And he cares more about his family’s situation than he originally admits. Obi is from the family background of devout Christianity. His father as well as mother opposes his idea of marrying a girl from ‘Osu’ community. Obi’s mother wished from her death bed that not to get marry with her when she is alive. Here the attitude of parents showcases the traditional and stereotypic Igbo parent’s mentality. As a common mother of all sons, she blackmailed that she will commit suicide if he disobeys her words.

Obi says Clara about the recent happenings she breaks her engagement with obi and she pretends that she is pregnant. Obi assesses the situation and he makes arrangements for an abortion, Clara is not ready to have her child abort because she is compelled to undergo an abortion. During the abortion there are a lot of complications. After that she does not see Obi. She breaks all her relationship with him. Obi’s romantic life ends up in cultural conflict within the so called Nigerian society.

During all this obi faces lots of financial problems and he sinks deeper, he has not planned things properly. He had to repay his loan to the UPU, and he had to provide education to his siblings, and he came to lose of illegal abortion. Obi’s mother dies when he gets this sad news he totally submerged into depression. He does not go home.

“Everybody was most kind. Mr. Green said he could take a week’s leave if he wished. Obi took two days He went straight home and locked himself up in his flat. What was the point in going to Umuofia? She would have been buried by the time he got there, anyway. The thought of going home and not finding her! In the privacy of his bedroom he let tears run down his face like a child.”(No Longer At Ease 21)

Although Obi could go home and share his family’s sorrow, he chooses to remain in Lagos. His mother has been a moral compass in his life, his one link to traditional culture, and now he is desolate without her. When Obi recovers from his predicament he begins to accept bribes. He reluctantly accepts that this is the way of his world. The last part of the novel shows Obi accepting a bribe and promising himself that he will not take any other bribe after this one. The bribe happens to be a part of a sting operation. Finally obi is arrested and the flashback ends we reach the flashback were the novel begins.

In the ultimate analysis Achebe touches the influence of British colonization in Nigeria, through his first novel *Things Fall Apart* in this he describes the story of a yam farmer named Okonkwo, who lives during the British colonization in Nigeria. Okonkwo struggles with complications and contradictions that arise. When white missionaries arrive to his village, and explore the terrain of cultural conflict particularly the encounter between Igbo tradition and Christian doctrine. Achebe takes the reality of Nigerians circumstances, when it is under the rule of British. So that he is free to express his own background throughout the novel. In the novel *No Longer At Ease*, Achebe portrays the expectation of Obi’s family and his larger society, and he crushed by that forces [like his grandfather before him] and finds himself imprisoned for bribery. In these two novels Achebe almost expressed the sufferings of Igbo society during the British Colonization. Therefore, No one really needs modernity in order to exist totally. People need mixture of both modern and traditional values. Thus the challenge of modernity is to live without illusion and without become disillusioned. In the name of modernity, traditional values should not wipe out from the particular Society or country. However tradition is good for any kind of people to show their reality in front of different people from different society. They are people nor than animals. So it is necessary to consider everyone equal. The lack of humiliation will be the lack of humanity. Accepting and following things which is really need to follow in the name of tradition, enrolling oneself with Modernity which will give new technique and improvement for new life style.

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