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ISSN: 2278-9529



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Eco-Divergence and Hybridization in Chinua Achebe's *Things Fall Apart* and *A Man of the People*

Raghavendra Nayak
Research Scholar
Pondicherry University
Puducherry-605014

Abstract

Journey of *Things Fall Apart* and *a Man of the People* similarly connect with neo-colonial, colonial and post-colonial period in the African life. This paper dealt in detail with cultural legacy, ecological divergence and growth of hybridity in all spheres of human life. Here, eco-divergence measures the rate of expansive *power-element*. The colonizer can even be colonized the most hospitable Nature and African culture. Power-element is an action and force of originality. Originality cannot surrender with false perception of identity and sole restoration of self-rejuvenate. Okonkwo has decided to rejuvenate the team by bringing in a lot, but he failed. Hybridity emerges in a "third place", like well-safeguard. It encodes, evaluates and process of signs in totalitarian. Hybridize tries to 'decentralize' in "global village". It breaks and divides the truth, the liberation, often stands over facts of global village life. Identity is always ambiguity in socio-cultural spheres. The two protagonist characters have psychologically depressed, ecologically burden, socio-cultural diverged, absence in political activities and totally depressed by the effect of colonial ruled. With this hybrid image, we acknowledge the dualistic pleasure and fear that they socially constructed hybridity has provoked and inspired. This "intercross" and "mongrel" relation made the 'third place'. Hybridity is a bridge of two original roots, and emphasizes their mutual *inter-mingling*.

Keywords: Eco-Divergence, centralization, global village, hybridity, out-going-ness, etc...

Introduction

Chinua Achebe's (1930-2013) *Things Fall Apart* (1958) and *a Man of the People* (1966) are milestone literary works in the face of African literature. These sardonic works reshaped African and World Literature through the view of modern sensibility. There are merely arresting parable of a proud but powerless men, Okonkwo and Odili. Both are witnessing us the ruin of their cultural, political and social life. When Okonkwo accidentally killed a clan after that thing began to fall apart. After coming back to homeland from exile that time he has found some missionaries and colonial governance arrived into village. Moreover, eco-divergence is fully affected in his life. It often affected to his world that threw out radically off-balance of clanship. He could only been hustled towards tragedy, if he had treated as special as cultural strengthen clan. In Odili's case, he was a former pupil of the chief Hon' Mr. Nanga, MP. Mr. Nanga fully corrupted political life that has been easily noted by Odili. Odili knew that the people of his native were unaware about Mr. Nanga's political game. Mr. Nanga appeared huge, but appeared as in an "eat-and-let-eat" atmosphere. Odili's ideologies threaten under the dark shadow of Mr. Nanga's political gimmick. The main failure of protagonist characters is two; eco-divergence and hybridization.

Eco-divergence

In this first phase, I would like to define what is Eco-Divergence? How does it work in the life of human beings in colonial rule? What are the roots of Eco-Divergence? And so on. The term 'divergence' is deeply related to science and technological field. It means the 'act' and 'fact' of diverging, separation and division of things in life. According to scientific meaning the divergence meant the property or manner of failing species to approach a limit or value of things in science and technical field. In this field, they (science writers) considered that it fit in either positive or negative directions. As a literary student of this genre, eco-divergence means ecological separation, bifurcation and variation in the life of species. It studies the bifurcated men or species in place to place. Here Okonkwo in *Things Fall Apart*, Odili Samalu in *a Man of the People* seemed like fully influenced of colonial ruled over nature and culture in Nigeria. The colonizer divergence worked hard on lives of Igbo community in Nigeria. In these two novels protagonist characters are failed to get back their culture and ecological strengthen world in the colonial rule. One is failed to fight and another one is fail to rejuvenate his primordial culture.

I strongly felt that biological diversity is valuable, without accepting the move, made without proper explanation between these very different concepts of 'diversity'. Ecological diversity becomes cultural and political domination and 'diversification' of all spheres of lives in native people. The eco-divergence of entire colonized dimensional field in African nations were entreating them to whom the field flow behaved like a source or a sink at a given point the colonized ruled and treated Africans like anything. For instance, it fully controlled of slave by master or by master over slave. Their power-element creates the one is superior to 'others'. The others must be followed rules and regulations which are mandated by the superior persons. Those cultivated rules were structured and assigned by for the 'others'. This eco-divergence rule of colonizer in colonized countries rigidly controlled over them. This tragic flow happened when Okonkwo exile to the motherland. The law of land, according to the earth-goddess's priest, Ezeuda said,

“...if your earth was the death of nature, go in peace. But if a man caused it; do not allow him a moment's rest” (*Things Fall Apart*, pg.116)

But according to the colonizer, I mean, a man who was willing agent of colonial governance, Mr. Brown said,

“...the leaders of the land in the future would be men and women who had learnt to read and write...” (*Things Fall Apart*).

This liberal humanistic speech slightly impressed to native people. For instance, Okonkwo's son, Nwoye, converted into Christianity by influence of colonial agents. It seemed that how the Africans blindly accepted their superiority over their own land. This power-element could see as out-going-culture and many endangered cultures and languages in African continent by the widely influence of eco-divergence. We cannot exactly say that it always flows in positive ways. So this divergence also happened in other continents. People were not much aware about it; its main doctrine of change happened in nature, more than and there other sectors. This power-element flows with the support of local and native peoples. So, this was created and local measured of its “outgoingness” and “otherness” –the extent to which there were more existing influence regions of space, place than entering- is more rigorously, diverging of the limit of the net, web flow colonial across the smooth boundaries or regions dividedly the strength of

colonizer as colonized shrinks to colony. But this lamentation of fragmentation highly exposed in native peoples life and their culture. For instance, when Okonkwo exiled to motherland for a crime against the earth goddess that incident accidentally happened. According to the law of land, people of his own village "...dressed in grabs of war, they set fire to his houses, demolished his red walls, killed his animals and destroyed his barn, it was the justice of the earth goddess, and they were merely messengers..." (*Things Fall Apart*, pg.117) In the colonial pace, all their rules often modified in the favor of them. In the light of colonial ruler, in face of eco-divergence, established, constructed and built rules and systems what they needed in favor of time. The eco-divergence acts sometime selfishness in time past and time present. The support of colonized people to colonizer, some of, especially politicians, who were believed that those leader could have done to bring and embraced the capital and brought back their community "share of the national cake". Achebe's characteristically cleared, crisp style and filled with humorous lines – "you could 'hear' the smell of the town ten miles away"-it looks as comedy, but in reality it is more like a tragedy. It means in the eco-divergence pace of sense to extent African land or ecological, geographical, political racious power and protection. They believed that people of Nigeria themselves decided that they were more changed. Achebe writes,

"...and as long as men are swayed by their hearts and their stomach and not their heads, 'the chief Mr. Nanga of the world will continue to set away with anything" (*Things Fall Apart*, pg. XIII).

The eco-divergence causes to birth of the power-element in economic and geo-political field. The colonizer who had bifurcated or temporary divided and settled to other countries, often their power-element, empowerment extended over nativists wherever they went and settled. In this dimension, the originality of native empowerment, only pre-colonial areas, cannot surrendered with false perception of identity within boundaries and grew up sole restoration of self-rejuvenate. In this pace, self-rejuvenate happened in our protagonist characters Okonkwo and Odili's life. When Okonkwo exiled and started to settle down in motherland. At first step, he had also effected by natural hazards. It seemed

"... To breathe of fire on the earth. All the grass had long been scorched brown, and the sound felt like coals to the feet, every green tree wore a dusty coat of brown. The birds were silenced in the forests, and the world lay panting under the live, vibrating head, and then came the clap of thunder. It was an angry, metallic and thirsty clap, unlike the deep and liquid rumbling of rainy season..." (*Things Fall Apart*, pg.112)

Nevertheless, Okonkwo had not planned to return back to fatherland. Uchendu, the brother of the mother of Okonkwo, said Okonkwo in the presence of all his family members and also Okonkwo family,

"...a person who had been last out of his clan like a fish on a dry, sandy beach, painting...a man belongs to his fatherland and not to his motherland..." (*Things Fall Apart*, pg.123).

But our great hero, Okonkwo has not been hesitated an exile but he exiled with heavy pain in heart. When he lost his place and lost the chance to lead his warlike clan against the new religion, which he might have taken the highest ranks and titles those settled in the wet mud, after return to motherland, he tried to fill his absence, but Okonkwo himself knew that the time has been changed. He failed to tackle his full strength and energy. In Odili's life, he got well

education under the British institutions that he learnt what is wrong and what is right. He was a well ideologist but in face of Mr. Nanga's political life might have far distance. Mr. Nanga had left school teacher profession then settled in as fulltime politician. Odili's well ideology did not work in pace of his political life. Okonkwo and Odili have tried to rejuvenate the clan by bringing a lot; development in economic field, in social-cultural life, but not fully succeeded under the colonial pace.

As the divergence of ecology in ecosystem regenerate after a disturbance such as fire, forming 'habitat patch' of different age groups structured across a landscape. We can be seen different serial stages in forests ecosystems starting from pioneers colonizing a disturb site and maturing in successional stages leading world growth forests. He is the same parallel system happened in colonized countries in the postcolonial time after weak back to their native. It is highly unmeasurable to think.

This kind of divergence in colonial time influenced the colonizer over colonized. For instance, Nwoye was eventually converted into Christianity. His behavior must first be arrayed and his behaviors corresponding to higher to lower level exhibit, like individual tree leaves respond rapidly to momentary changes in light intensely. The growth of the tree responds more slackly and integrates these short term changes. When he has beaten and scolded like anything by his father, and called "effeminate", so Nwoye's negative and positive (from agents of colonial governance) flows then causes to converts into Christianity.

Hybridization

In the light of the postmodern eyes, hybrid, hybridity and hybridization, are widely scrutinizing in literature and ecology. It vastly develops in various fields not only in plants and animals, but also spreads in literary world and art. We call it is like hybrid-culture, hybrid-craft and so on. According to Online Cambridge Dictionary, hybrid means a plant or an animal that has been produced from two different types of plant or animals ... that is a 'mixture' of two things. For Dictionary Reference, it is *offspring of two animals or plants of breeds*, varieties, species or genera. It especially produced through human manipulation for 'specific' genetic characteristic and 'crossbreeding' of two unlike cultures. Above the meaningful definitions pointed out that 'mixture', 'offspring', 'specific genetic character', 'crossbreeding' – all these are hybridity features. All these elements we can easily pointed out in the present cross-cultural domestic life. Hybridity is one kind of cross culture, I mean; it is '(un)facsimile'. Achebe's *Things Fall Apart* and *a Man of the People* focus on the influence of hybridity in culture and customs of Nigerian life. It also makes that conflicts between 'originality' and '(un)facsimile', primordial and modern culture. These books are advent of a great kind of human spirit. It points out 'originality' versus '(un)facsimility'. We can find out the effectiveness of (un)facsimile in the couple of last chapters in *Things Fall Apart* and *a Man of the People*. I gently use the word *(un)facsimile* in hybrid culture. Hybrid means 'mix up of two things'. So facsimile stands for duplicate, not truth, but shadow of the truth. It is away from originality. So hybridity acts like a (un)facsimile in the light of present time. According to Stevens, 'hybridity is an artificial thing that exists in its own seeming, plainly visible, yet not too closely the double of our lives in tenses than every actual life could be...' In the face of the hybridity (especially in culture and customs etc...) is more worked by craftsmanship or by the eyes of facsimilism. Facsimilism is analysis of originality or matter-of-factness in truth. Truth ever exists before constructed of originality. I cannot say facsimile is false identity, it just exclusive of truth's tracks as it is. I can say it is a shadow of the truth. It just

likes Odili Samalu's ideology. The facsimilism is the process of ramification cultural commodities in constructed art. Hybridity is intact facsimile. It is an artificial culture, and embedded specific genetic structure of things and mixture of two things. Hybridity similarly stands both sides, like facsimile, it looks as exactness, but cannot find the exactness of the truth. It appears as the shadow of the truth, although unable to focus as exact way of originality. It refers to the creation of facsimile which called "contact-zone" of diverged road. This kind of culture we cannot find out it is passive mode. It is portrait as originality as the superiority in culture. According to Homi K.Bhabha(1994), says 'hybridity is a neutral'. The neutral in the sense it is connecting two ways and cause to *mixer up* two things to become one. So, hybrid-culture acts neither outsider nor insider, neither of the royal nor of the powerless man. Mrs. Nang was looked like 'parlour-wife'. It means fully filled norms and culture of native (at beginning). Then she looked she was one of the very first women to wear 'sophisticated dress' (*a Man of the People* pg.14).

Hybridity is a bridge of two original roots/roads that emphasizes their inter-mingling bound. Hybridity emerges in a "third place" as well. It is produced of two things or animals or social-cultural spheres. It encodes, evaluate and process of signs in totalitarian, it means hybridization is concept of mixing 'two-things' for getting newly one. We cannot say it is neither similar nor opposite thing. In culture ground, we find that it is kind of facsimility in third place. As I mentioned that it is process of signs in totalitarian, this is exercising control over the others. So hybridization tries to decentralize the things within boundaries in the global world. With this hybrid image, we acknowledge the dualistic pleasure and bear that image is socially constructed. It has provoked and inspired. This inter-cross and mongrel culture only commence in hybrid place. The concept of 'decentralization', according to Jacques Derrida, the totality is constructed by many various centers and images. This decentralism breaks the narrowness, and then establishes broadness. Without the totality, centers cannot exist. So, the hybridity is like 'mixer of centers' in facsimile. It fills gaps in the global village life. The global village, for Marshall Mehuhan, described how the global has been constructed into a village, step by step, by movement of information from every quarter to every point. So this hybridity expose and divides the truth, the liberation, then stands over facts of global village life.

Identity is always ambiguity in social-cultural spheres. The colonizer spread their culture and customs boundaries across the world which has been adapted as well as adopted by native people who were marginalized by them. This situation often occurs in hybrid place. So the protagonists of the novel *a Man of the People*, Odili samalu, and *Things Fall Apart*, Okonkwo, the great wrestler of clan, both have psychologically depressed, ecologically burden, social-culturally diverged, absence of young educated in national activities and totally depressed by the colonizers rule in their countries. The chief Mr.Nanga himself orbited bad message to young stars like Odili about political life, for instance, he said,

"Hello. Odili, my great enemy (pg.106)...of political action was personal gain (pg.107)...leave the dirty game of politics to us who know how to play it... (*A Man of the People*.Pg.109).

This kind of depraved message might cause to depress in young and educated people like Odili can miserable.

These novels also share the agency of subaltern subjects, political muteness and action against hegemonic rule/role, process of ramification. The term subaltern describes that lower status,

social groups who are at the margins of the society, a person rendered without human agency, social status. Especially, in these two novels convey about women are suppressed and oppressed in the outside and inside of the family. Women place and space is marginalized.

Conclusion

Thus, eco-divergence and hybridization are worked in the light of Nigerian literary works like Achebe's *Things Fall Apart* and *a man of the People*. These two have merely influenced by the postcolonial paces and marginalized their culture and customs. The eco-divergence and hybridizing are prejudiced upon natives' lives. Now, their culture and language have slightly become separated and bifurcated. So, the change is way of life, which must have behind one rational mind.

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