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AN EVALUATION OF THE EFFECTS OF EUROPEAN
COLONIZATION AMONG AFRICAN MEN

THE DECLINE OF THE COLONIZED
AFRICAN MAN

THESIS

ALEXANDRA DAIRO-BROWN

2012

TEXAS SOUTHERN UNIVERSITY



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THESIS

Presented in Partial Fulfillment of the Requirements for the Master of Arts Degree in the
Graduate School of Texas Southern University

By Alexandra Dairo-Brown, B.A.

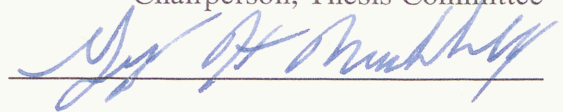
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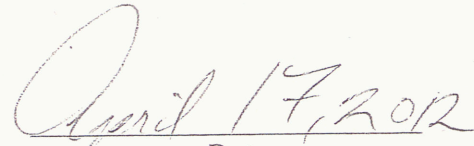
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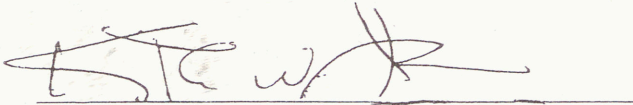
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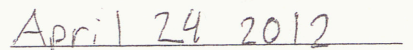
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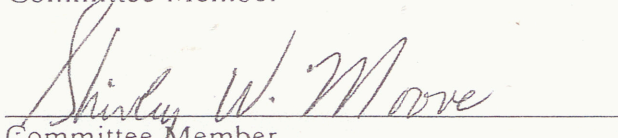
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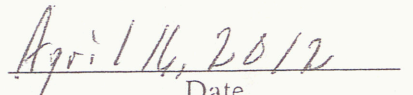

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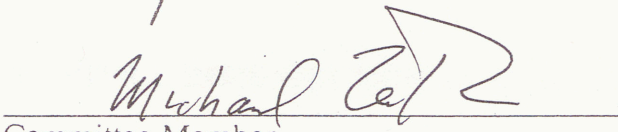

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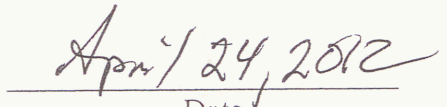

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This thesis is dedicated to my family, friends, professors, and all of the African and African American men who embrace their heritage and embody the invaluable characteristics that make them who they are.

To my mother, Inocencia Williams: Thank you for all of your support and guidance. I would not have been able to complete this thesis without your helpful wisdom. You are my rock and I love you.

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Two words always- love you.

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To the love of my life, Marc Ellis: I appreciate every day that we are together. You are an incredible man and I respect you for your generosity and kindness. I love you....so much.

Congratulations to all of my classmates that are graduating this Spring semester, 2012: It has been a long journey but the hard work has paid off and we are one step closer to accomplishing our dreams.
We did it!

CHAPTER 1

Introduction

Using Frantz Fanon's theories of the community destruction caused by men of African descent as described in *The Wretched of the Earth*, this thesis will analyze the destructive behaviors of Ezeulu toward his youngest Christianized son, Oduche, in Chinua Achebe's *Arrow of God*, of Babamukuru in Tsitsi Dangarembga's *Nervous Conditions*, and Nnaife in Buchi Emecheta's *The Joys of Motherhood*.

In *The Wretched of the Earth*, Frantz Fanon argues that people of African descent have not used their anger against Europeans but against each other and their own communities, turning against each other in imitation of European attitudes toward Africans, and taking on the perceived European *persona* of self-glorification, acquisitiveness, and greed. Colonization is an act of violence, and an extreme amount of violent behavior stems from it. Because people of African-descent destroy each other in their powerlessness, they are hindered in their progress as a people and in their efforts to regain their integrity and an understanding of their own history and traditions. This regaining of history and tradition would strengthen these communities of African-descent people independently of European colonizers. Europeans would no longer be able to see Africans as weak and take advantage of them or dethrone them in their own countries. Europeanization changes the traditional African man and creates the colonized African man who is "...a new generation of men, with a new language and a new humanity" (Frantz Fanon. *The Wretched of the Earth*, 2).

In Chinua Achebe's *Arrow of God*, the youngest son, Oduche, is sent to study Christianity and decides to become a Christian and to follow European Christian ways, though his father, Ezeulu, is the Chief Priest of the Six Villages of their tribe, the Igbo. Though it was Ezeulu's choice to send Oduche as a spy to the Christian community, he returns to his father's Igbo community to destroy it from within. Oduche becomes the spiritual leader that Ezeulu intended his middle son Obika to become; but Obika has died as a sacrifice to the old god, Ulu. The situation has unraveled because the villagers do not understand Ezeulu's choices. They fear Ezeulu and what he is doing, and, in their fear, they run to the European Christian god and away from Ulu, their Igbo god. The destructive force in *Arrow of God* is the fear instilled in the Igbo community from the Christian teachings that converted the community's outcasts. As the fear takes over, other community members besides the outcasts flock to the Christian faith, and Ulu gives the people Ezeulu's youngest son, Oduche, as their new leader, dethroning his traditional priest, Ezeulu, in the process and allowing these Igbo people to adopt European characteristics. Thus the Igbo destroy their traditional selves and permit the Europeans to rule them and their land.

In Buchi Emecheta's *The Joys of Motherhood*, Nnaife is Nnu Ego's Europeanized husband who is content to live as Europeans do as well as to exhibit European values. Nnaife slowly dissolves into another, only accepting his African traditions when it suits him or benefits him. For example, he inherits a second and third wife when his brother dies, but he cannot take care of them or provide for them. Nnaife is content being a laundry man for a European family, which is not a noble job in traditional Igbo society. Nnaife's wife, Nnu Ego, is left to provide for herself and her children while Nnaife sets out looking for different jobs. Nnaife takes no pride in

being an African man but adopts weak Europeanized traits that descend to his sons, who know nothing about their heritage. This deficiency of knowledge results in the lack of respect Nnaife gives to his fellow Africans and how disrespectfully he is treated by his own children.

In Tsitsi Dangarembga's *Nervous Conditions*, Babamukuru destroys his own family by enforcing European customs in his Shona household. He is only known by his Shona name to his family, but at the Mission where he is Headmaster, he is known by a European name and enforces European Christian values and beliefs, even though he is teaching African children. Babamukuru's extended village family idolizes him though his immediate family is completely Europeanized. He rules them all in a dictatorial way and shows no emotion toward them because of his position at the Mission. His wife has a graduate degree equal to his own and teaches at the Mission, but he receives her paycheck. Babamukuru's daughter develops an eating disorder, which stems from his restrictive treatment of her, while his son breaks all emotional ties with his family early on in order to associate himself with his European classmates. In his destruction of his own family, Babamukuru portrays the downfall of the colonized African man by his actions- or inaction- toward his family, which has been completely Europeanized.

CHAPTER 2

The Effects of European Colonization, Violence and Religion in Africa

Frantz Fanon's *The Wretched of the Earth* describes many of the issues stemming from the colonization of African countries. The effects of European colonization can be "...characterized by a series of features- individualism, lack of discipline, the love of money, fits of rage, and deep depression..." (Fanon, 66). One issue that present-day Africans and African Americans cannot escape is the European trait of individualism. There is less emphasis on community effort. Because Africans and African Americans have adopted this trait, they continuously persecute themselves and those of their race. The value of working as a collective group for the betterment of everyone has been replaced with selfishness and greed.

Chapter three of this thesis deals with the disintegration of the traditional African man, when Buchi Emecheta's character Nnaife is examined. The lack of discipline that he embodies trickles down to the rest of his family, particularly his sons, who abandon their African values in exchange for a European education their traditional Igbo mother sacrifices for. Nnaife goes from one meaningless job to the next and makes little effort to support his growing family. This lack of discipline is a trait Nnaife learns from his European counterparts that fails him throughout his life. The love of money is exuded by both Nnaife and Tsitsi Dangarembga's character, Babamukuru. Nnaife fails as a traditional Igbo provider because of his greed and, even though he rarely has a job, he manages to spend money recklessly, with little concern for his family. Nnaife leaves the responsibilities of his family's finances to his senior wife.

Like Nnaife, Babamukuru portrays a love for money. Although he is more concerned with his status as headmaster, he collects his check along with his wife's check, even though she has a degree equal to his. The fits of rage and deep depression apply to Babamukuru's daughter Nyasha. She is under an extreme amount of pressure from her father, which results in a display of this type of behavior. Her fits of rage stem from her confusion about where she belongs. She comes from an African family but has been raised in Europe, taught European values, and then reintroduced to African society. Her classmates are African girls with whom she does not fit in because she is too Europeanized, and the European girls at her school shun her because she is African. Nyasha is left in isolation and acts out because of her distress and loss of her identity. Babamukuru also pressures his daughter to compete with her classmates in order to excel in school. Nyasha falls into a deep depression because of the stress her European traits bring upon her. She develops an eating disorder; her anorexia only causes her to lose the features that define her as an African girl and push her further away from everyone, African and European. Nyasha has a mental breakdown because of the way Babamukuru has raised her and the burden he has forced her to endure, showing how European colonization destroys the uniqueness of African cultures along with individual African people.

The first chapter of *The Wretched of the Earth* delves into the violence caused by European colonization. Europeans have instilled fear and doubt in the African micro-nations that they touch with their unfamiliar words, laws and beliefs. They break the spirit of Africans by degrading them, taking their land and anything else considered valuable, leaving these people with nothing. Europeans then separate themselves to establish the difference between the rich bourgeoisie and the poor and desperate. This separation among other things, diminishes the

spirit of the Africans and forces them to choose between their new status and the only way out, which is by conforming. These imprisoned Africans see this situation: “The colonist’s sector...” is “...full of good things” while the “...colonized’s sector...” has “...people...piled one on top of the other... The colonized’s sector is a famished sector...” (Fanon, 4). This change creates an intense anger among the colonized.

Because the colonized Africans are unable to express their anger and frustration toward the source of their problem, all they can do is dream. They may dream about life the way it was before the Europeans, they may dream of freedom, and they may have “dreams of possession” (Fanon, 5). *Chaka* by Thomas Mofolo speaks of the want of possession. When Chaka is already on his deathbed, his brothers kill him in an effort to possess the power that he has. They murder their own kinsman just as Chaka has done to many of his people, his wife and his own mother. As Chaka lay dying he predicted the worst to come, what would officially turn Africans against each other in an attempt to possess what would be stolen from them:

You are killing me in the hope that you will be
kings when I am dead, whereas you are wrong, that
is not the way it will be because *umlungu*, the white
man, is coming, and it is he who will rule you, and you
will be his servants (Thomas Mofolo, *Chaka*. 167).

The Africans would destroy themselves just as Chaka has done. They want what the Europeans have, especially since they are forced into poverty. The Africans’ goal is to rise against the

Europeans and take back everything that they dream—because they no longer remember—originally belonged to them. There is no way to do this, however, because “in the colonies the foreigner imposed himself using his cannons and machines” (Fanon, 5). How would these impoverished people fight back?

Besides being thrust into poor conditions, the colonized Africans are forced into an unknown religion. The European Christian church serves no purpose to the Africans because the European God is unfamiliar to them. They are being required to follow the ways of the Christian God by the Europeans, the oppressor. “The church in the colonies is a white man’s Church, a foreigner’s Church. It does not call the colonized to the ways of God, but to the ways of the white man, to the ways of the master, the ways of the oppressor” (Fanon, 7). Europeans have used Christianity as a means of control. They require some type of belief system that steers traditional Africans away from their own beliefs in an attempt to make them forget their history. Africans do not recognize who they are “praising” but do so because they are intimidated and fearful of Europeans; they do what they are told or face the consequences.

Dissecting Emecheta’s character Nnaife reveals an instance of this fearfulness. His European employers require him to practice their Christianity in order to remain employed. Nnaife does as he is instructed and abandons his own beliefs, but his wife Nnu Ego believes that church has little meaning to her because it is a foreign belief. Chinua Achebe’s novel *Arrow of God* touches specifically on the issue of Africans abandoning their traditions for Europeanized Christianity. The high priest Ezeulu sends his son Oduche to study the Christian faith as a spy. Oduche however decides to take on the Christian beliefs. Ezeulu’s decision is not received with

enthusiasm, as his elder son tells him: “when you were my age your father did not send one of his sons to worship the white man’s god” (Chinua Achebe, *Arrow of God*. 52-53). Ezeulu is viewed as a traitor by some despite his good intentions for his micro-nation. The few Igbo who decide it is best to comply are treated differently than those who continue to practice their own traditions. This is where the separation among the Africans begins. The “colonized elite” (Fanon, 9) choose to mimic the ways of the Europeans, thereby establishing themselves as an asset to the bourgeoisie and the downfall of their own people.

When Ezeulu decides to send his son Oduche to learn European customs from the Christian church, he knows what consequences could result. He believes that since the Europeans have come to Africa with “...power and conquest...”, it would be in the best interests of the Igbo for some people to “...learn the ways of his deity” (Achebe, 42); this is why he promises the Europeans to send one of his sons to the Christian church even though Oduche does not want to go. Ezeulu convinces his son to go by telling him his spirit told him “...that those who do not befriend the white man today will be saying *had we known* tomorrow” (Achebe, 46). The chief priest also knows the prophecies predicting the colonization of the Africans by the Europeans who want to conquer and rule their land, and he is beginning to believe that the new European religion could replace their traditional African beliefs.

Despite having this knowledge, Ezeulu chooses to expose his son to the Christian faith, which serves as the beginning of the end. There are instances when Ezeulu should have stopped Oduche from learning any further beliefs of the Christian church. Signs are given to him that serve as a warning of events to come. First is the meaning of the Christian church bells. Oduche

explains that they mean for everyone to abandon their harvest and come worship the European God. Ezeulu believes that if this truly is the meaning of the bells, "Then it is singing the song of extermination" (Achebe, 43). Harvesting yams and cocoyams is imperative to Igbo culture. There is so much tradition behind this process, as well as its being a means of survival, that abandoning it would prove fatal to the Igbo belief system. Ezeulu's failure to act on behalf of his people and stop his son from conforming to European beliefs coincides with his destructive behavior as a father and high priest.

The next incident involves a royal python that Oduche locks in a box the church has given him. Since becoming a member of the Christian church, Oduche originally only wants to learn to speak the language of the Europeans, but once a new teacher arrives who believes solely in the Scripture of the Bible, he takes on the new role of being the next widely-known convert. One of the African followers named Moses Unachukwu has learned the Christian teachings from many different people and is very knowledgeable. Moses incorporates his newly learned faith with the traditional beliefs of his Igbo people. He does not prefer one religion over the other but rather merges them together and treats them with equal respect. Moses embraces the change that has been brought to his land by the Europeans and progresses by combining all of his religious knowledge. Oduche's teacher preaches about the sinfulness of the snake, which Scripture says should be destroyed, while Moses explains to the entire group that, traditionally, the Igbo forbids the killing of snakes and believes that "...anyone who killed a python would be regarded as having killed his kinsman" (Achebe, 48). This moment of revelation is where Oduche chooses to adhere strictly to the Christian religion. He believes more in the teacher who converted to Christianity and completely abandoned his traditional Igbo beliefs than in the convert Moses

who adopted the European faith to gain more enlightenment but maintains the beliefs of his people. Oduche has forgotten the traditions and values of his own people, which gives the Europeans an opportunity to destroy the six villages using one of their own sons.

When Oduche chooses to imprison the python to prove himself to his Christian God, he is scared but believes that "...he would be responsible for its death without being guilty of killing it, which seemed to him a very happy compromise" (Achebe, 50). The idea of compromising is very important and stems from the European idea that "...the colonial system..." will "...discover that the masses might very well destroy everything" regarding the Christian religion (Fanon, 24). When the Europeans detect that the Africans will continue their traditional beliefs while gaining the Europeans' knowledge, instead of completely converting and abandoning everything related to their identity, they implement the idea of a compromise to appease the Africans, while the Europeans still have control. This European notion of compromise is why Oduche comes to his conclusion regarding the python. He wants to defend his beliefs within the church but simultaneously does not have the courage to actually commit the crime against his people. The villagers believe Oduche's actions are a direct result of Ezeulu's decisions and consider him to have committed an abomination, which causes Ezeulu's eldest son and Oduche's mother to question why he sent Oduche to the European church. Again instead of reminding Oduche of his history and removing him from the Christian church, Ezeulu explains to his wife "...I have said he will go there and he will go..." (Achebe, 61) and does not reprimand Oduche.

The villagers and Ezeulu's family are all against his decision, but the chief priest continues his relentless behavior and ignores making the rational choice to withdraw Oduche

from the Christian religion which is destroying his people. The young wife of Oduche's brother Obika becomes very interested in the Christian religion. She is from another village and believes that the offense Oduche has committed against the python is an adventure instead of an abomination against their people's beliefs. She begins "...to take too much interest in Oduche and the new religion which provided such marvels" (Achebe, 127). This young woman's mind is susceptible to conversion based on the new aspects of this religion she knows nothing about. It seems as if this new bride is attracted to the European religion because it produces excitement that, in reality, is forcing the Igbo apart.

After these incidents, the villagers begin to speak out and ask "If the Chief Priest of Ulu could send his son among people who kill and eat the sacred python and commit other evils what did he expect ordinary men and women to do? ...A man should hold his compound together, not plant dissension among his children" (Achebe, 125-126). They believe that Ezeulu's actions are not beneficial to them as a people, and his decision to send Oduche to the Christian church is a bad example for others to follow. The villagers are becoming divided based on these events. Some are still in support of Ezeulu as Chief Priest, and others are skeptical of him as he guides their people.

Ezeulu knows that there is controversy about his actions and that some of his villagers want to remove him from his position. Ezeulu's best friend Akuebue comes to him out of concern and expresses to him the feelings of the people. He tells Ezeulu that some villagers believe he "...betrayed them for the white man..." and that he is "...betraying them again today by sending..." Oduche "...to join in desecrating the land" (Achebe, 131). Ezeulu questions his

friend as to who brought the Europeans to Africa. He did not bring them to his country, but what Ezeulu fails to see is that, in sacrificing his son Oduche to the Christian religion, he provides a way for the Europeans that are already in Africa to destroy them from within. The disunity between the villagers equips the Europeans with the only weapon they need. All it takes is the conversion of the Chief Priest's son to solidify the position of the Christian religion in Igboland, and the outcome nearly eradicates all of the traditional Igbo traditions and beliefs. As Moses Unachukwu says, "As daylight chases away the darkness so will the white man drive away all our customs" (Achebe, 85). Moses speaks out against them because he knows what negativity results from European influences, and he is a member of the Christian religion. Ezeulu is correct when he tells Akuebue that he did not bring the Europeans to Africa, but he was extremely wrong in believing that he did not provide them with the key to damaging his people's beliefs, extinguishing their traditions, and suppressing their voices.

Ezeulu reveals to Akuebue another aspect of his reasons behind sending Oduche to the Christian church. He plans to sacrifice his son to the Europeans for the betterment of the people. Ezeulu's plan is not the plan of the God Ulu, however, and the blood sacrifice that is taken instead is Obika, the son Ezeulu believed would serve as chief priest after his death. Because Ezeulu fails to listen to his God and proceeds with his own machinations, his plan backfires. The villagers' belief in Ezeulu as Chief Priest begins to diminish and they flock to the Christian religion. Ezeulu even learns that he cannot depend on Oduche to bring back information from the church to him because his son fails to warn him about the Christians' invitation for salvation that is spread amongst the villagers. It is too late for the villagers to pray to their traditional God, since they abandoned him.

Rather than Oduche's being the sacrifice, Ulu took Obika's life instead because "Every offense has its sacrifice, from a few cowries to a cow or a human being" (Achebe, 209). Ezeulu sent Oduche to the Christian church and in the latter part of the novel, Ezeulu states that he hears "...the bell of Oduche's people..." begin to ring (Achebe, 210). He now considers his son to belong to the Europeans. Oduche is no longer a member of the village but a member of the European church. Because of this, the village's God allows the Christianized Oduche to lead the village to destruction, since they abandoned their own beliefs in exchange for a foreign religion.

Oduche is the catalyst for the conversion of his tribe. The villagers view their chief priest as strange when he sends Oduche to study the Christian faith, and their feelings about the situation are appropriate. Ezeulu is aware of the consequences behind his actions but ignores them because he believes that the Europeans are so intelligent and have beneficial wisdom to offer. It is as if Ezeulu does not want to be left out or left behind from this supposed progress and change. Progress and change are essential but only when it is beneficial to everyone and will not pose a threat to the people. The major problem is that Ezeulu chooses not to believe that the change the Europeans are offering will destroy the African people. This belief divides his people and forces them toward the Christian religion, European colonization, and the loss of their own traditions, values, and religious beliefs.

Ezeulu's destructive behavior toward his son is not intentional; however, it is avoidable, especially since he serves as the high priest, which is the epitome of power in Igbo tradition. Ezeulu is given signs by his God, who warns him against collaborating with the Europeans because it will bring nothing but destruction to his own people. The advice is not taken and

Ezeulu, along with his clansmen, are then shown the errors of their ways, and their tribe is forced to disappear in the traditional sense. Ezeulu seems to be more concerned with his image as the chief priest and with the authority he has over his people than actually serving as Oduche's father, preventing him from following the path that the European religion has offered him.

The destructive behavior Ezeulu enacts toward his son Oduche by sending him to the Christian religion as a sacrifice spreads further than he could have imagined. Ezeulu loses two of his sons, his tribe, and his God. Because he is not behaving as a father first, Ezeulu provokes the events that occur. He pushes Oduche toward Christianity, which leads to his conversion and the conversion of the villagers. Ezeulu is correct when he says that a foreigner cannot come to Africa "...unless a son of the land showed him the way" (Achebe, 136). Oduche will grow to become a colonized African man, and since he is now leading his people, he will be leading them into destruction because he has abandoned his own traditions and accepted the Europeans' religion as his own.

Frantz Fanon states that "The colonialist bourgeoisie is aided and abetted in the pacification of the colonized by the inescapable powers of religion" (Fanon, 28). This proves how important the role of the Christian religion is in turning the Africans against their own beliefs and traditions. Europeans use their religion to make the African man more placating which is one of the causes of his downfall. Since the Europeans realize that a complete takeover is not working and they are not interested in living equally with the Africans, they enforce the rules of Christianity in an attempt to make the Africans submissive.

The Joys of Motherhood by Buchi Emecheta is a powerful statement that speaks for

Africans who still hold on to their traditions but are looked down upon. “They are predicting that none of you will come to any good. Are you going to fulfill their hopes by rejecting yourself too” (Buchi Emecheta, *The Joys of Motherhood*, 212)? This should be applied to the thought process of all Africans and African Americans as an effort to overcome what is expected of them by Europeans. Things will not simply return to the way they were before colonization. Africans are still divided. Christianity helps to dichotomize these people. This results in two groups: the Europeanized Africans who abandon everything related to their heritage and the traditional Africans who hold on to their beliefs. Considering the separation between the Africans is clear and growing, it is evident how far the “colonized intellectuals” have strayed from their people. They adopt a crippling trait from the Europeans: individualism. European individualism includes greed and selfishness which is the opposite of African principles of the Kongo Cosmogram. The Kongo Cosmogram is the foundation of some African societies.

Traditional African communities believe in a Supreme Deity and the indestructibility of the soul. These people believe that “...man’s life has no end...it constitutes a cycle. The sun, in its rising and setting, is a sign of this cycle, and death is merely a transition in the process of change...” and the Kongo Cosmogram refers to “...the everlasting continuity of *all* righteous men and women” (Robert Farris Thompson. *Flash of the Spirit: African and Afro-American Art and Philosophy*, 72). This belief connects the African people to each other and the earth in an everlasting spiritual bond, and so the idea of individualism is not feasible within African traditionalism. Individualism is in direct opposition to the belief in the Kongo Cosmogram’s principles.

Waris Dirie's autobiography *Desert Flower* has a chapter that portrays this individualism. Dirie's uncle brings her to London where she serves as the family's maid. "Throughout most of Africa it is common for more affluent family members to take in the children of their poor relations, and those children work in return for their upkeep. Sometimes the relatives educate the children and treat them like one of their own...soon I learned that" [I] "...was supposed to perform as a maid" (Waris Dirie, *Desert Flower*. 91). Clearly Dirie's Europeanized family thinks that it is appropriate to keep their roles divided and does not treat her as a part of their family but as a servant.

Traditional African peoples believe in the success of the micro-nation collectively. If one clansman succeeds in something, the entire population is a success. Many colonized Africans decide to be individuals and stand alone to accomplish goals set forth by the Europeans. Where does that leave everyone else who chooses to stay with their traditions? Who will they depend on if the younger generation is lost to the new European way of thinking?

For centuries Europe has brought the progress of other men to a halt and enslaved them for its own purposes and glory; for centuries it has stifled virtually the whole of humanity in the name of a so-called "spiritual adventure"...Europe has taken over leadership of the world with fervor, cynicism, and violence...

which is why Africans and African Americans have abandoned their traditional values and been consumed by the European agenda (Fanon, 235).

The Europeans retreat after their initial plan is implemented, but their retreat is not that far, even though they are not as visible. The colonists never fail to be the enemy, even in the shadows, which is proven in *Arrow of God*. Though the Europeans are not physically present in the village, they leave such a religious impact that their presence is not required for them to gain control. The Africans see how they are treated and how much power Europeans have over them which creates anger and envy.

The Africans who give up their traditions and conform to European standards become a new kind of enemy. They want everything the Europeans have so they decide to behave like them in order to get it. "The colonized subject will first train this aggressiveness sedimented in his muscles against his own people. This is the period when black turns on black..." (Fanon, 15). Because the colonized Africans have replaced their own customs and beliefs with those of Europeans, they begin to fight their own people. They are unable to take their aggression out on the source of their problems, so they turn on each other in an attempt to assuage their frustration.

Violence is not the first course of action. These misguided, colonized African men conspire against each other to gain leverage. The village where Ezeulu is chief priest holds a meeting about whether he should answer the European colonizer's call. Almost immediately, most of the villagers want Ezeulu to leave. One man sarcastically says

The white man is Ezeulu's friend and has sent for him. What is so strange about that? He did not send for me... You tied the knot, you should also know how to undo it... (Achebe, 144).

Instead of the villagers protecting their chief priest, they jump at the chance to send him away. Although Ezeulu is a driving force in pushing his people toward Christianity, he is still one of them and does not deserve to be handed over to the actual enemy, the English. The consequences of these actions result in the villagers distrusting Ezeulu even more, when he returns, because he delays the new harvest.

The tension in the village is high which allows the catechist from the Christian church to see the crisis as a blessing from God that will serve as a way for him to convert the entire village and get them to abandon their traditional beliefs. The catechist, John Jaja Goodcountry, tells his congregation to spread the word to the villagers that they can make their offering to the Christian God instead of Ulu and reap the benefits of their harvest without consequences. The villagers believe in their ancestors' saying "...that when brothers fight to death a stranger inherits their father's estate" (Achebe, 220), which is becoming evident in their current state of misfortune. Again, instead of ignoring the ploys of the church, the Christianized Igbo turn against their own people and help lead them away from their customs, traditions, and beliefs. Fanon explains that colonized Africans know that Europeans are their real enemies but transfer all of the hatred and bitterness they feel onto each other and betray their own people instead of directing their rage at the source of their problems because that is the easiest way to deal with their loss of control.

Some Europeanized Africans feel as if they have power over traditional Africans because they have adopted Christianity and are themselves, more similar to Europeans. This causes a rift between them. If colonized Africans choose to imitate their persecutor, they begin to persecute their own people. *The River Between* by Ngugi Wa Thiong'o portrays this behavior. Kabonyi,

an elder member of the Gikuyu micro-nation, has converted to Christianity and then sauntered back toward his tribal traditions. He is determined to be the savior of his people, but he still holds on to his European way of thinking. Kabonyi openly criticizes Waiyaki, the true savior, and turns the tribe against him in an effort to gain power. Waiyaki realizes that “Kabonyi was a destructive element. He did not know the way” and the display of “hatred and rivalry... would destroy the people” (Ngugi Wa Thiong’o, *The River Between*. 146). Kabonyi is persecuting Waiyaki unjustly in an attempt to take over the people the way the Europeans have done to him. Seeing how the “new” Africans are unable to fight or get retribution against the Europeans, they take it out on each other. The original effort to go against the Europeans fails, so perhaps the cause is lost. This provokes “the muscular tension of the colonized” to “erupt into bloody fighting between tribes, clans, and individuals” (Fanon, 17). The frustration has to be released somewhere, and it seems that the easiest target for the Africans is themselves.

Physical violence is the next action that the colonized Africans take out on each other. The only outlet the colonized have for their anger is against themselves and each other. After witnessing the malicious acts the Europeans commit against them such as torture and murder, these people have no one to trust or confide in. “When the colonized subject is tortured, when his wife is killed or raped, he complains to no one” (Fanon, 50). These men are forced into submission when the Europeans assume control, and in order to gain some type of respect, they lash out at their own people, who are going through the same persecution. The Africans accept how they are treated because they are afraid and do not know how to defend themselves against the Europeans. A resolution to such violent infighting would be for colonized Africans to claim responsibility for their actions and realize that what they have done to aid Europeans in their

destruction of Africa is essentially their misconstrued attempt at retaliation. "Claiming responsibility for the violence also allows those members of the group who have strayed or have been outlawed to come back, to retake their place and be reintegrated" (Fanon, 44). Assuming responsibility for committing violent acts against their own people allows the colonized African man to first forgive himself and then to forgive others, which alleviates the anger they feel. Once forgiveness has occurred, the colonized African man is able to see that he is wrong in abandoning his own traditional beliefs, which might not have allowed such violence to occur according to the text in this study, and he can place the blame in its correct place.

CHAPTER 3

The Disintegration of the Traditional African Man

Colonization and modernization have disrupted the flow of African lifestyles, including African customs and traditions that have been highly valued throughout history. European changes that were forced upon and accepted among Africans have changed their societies completely. The traditions within different African micro-nations have been replaced with European ways, and the customs that were practiced for generations have been discarded. Moral values mean less as monetary value takes precedence. European colonization broke the boundaries of African traditions, destroying the definition of what it means to be an African male. Without the role of the prototypical African male figure, the traditions practiced among the micro-nations become lost as modern European characteristics take over.

The traditional African man was someone who was admired. He was able to care for his family, and he was highly respected. These attributes were very desirable to a traditional African woman. Buchi Emecheta's novel *The Joys of Motherhood* gives the reader this type of traditional couple. When Nnu Ego marries Amatokwu, she is given "...the standard her culture had led her to expect of a man" (Buchi Emecheta. *The Joys of Motherhood*, 72). Although Nnu Ego becomes unhappy, it is not entirely due to her husband, Amatokwu. Her unhappiness is because she cannot perform her duties as a wife and bear children. Amatokwu is a traditional African man who embraces his heritage. He is the prototypical male figure who performs his duties well as a husband, father and man. Amatokwu is the type of man who, if given a chance,

would have evolved over time and set the standard for African and European men in today's world.

Emecheta allows the reader to view a traditional African marriage versus the modern Europeanized version. When Nnu Ego marries Nnaife, to call her emotional state disappointed would be an understatement. Nnaife is in every way the opposite of the traditional man. His appearance, his job—or lack thereof—and his treatment of Nnu Ego are those of a Europeanized African man. Nnaife does attempt to hold on to some customs from his village but only the ones that suit his modern lifestyle. Nnu Ego soon realizes that "...she had been trying to be traditional in a modern urban setting" (Emecheta 81). Combining the modern and traditional lifestyles is impossible, as will be seen in the analysis of Nyasha's story in Tsitsi Dangarembga's novel, *Nervous Conditions*; therefore, one has to be forgotten. This "...problem is...mostly European" (Wole Soyinka, *Myth, Literature and the African World*, 61), meaning the problem stems from the European takeover of not only the continent but the people's cultures.

Nnaife is Europeanized long before he marries Nnu Ego, so the tradition of African male responsibility affects him negatively. Nnaife is accustomed to being a servant and is so brainwashed that he enjoys his type of work, even though it is degrading. He feels completely comfortable washing women's undergarments and allowing his employer to disrespect him and call him a baboon. "He was one of the Africans who were so used to being told they were stupid in those days that they started to believe in their own imperfections" (Emecheta, 83). Although Nnaife does not know the meaning of the insult, he is still the type of man who will do nothing to defend his honor. Nnaife has lost all the traditional knowledge he acquired in his homeland

when he left to live in the Europeanized world. Monetary value has taken precedence over Nnaife's traditional Igbo values, and as long as he is being paid, he will endure the insults, accordingly. Nnaife has been taught to be a traditional Igbo man, but because he abandoned the beliefs instilled in him by his elders, he behaves in the ways of the weaker Europeanized African men.

The change in Nnaife begins when he arrives in Lagos. He is taught how to be a man in his village and even has an older brother who remains there and exhibits the behavior that is expected of African men. Nnaife, however, chooses to take on the characteristics of the Europeanized African men, those who exchanged their traditional identities for what they believe is an improvement. Nnaife chooses to become a laundry man, which is the first of many jobs that hold little to no clout, so when Nnu Ego comes to be his wife, she thinks that he is completely modernized and does not practice any of his Igbo traditions. She even rejects his career choice openly and wonders why he fails to be more like his brother. As time passes, Nnu Ego realizes that Nnaife is proud of the work he does, and the assumption Nnu Ego made previously is correct, to a certain extent. Nnaife imitates his European employers and wants to be them essentially. Nnaife's behavior changes depending on the circumstances, which is why he is a modern Europeanized African one minute and practices his Igbo traditions the next.

One important example of this is when he has given up his beliefs in order to become a Christian. When his wife becomes pregnant, Nnaife wonders what people will think, since they were not married in the church. But once Nnu Ego stands firmly against his foreign beliefs, he relents and assumes his traditional beliefs as an alternative, saying, "...the gods have legalized

our marriage..." (Emecheta, 50). Nnaife does not have one specific principle that he lives by except survival. He only believes in the Christian God because that is what his European employers believe in, but once they return to England, and Nnaife begins working as a grass cutter, he gives up his Christian beliefs because "He had only been a good Christian so long as his livelihood...depended on it" (Emecheta, 119).

Nnaife is constantly changing who he is in an attempt to fit the mold provided to him by the Europeans. Nnaife is robbed of his manhood without realizing it, which is why he is continuously changing his beliefs. This is first noticed by the wives of these Igbo men, and they say openly that,

Men here are too busy being white men's servants to be men...Their manhood has been taken away from them. The shame of it is that they don't know it. All they see is the money, shining white man's money (Emecheta, 51).

The Igbo women know why their men abandon their traditions. It is all for the possessions of the Europeans. The once traditional Igbo men give up who they are in order to possess what the Europeans consider valuable, and in doing so, lose themselves. Once Nnaife abandons his traditional Igbo self, he becomes lost. He is attempting to assume an identity and character traits that are unfamiliar. The European image and values are not meant for Africans to adopt as their own, but once they assume that unfamiliar role, they are catapulted into a constant search for their traditional selves.

Since Nnu Ego is exposed to the new Europeanized Africa by Nnaife, she soon begins to lose herself and her traditions, as well. She becomes accustomed to modernism and is forced to adapt, which leads to her destruction as a traditional Igbo woman and the disintegration of her sons, as traditional Igbo men. Nnaife knows he is not the ideal husband or man, but he also knows that he cannot return to his village as a failure, so he is forced to remain in the European world. The longer Nnaife lives with his adopted values, the more he forgets his original traditions. His sense of family awareness and responsibility has diminished almost into nothingness because "...family awareness...had been lost in Lagos, for the job of the white man..." (Emecheta, 52). This aspect of the traditional African man is also replaced by European values. The Europeans want the Africans to forget who they are, especially when it involves their families. If a man takes no responsibility in providing for his family, then his children become products of a weak generation. The boys become men who imitate the same behavior that their father has adopted and do not take care of the children they produce, which perpetuates the cycle of lost traditions and demonstrates how the African man who devolves into the African American man has disintegrated into a weaker version of the Europeans. Nnaife and his sons are an example of this kind of disintegration.

Nnaife forgets the traditions instilled in him by his forefather because he chooses to follow the ways of the Europeans, and so he is unable to teach his own sons about their heritage. In Nnaife's attempt to find a job, he leaves his wife and children to survive on their own on multiple occasions and tells Nnu Ego, "You'd better carry on the way you started. It's your responsibility to feed your children as best you can. Don't worry about me. I shall take care of myself" (Emecheta, 136). Nnaife shows how selfish he has become, and Nnu Ego has to act as a

single mother and assume total responsibility for her children without the help of her husband. When Nnaife does return, he brings money home but spends it mostly on himself, even though he sees the poverty and despair that his family is living in.

Nnaife assumes the patriarchal role when his brother dies and displays some sense of traditionalism when it comes to taking his brother's wives as his own. Again, Nnaife chooses to be traditional when it benefits him, but he fails to see that he cannot afford to take care of these additional wives who will have children, thus augmenting his household and his responsibilities. Nnaife soon returns to his old Europeanized behavior, which his sons have begun to adopt. Nnu Ego sees this behavior and tells her oldest son, "I hope you don't become like your father..." (Emecheta, 135). Nnu Ego is beginning to see the effects Europeanization is having on her family. She knows the type of man Nnaife is but, since she has primarily raised her sons, she thinks that they will be better than their father and have some type of regard for their people's traditions. Nnu Ego is wrong, and her sons leave their homeland in order to attain the education the Europeans offer.

Traditionally, sons take care of their parents, but since Nnaife has failed as a father, his sons become selfishly independent once they leave Nigeria and are not concerned about helping their family. Nnaife does not acknowledge the fact that he has failed as a father and as a man, just as he did not see early on that he had been robbed of his manhood by the Europeans. Nnaife's failure is transferred to his sons, especially his eldest whom he disowned, saying, "He is no longer my son. Regard him as one of the lost ones" (Emecheta, 201). The outcome of Nnaife's abandoning his traditions leads to his sons growing up with none at all and disregarding

the needs of their family and the responsibility they were supposed to assume in order to follow their ambitions. Nnaife and Nnu Ego's sons leave Nigeria and follow in their father's footsteps as men. The eldest son goes to America where he takes on the persona he believes is acceptable and marries a European woman.

All of the hardships Nnu Ego is tormented by result from her allowing herself to change into what the Europeanized African society thinks she should become. Nnaife has become a failure because he abandoned his traditions in exchange for European values. He took no responsibility to instill traditional values in his children, and so they have become like him, but even more Europeanized, and have left their homeland in search of what their father values most. Nnaife's sons will become the products of his failure, and they will then perpetuate his shortcomings and show what the result is of the disintegration of the African man.

The novels *Arrow of God*, *The Joys of Motherhood*, and *Nervous Conditions* explain how the lack of tradition of the Europeanized African clashes with the abundance of tradition that pre-colonized Africans had; since Europeans are taught to view themselves as being superior to most people because of the brainwashing colonization entails, African people are forced to adopt a new way of living that does not suit their needs. Trading lifestyles means abandoning tradition, and once the African traditions are given up, the people discover they are lost. They end up making things harder for themselves and turn on each other. "The colonized subject will first train this aggressiveness sedimented in his muscles against his own people. This is the period when black turns on black..." (Fanon, 15). Because the colonized Africans have replaced their own customs and beliefs with those of the Europeans, they begin to fight their own people.

The African man is lost, which affects the African woman, who then has to lose her traditional identity in order to adapt to the new mold of a Europeanized African woman. The price Africans pay for giving up who they are is tremendous. It starts among the outcasts of society, those who the European could reach most easily, and spreads like wildfire to everyone else. Okot p' Bitek speaks of this in *Song of Lawino/ Song of Ocol*. Accepting the European version of Christianity does not fit African peoples, but they continue to embrace it and other unfamiliar traits of Europeanization. P' Bitek writes, "My elder sister/ Was christened Erina, / She was a Protestant/ But she suffered bitterly/ In order to buy the name/ And her loin beads/ No longer fit her" (Okot p' Bitek. *Song of Lawino. / Song of Ocol*, 74)! Because her sister chooses an unfamiliar religion, she gives up her traditional loin beads and thus gives up her identity. Lawino knows that all of this turmoil is brought on by Europeans and perpetuated by Africans. She laments, saying, "...pray for us who spoil things..." (P' Bitek, 75). P' Bitek gives the characters the power to see how they are destroying their traditions, all in the name of an unknown European god. This technique is clever; Soyinka points out that "...the writer in...modern African society needs to be a visionary in his own time..." (Soyinka, 65). P' Bitek allows the reader to see how the times and traditions have changed in order to accommodate European ways.

P'Bitek writes in the second chapter titled, "The woman with whom I share my husband" that Lawino's Europeanized husband has changed his traditional outlook on a woman. Pre-Independence, an Acoli man might suffer social consequences if he were seen with a European woman. Frantz Fanon explains that, since the colonized African man desires all that the Europeans have, he wants his new African wife to resemble a European woman, as if that foreign

figure has been deemed the new essence of beauty. The new wife adopts the features of a European woman by putting powder on her face, staining her lips red and starving herself to be so thin she looks sick. Lawino, the traditional wife, says "...she believes that this is beautiful because it resembles the face of a white woman" (P' Bitek, 37)! The Europeanized African woman makes these alterations in her appearance to please the Europeanized African man, who has lost himself and his traditions so completely that he values everything the European man has. Since Europeans have stripped Africans of everything the last resort is to adopt these European traits and values. Nnaife does this and fails himself as well as his family, as an African man. Nnaife is ridiculed by his European employers and possesses no self-confidence, which results in his undesirable behavior. Nnaife passes his newly assumed European traits to his children, who have no knowledge of who they truly are. These children will then pass these traits along with the ones they have picked up themselves to their children, until the last generation of Europeanized Africans become African Americans who have forgotten about their original African identities.

CHAPTER 4

The Effects of Lost Traditions, Beliefs, and Values

The effects of lost traditions trickle down through the family to African children, when the parents lose their identity and are unable to teach the next generation. Those who are 'privileged' enough to receive a European education lose their traditions the most quickly, if they ever knew their traditions at all. Tsitsi Dangarembga's novel, *Nervous Conditions*, describes this generational change of lifestyle. The protagonist Tambudzai is given a chance to be fully educated by European standards and is reminded every step of the way not to forget who she is and where she has come from. As Tambu takes another step toward European higher education and away from her traditions, her friends tell her, "...make sure you don't forget us" (Tsitsi Dangarembga. *Nervous Conditions*, 191). Tambu does not understand how she could forget where she comes from but, if she does, who will teach her children? Tambu leaves her traditional Shona family to live with her uncle Babamukuru's Europeanized family. Babamukuru was raised with traditional African values and serves as the patriarch of his extended family. He received a master's degree from a European college and has gone on to become the headmaster at the mission school in his homeland.

Babamukuru lives separate lives, however, and adapts to each lifestyle depending on the situation. This African man thinks it best to take his wife, son, and daughter to England in an attempt to expose them to a more desirable lifestyle. When Babamukuru and his family return to Rhodesia they are greeted with praise: "Do you see him?...Our father and benefactor has

returned...If you want to see an educated man, look at my brother, big brother to us all” (Dangarembga, 36)! Babamukuru is viewed as the highest success among his people because he has received a European education. This Shona man is being hailed because of a European degree, not because of anything he has done specifically for his own people. Babamukuru’s children also come back to Rhodesia obviously altered. They have forgotten their Shona language, their style of dress is different, and they are uncomfortable around their Shona family members. Nyasha’s behavior is the most noticeable, and she is even embarrassed by her European clothing. She feels as if she is not a member of her Shona family because of her European upbringing.

Babamukuru enjoys the attention that is showered upon him and fails to see, as a father, the uncomfortable disposition of his daughter. Babamukuru’s children are unable to communicate with their family, and the reason behind it is because they have only been speaking English for years. In reality, the children have forgotten they are Africans. Nyasha later explains,

You know, it’s easy to forget... We had forgotten what home was like. I mean really forgotten- what it looked like, what it smelled like, all the things to do and say and not do and say. It was all strange and new. Not like anything we were used to. It was a real shock... We shouldn’t have gone (Dangarembga, 79)!

The shock of returning to their homeland goes unnoticed by their parents which shows how

oblivious Babamukuru is to the situation he has created. The destruction due to Babamukuru's lack of parenting skills is evident, and his shortcomings stem from the European standards that he has deemed suitable for his family.

The abandonment of traditional African child-rearing is portrayed by Babamukuru and his wife, who follows his example because he is the man and the head of the household. Both of his children lose themselves when they are brought up with European traits and essentially lose their traditional Shona identities. Babamukuru's daughter Nyasha and son Chido are just such victims of the loss of tradition. Since Babamukuru is so highly educated, he seems to forget to instill Shona traditions in his children, which results in Nyasha's being too Europeanized to survive in her homeland and Chido's preference to associate himself with the European families at his school. Nyasha suffers as a young woman and Chido as a young man because they have no guidance from their parents. Babamukuru's wife, Maiguru, has lost her identity along with her children. Maiguru abandons her role as a traditional Shona wife and mother in order to accommodate her husband, who prefers the behavior of the European woman who is more obedient. Because of Babamukuru's lack of traditionalism, Maiguru follows his lead as the man and allows herself to adopt European traits, as well.

Babamukuru's abandonment of his Shona customs causes his entire family to lose their Shona identities. Nyasha knows that something is wrong with her behavior, but there is nothing she is able to do to change it, since she knows no other way to be. She even confides in Tambu that her family should not have gone to Europe, but since they returned, her parents were "...stuck with hybrids for children. And they don't like it. They don't like it at all..." because it

“...offends them” (Dangarembga, 79). Unfortunately, Babamukuru does not understand why his daughter lacks traditional Shona customs. He fails to see that he is the reason behind his children’s behavior and why they feel like outcasts in their own home. Babamukuru believes that he has given his children the best opportunity to succeed by exposing them to European beliefs, but in reality, he has brainwashed them and forced them to forget their roots.

Babamukuru is lost, himself, because he tries to integrate European values into his Shona family, and the combination of the two does not work. It is as if he wants them to be European and Shona simultaneously, in order to succeed.

Africans who accept European ways of thinking begin to think only of themselves as individuals and what they can do to benefit themselves, alone. This is the mindset of Babamukuru, who only thinks of his educational progress when he takes his family to England. Babamukuru is selfish in his behavior because he does not teach his children the traditions taught to him. Perhaps Babamukuru intentionally raised his children with European values in a misguided attempt to make them better than he was because he was mistreated by Europeans and did not want his children to go through that experience. Regardless of his reasons, however, Babamukuru is only concerned about his children’s European education and fails to educate them about their Shona ancestors’ history.

Maiguru receives the same education as her husband but is not acknowledged by anyone as being educated. She works as a teacher at the mission school, but Babamukuru receives her paychecks. Babamukuru not only collects his wife’s money but belittles her as well in order to keep everyone obedient. He does not want Maiguru’s opinion on anything, especially the

discipline he takes out on his daughter and niece. Maiguru often dotes on her husband and children because that is what she had been taught to do. Nyasha believes her mother refuses to reach her full potential as a woman and disrespects her constantly. One argument with Babamukuru leads to Maiguru's decision to leave. She is unable to tolerate the disrespect anymore and says, "I am tired of being nothing in a home I am working myself sick to support" (Dangarembga, 174). Maiguru knows that she has a voice that is being ignored and finally speaks loudly enough for her husband to hear her. Babamukuru angrily encourages her to leave. Nyasha does not think her mother actually will leave, but when she does, Nyasha is proud of her. She knows that if her mother is able to escape the life Babamukuru has created for them, then she can be patient and escape, as well. Maiguru's absence lasts only five days, but upon her return, she has gained a little respect from her family. She becomes less obsessive over everyone and wishes only to be treated as her husband's equal. Maiguru gains a sense of pride by abandoning some of her European ways and attempts to reclaim some part of her Shona identity.

Babamukuru's son Chido primarily plays a small role in the novel, but the significance of his freedom is important. Chido is held to a different standard than his sister, and his parents allow him to spend more time with his European classmate's family than he does with his own. Chido also forgets his Shona roots and chooses to replace them with European traits instead of reviving his African ones. Since Babamukuru exposed his family to the European world and views them as being the prototypical figures for education, Chido follows his father's example and abandons his entire Shona identity in order to live in this alternate world. Chido remains obedient to his father, but Babamukuru does not require much of him except to excel in school. Unlike Nyasha, Chido finds a place to fit in, which is with the Europeans, but how much does he

sacrifice in order to gain their acceptance? Chido forgets his native language, his native customs and traditions so he will be able to play the role Babamukuru feels is necessary to grow in the European society that controls him. Chido is not even required to visit the homestead where his father grew up and chooses to spend all of his time with his newly adopted European family. Chido never questions his father's choice to raise them in the European world, but he does question his sister's behavior.

When Nyasha finally stands her ground against Babamukuru, Chido whispers, "The little fool... Why does she always have to stand up to him" (Dangarembga, 115)? Chido does not understand why Nyasha is so rebellious, but he also does not realize that his sister does not want to surrender her Shona identity. She simply does not know how to reclaim it. Chido, however, is willing to assume a different identity, specifically one that is associated as little as possible with being African. This impressionable Shona boy is made to believe that the European version of life is better than being who he is. Babamukuru sets the standard for his son, which steers him toward being entirely Europeanized, and the rebellious nature of his sister gives Chido the space to move away from his African self, silently.

Nyasha's character is the most damaged by Babamukuru. He expects so much from her and does not understand who she is or how she has turned out to be that person. Nyasha is the most confused by her situation, and the confusion she feels growing up is more than understandable. Although she is raised in an African household, she was taught European values. Nyasha struggles immensely and receives help from no one. Her breakdown is inevitable but could have been prevented if her parents were not so brainwashed. Tambu

witnesses what is happening to her cousin but cannot help her either, since she is trying her best to succeed in the European world without losing herself.

Nyasha is overwhelmed by school, her parents, society, and the confusion about where she belongs. Nyasha works diligently in school in order to succeed in life and not be subservient like her mother. She does not strive to be submissive and unnoticed. Tambu questions why Nyasha treats Maiguru disrespectfully when she first comes to live with them, and Nyasha explains that her mother does not "...want to be respected" (Dangarembga, 79). Nyasha dislikes the way her mother accommodates everyone else, regardless of her own needs. Nyasha wants her mother to be more independent, especially when it comes to the way she is treated by Babamukuru.

Traditionally, African women are able to take care of their families as well as having a trade that puts money specifically in their pockets. Flora Nwapa's character Efuru is this type of woman. Efuru is intelligent like Maiguru and is also a skillful trader who makes a significant amount of money for herself. When Efuru was married to her first husband, he "...was not good at trading. It was Efuru who was the brain behind the business" (Flora Nwapa. *Efuru*, 36). Efuru and Maiguru are women who are capable of supporting themselves and their families. The difference between these two women is that Maiguru is more dependent on Babamukuru while Efuru is more self-sufficient regardless of having a husband. The fact that Babamukuru receives his wife's money for the work she performs irritates Nyasha, but her mother never speaks up. Maiguru knows that her husband "...wouldn't be able to do half the things..." he does if she "...didn't work as well" (Dangarembga, 103)!

Babamukuru wants his daughter to behave like a good African girl but does not instill African values and traditions in her. He takes her to England where she adopts European traits and brings them back to Africa as well as raising her in her homeland with European values. Babamukuru knows something is amiss and says,

I don't know what's wrong with her...
 But there's something wrong...A good
 child doesn't behave like that...sometimes
 I do not sleep, thinking about the way that
 daughter of mine turned out (Dangarembga, 85).

Yes, Babamukuru knows his daughter does not behave like a traditional Shona girl, but he fails to see the reason behind it. This is all Nyasha knows; therefore, how is she supposed to behave any other way? Her father is in full support of her learning the lifestyle of the Europeans, but once she starts exhibiting their behavior, he does not know what to do.

Nyasha is treated badly by her classmates, as well. They believe that she thinks she is European and treat her unjustly. Nyasha is aware of their dislike of her, and she also knows the reason, which is beyond her control. She says, "They do not like my language, my English, because it is authentic and my Shona, because it is not" (Dangarembga, 200)! Nyasha cannot help her accent, which results from her years in England, and so remains in the inescapable prison of condemnation. There are also many rumors started about Nyasha by her African classmates because she is deemed an outsider even though her appearance resembles their own. This is another example Frantz Fanon makes regarding Africans turning against each other

because of European colonization. He states, "The oppressor...never misses an opportunity to let the blacks tear at each other's throats..." (Fanon, 870). Nyasha's classmates do not physically harm her, but their words and the judgment they pass on her do affect her. Nyasha confesses that Tambu is vital to her in connecting to some of the lost parts of herself, the parts she has lost due to being raised with European values.

All of the changes Nyasha is going through and the pain of not knowing what traditions she comes from lead to her developing an eating disorder, which her father refuse to accept as an illness. This eating disorder deprives Nyasha of what makes her an African girl. She loses yet another feature of her true identity. Tambu asks the question, "Did he not know? Did he not see" (Dangarembga, 203)? Babamukuru chooses not to see what is happening to his daughter because that would be admitting his failure as a parent and as a traditional African man who would never have sacrificed his family to gain anything the Europeans have to offer. He does not value his children so much as he does their European education and his honor. Babamukuru proves this when he says, "What will people say of me when my daughter behaves like that" (Dangarembga, 102)? Babamukuru does not care why his daughter is not a submissive African girl, but he does care what people think about him which proves how selfish and inconsiderate he is of his own family. Babamukuru even goes so far as to hit his daughter and call her a whore because he thinks she is behaving inappropriately with some of the boys from the school. Nyasha argues that Babamukuru is the one who teaches her how to behave, so he should not question her, but understand that he is the one who makes her who she is. Instead of talking to his daughter and teaching her the customs of her people, Babamukuru verbally and physically abuses her without realizing why he is responsible for the way Nyasha has been raised. He

wants her to be obedient because his vision of who she is supposed to be is misconstrued.

The negative treatment that Babamukuru portrays toward his daughter only adds to the pain she feels and Nyasha knows that he does not accept her. She is already conflicted about her identity as a person and where she belongs, and knowing that her father is capable of regarding her the way strangers do is the breaking point. All of this emotional, physical, and mental anguish causes Nyasha to break down. When Nyasha experiences her psychotic break, she is able to express her true feelings: "They've trapped us. They've trapped us. But I won't be trapped....Look what they've done to us, I'm not one of them but I'm not one of you" (Dangarembga, 205). Although she is unstable mentally, Nyasha understands the truth and makes an attempt to explain it to her family. She knows what destructive forces are behind who she is raised to become. She knows that she will never be able to truly belong anywhere because of being Europeanized. She knows that she will never gain her father's approval or his love because of who she was, who he has made her become. Nyasha is unable to relate to the Europeans because she is not one of them, but she cannot relate to her people, the Shona, because she is not raised to be like them. Nyasha fails to readapt to her roots when she comes back to Africa, which is how she becomes so lost, and she is unable to gain any sense of stability because her father fails to see who he created and could not help. The only thing Nyasha is able to do is grow and try to compensate for her loss.

Wole Soyinka explains to the reader that the confusion Nyasha feels is a "...misunderstanding" that has "...to do with...the European mind..." (Soyinka, 65). Her way of thinking has been altered to be strictly European, but Nyasha struggles with the brainwashing

because she knows that she is African and wants to be perceived as her traditional self. Nyasha feels that she is Shona, but her mind tells her differently, that she is European. Babamukuru accepts the Europeans' traits and passes them on to his wife, children, and niece, which causes his family, especially his daughter, to be victims. Since Nyasha is primarily raised in a European environment, and, although both of her parents were raised as traditional Shona, they somehow lose their way by adopting foreign values and, as a result, lost their children to Europeanization, as well.

Babamukuru is a traditional Shona man when he is surrounded by his extended family, who do not know the ways of the Europeans; but when he is at home at the mission school, most of his African traditions fail to appear. Babamukuru's extended family serves as an example of traditional Africans versus Babamukuru's immediate family, which represents Europeanized Africans. Both families are connected to Babamukuru but live completely separate lives. "It is the opposition between the colonized excluded from the benefits of colonialism and their counterparts who manage to turn the colonial system to their advantage" (Fanon, 67). Because Babamukuru takes advantage of the European education offered to him, his brother continues to live in the poorer conditions of his environment while Babamukuru lives a more lavish lifestyle. He does not offer his brother an opportunity to better himself but, instead, allows him to live in a state of moral degradation. In addition to failing his children by not teaching them about their traditions, he fails his extended family by forgetting his own traditional values and responsibilities. Babamukuru plays a dual role: he is a traditional African man play-acting as a European husband and father.

Babamukuru pushes his daughter Nyasha to excel in school while berating her because she is too Europeanized. This treatment from her father along with the ill treatment from her classmates makes Nyasha lose herself even more to the facets of Europeanization. Simultaneously, Babamukuru allows his son to abandon his traditional African values in order to be included in his European classmates' clique. Chido fails to inherit the legacy that his father wanted for him because he has no sense of the importance of being a traditional Shona man. Chido, like Nnaife in *The Joys of Motherhood*, becomes a Europeanized African man who lacks the values that historically define him. Maiguru also suffers at the hands of her husband. Since she allowed herself to be misled, her motherly instincts are affected, and she plays a part in her children's downfall, instead of protecting them. Babamukuru and Maiguru are incapable of instilling their traditional Shona values in their children because they have lost the meaning of what it means to be African, themselves, which is a very ineffective way of raising Chido, Nyasha, and their niece Tambu to become African women or a men. Tambu's mother notices the effects that lost traditions, beliefs, and values has had on Babamukuru's family. She prophesies what Chido's future children will do to their family and how short Nyasha's life may be if she is not helped. She states,

It's the Englishness...It'll kill them all if they aren't careful...Look at them. That boy Chido can hardly speak a word of his own mother's tongue and you'll see, his children will be worse. Running around with that white one, isn't he, the missionary's daughter? His children will disgrace us. You'll see. And himself, to look at him he may look all right, but there's no telling what price he's paying (Dangarembga, 207).

Tambu's mother is correct. No one knows exactly what price Chido or Nyasha will pay when they become Anglicized. Babamukuru is oblivious to who is created under his guidance, and so he forces his children to lose themselves and become Europeanized Africans. The effects of Europeanization allow Babamukuru to believe that anyone who defies him is evil and "...bent on destroying what..." he has "...made" (Dangarembga, 169). Babamukuru thinks that what he had brought back from England will help his family triumph in the new world. He believes that by conforming to European standards, he will become better than the traditional African man he originally was. All Babamukuru succeeds in doing is extinguishing his family's Shona identity and replacing it with European values.

CHAPTER 5

Conclusion

The consequences that result from Ezeulu's destructive behavior toward Oduche prove to be more than the village could handle. Oduche represents the first stage of the generational change from traditional to colonized. Because of Oduche's age, he is more susceptible to the influence of European colonization. The African children are able to accept Europeanization more easily since they are young, and they abandon their traditional beliefs rapidly because they have grown up knowing mostly about the Christian god. The African children who grow up within the Christian faith have no moral consideration for their ancestors or their traditional beliefs. This is why Oduche turns on his father and his people. He is asked to learn the ways of the Christians but taught to mimic the ways of the Europeans while he is involved with the church, which is exactly why the Igbo society that he is originally from ceases to exist, eventually.

Oduche plays a major part in the downfall of his village, but he would not have been involved if his father had not recklessly decided for him to go to the church. Ezeulu sacrifices his son for what he believes is a just cause, helping his people, but he ends up losing more than he bargained for. Ezeulu's intentions are not to destroy his village and allow European influence to conquer his people, but the division amongst them has grown since Oduche first began attending the church's school. Oduche is not reprimanded for the offenses he commits against

his people until it is too late. By the time Ezeulu is informed about the mass conversion, there is nothing he can do. Oduche manages to "...embody, or rather change bodies with, European civilization..." and his actions sever the last remaining tie he has to his people, which is a direct result of his choosing Christianity over his own traditions and beliefs (Fanon, 156). Oduche will become the new leader of his village, which represents the generational change of men from traditional to colonized, which affects the Africans negatively because they lose their traditional identities in the process of accepting the European religion, traits, and values.

Babamukuru is of course a colonized African man who is raised in the traditional ways of his people. By exposing his children to the European world directly, he creates the second phase of the generational change. His children, Chido and Nyasha, are primarily raised in European society and with those beliefs and values, so when they return to Rhodesia, they are foreigners in their own country. Babamukuru's destructive behavior is as a father toward his children. He fails them because he allows the European influence to completely consume his children instead of teaching them about their own history and instilling traditional African values and beliefs in them. Nyasha is affected the most by her upbringing. She is unable to survive mentally in her homeland because she knows nothing about it and because of the constant pressure her father puts on her to behave like a traditional Shona girl without teaching her how. Nyasha struggles to fit in socially, but because she is too Europeanized, she is unable to. Nyasha feels as though she does not belong in the Shona society because of her European behavior, and she certainly knows she is not a part of European society because of her appearance. Chido finds a place where he fits in, but the cost is great. He completely abandons every part of himself that was African in order to be accepted by his European classmates. Chido has no mentor to emulate since

Babamukuru played such a small role as a father in his life.

Nyasha's confusion and Chido's perspective of himself are a direct result of Babamukuru's failure as a traditional Shona man and father. Nyasha's mental stability is extremely altered so she will not be able to teach her children about their history, and Chido chooses to live his life as if he were European, himself, so his future children will be oblivious to their history. Chido and Nyasha represent the new generation of African men and women who choose to live the European lifestyle. Babamukuru represents the colonized African man in the second stage of his downfall. The generational change that occurs creates two Europeanized African children who will never know who they traditionally were and this occurs as a result of Babamukuru's not teaching them about their traditions.

Nnaife fails himself by disregarding his traditions and taking no responsibility in raising his children. Nnaife, like Nyasha, has an identity problem. He does not fit in completely with either the African or European societies and so he is constantly transforming himself so that he can blend in wherever he is. Nnaife's destructive behavior is against himself and his family. He is caught in between the traditional Igbo world and the colonized one. Nnaife's adult life is surrounded by poverty, which is a direct result of colonization. The overwhelming facets of life force Nnaife to turn against himself, his people, and his family instead of placing his anger against the Europeans, who are the source of his poverty. He fails his children because even though he plays a small role in their lives, they absorb all of his negative characteristics. Nnaife's sons grow up in the colonized Igbo society and will eventually venture out into the new European world totally unaware of their history, which is due to their father.

Nnaife's children are provided with an education but receive no knowledge regarding their traditional beliefs and values. These sons will leave their families and assume no responsibility for them because that is what they learn from Nnaife. All of the children are raised without African training so it is easy for them to integrate into the European lifestyle. Nnaife has the opportunity to be instilled with traditional Igbo values but chooses to abandon them in exchange for tangible things. He chooses his life and does not even give his children a chance to choose theirs because he teaches them nothing about their own history. Nnaife represents the third phase of the downfall of the colonized African man. He is raised with traditional African values, embraces colonization, and produces a new generation that will leave their homeland knowing absolutely nothing about themselves.

The destructive behavior of Ezeulu toward Oduche, Babamukuru toward Chido and Nyasha, and Nnaife toward his children produces an entire generation that is lost. All three men are instilled with traditional values, beliefs, and traits but fail to pass them on to their children. Oduche is the first example of a traditional African converting to Christianity, and he also serves as the image of the colonized African man. Chido and Nyasha grow up in the colonized world but will become representations of what future Africans under European influence will be. Nnaife's children act as the result of their Europeanized future. In essence, Oduche gives birth to Chido and Nyasha's generation, who then birth the new generation of Nnaife's children. The downfall of the colonized African man begins with the loss of traditionalism and evolves into the lack of values and knowledge that African children will perpetuate. The introduction of European Christianity in addition to colonization and the European takeover of African societies starts as a small fire that had, "...been lit and like an epidemic, spread like wildfire throughout

the country” (Fanon, 79). The children of these men who are raised in the traditional African world will serve as the fire that will extinguish their very own people. What is even worse is that they fail to see what part they play in the downfall of the colonized man because they are those men and produce more men like themselves. Each generation of children is given a path to follow, but it is their choice whether they will affect their people in a positive or negative way. They will either fulfill their destinies or betray themselves and their people by accepting European values and traits as their own.

The treatment Africans deliver to their own people has gradually spread to today’s society. People place the blame elsewhere so they will not have to take responsibility for the way Africans and African Americans behave toward each other. Flora Nwapa’s novel *Efuru* has a powerful line that the character Nwashike Ogene speaks about on this behavior: “Men of these days are not as responsible as we were in our days” (Flora Nwapa, *Efuru*. 135). This statement is exemplified by Nnaife and his sons in Buchi Emecheta’s novel, *The Joys of Motherhood*. The way African Americans in the United States behave toward each other is appalling, and what is equally bad is the way they view Africans in America. The way some Africans and African Americans treat one another is not different from the way European colonizers have treated African people historically. Everyone must unify in order to reclaim what was once theirs. One idea coming from the Europeans has changed history, forever. The worst part is that this European behavior African Americans exude has yet to be stopped and reformatted to fit who they are traditionally.

The European definition of individualism has stunted the positive growth of many

Africans and African Americans, which forces them to destroy themselves and finish the job Europeans began long ago. If African societies rid themselves of the selfish values they have adopted from the European colonizers, they will be able to come together as a people and work productively to reclaim their history and identities. Europeans did not have to eradicate Africans and African Americans; they simply had to plant an idea. In essence, Europeanized Africans and African Americans who react negatively toward their own people might as well be Europeans. Frantz Fanon notes that these people who turn against their own are the "...blacks..." who "...can be whiter than the whites..." (Fanon, 93). Once Africans and African Americans abandon these European beliefs, they will truly be able to prosper as a people.

Europeanization causes many African peoples to lose their way. What is valuable to Europeans is transferred onto Africans and African-Americans, but what people tend to forget is that all of the gold, diamonds, oil, and land has literally been

...built on the backs of slaves, it fed on the blood of slaves, and owes its very existence to the soil and subsoil of the underdeveloped world. Europe's well-being and progress were built with the sweat and corpses of blacks, Arabs, Indians, and Asians. This we are determined never to forget (Fanon, 53).

Those considered minorities of the world must remember where they have come from, so they do not forget who they are. The colonized African man is led to destruction by Europeans because he forgets what distinguishes him. Forgetting about his African traditions and customs leaves a deficiency within the children who do not truly know who they are, which is why it is easier for

them to conform to the ways of the Europeans and why this generation of children is not motivated to make a difference for themselves or their people.

The African and African-American societies in today's world revolve around material possessions because of the adopted mentality of the Europeans. Because the traditional African man becomes the colonized African man, he gives up what was most valuable: his traditions. The downfall of the colonized African man deals with a multitude of factors. Essentially, it is the European influence that led to the abandonment of traditional African beliefs and conversion to Christianity, and finally the violence committed by Africans against Africans in emulation of the Europeans. The colonized African man's downfall has traversed to today's society and the behavior exhibited by African Americans. There is no way to know how African societies would have progressed if their traditions had not been left behind and exchanged for European traits. People affected by colonization have to ensure that all of the negative ideas planted in their minds by Europeans are eliminated before they will be able to unify and discover what they lost, so long ago.

Frantz Fanon has written that a people without the knowledge of their own traditions fail to succeed and may tend to put on the façade of being someone else. How is it possible to teach the children of the future about their history, if it is lost? Ezeulu does not teach his son Oduche the importance of loyalty, Babamukuru fails his entire family as well as himself because he is at a crossroads between his European and African beliefs, and Nnaife fails himself as well as his children by conforming and being unable to teach them responsibility.

This timeline of African men portrays the disintegration of traditional African values and

proves the role Europeanization plays in the downfall of the colonized African man. All three of these men along with countless other African men, have lost their traditional beliefs in exchange for European values and are unable to teach their children about the history of their own people. "...The violent clash of two worlds has seriously shaken up the old traditions and disrupted ways of thinking... We must elevate people, expand their minds, equip them, differentiate them, and humanize them" (Fanon, 137). The only way to prosper as a people is to rise up in opposition to foreign traditions and embrace one's own. Africans and African Americans should be confident in themselves and their history, educating African and African American people about themselves and abandoning the hatred people exude against their own. The search for the truth is a communal responsibility and cannot be done individually. The importance of history and tradition is expressed by the actions of a person, which is why African men and African American men may behave destructively against themselves and their own people. They may lack the knowledge of who they traditionally are and the importance of embracing that. Those who have lost this knowledge of entitlement and pride have essentially lost themselves.

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