

## A CRITICAL STUDY OF AFRICAN AND SOUTH ASIAN TRANSFORMATION IN THE RESULT OF BRITISH COLONIZATION

### Abstract

*Colonization in fruits and vegetables produces new seeds for further reproduction, in the same way the colonization of human being leads towards new cultural and linguistic hybridization of the colonizers and colonial people. Same thing happened during the colonization of Africa and South Asia. Most of the people transformed in the result of colonization and some others those showed resistance, their sons and grandsons transformed. This transformation played a vital role to make the world as a global village. Through the interaction between the colonizers and colonized, occidentalists and orientalist, imperialists and developing nations, a global culture and language emerged across the world. British colonizers tried to impose their culture and religion over the natives of Africa and South Asia. The African natives converted into Christianity while the South Asian natives also converted into Christianity but not at large extend, because a monolithic Islam already exists in the region. But this conversation was at the large extend in Africa because of the multilithic religions. A new culture and tradition emerged in both the regions because the people of Africa converted while the people of south Asia started thinking to transform themselves through Ijtihad. Two well know critics and novelists Riaz Hassan and Chinua Achebe presented the debate of the transformation of South Asia and Africa. Along with the language and cultural transformation the natives of both the regions tried to show the flexibility in their basic beliefs. This research paper presents the transformation of Africa and South Asia in the result of colonization. How the natives of both the regions inspired from the science and technology, government system and culture of the colonizers.*

### Introduction

There is a clash between spiritualism and materialism since the growth of civilizations, one constructs boundaries while other leads toward the construction, deconstruction and reconstruction of the boundaries. Materialism has revolutionized the human beings thinking in the form of science and technology. This revolution molded the ways of thinking of the young generation. For the fulfillments of their needs and requirements the natives started joining the colonizers in every field of life. Most of the poor natives converted into Christianity which was/is religion of the colonizers/imperialists. Nevertheless, in postmodern age the new generation is following the theory of materialism more enthusiastically as compare to the old ones. As Riaz Hassan is of the view that

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money plays an important role in changing the thinking of people which definitely helpful to change their culture completely.

I learnt that her firebrand brother had actually joined the Ferenghis soon after, and I thought without anger how the promise of a little money could change things.<sup>1</sup>

This mental and technological development led toward the Enlightenment and transformations, which have different meanings from each other in daily use but they are interlinked when we talk about the postcolonial studies.<sup>2</sup> During colonization through transcultural activities, the natives and colonizers acknowledged their cultures which affected both sides, so this enlightened the culture as well as social norms and traditions of the natives. This enlightenment is to be considered as starting point of transformation.<sup>3</sup> Nevertheless, one can argue that this enlightenment is colonial people's transformation.

European's colonial and imperial practices have transformed colonial regions' ideologies, resistance and cultural contact over last thirty years. This enlightenment seems very complex because it has different in interpretations for the colonial and colonizers.. This paper is based upon the European role, reputation and ambition in the early colonial period. The conviction of the colonial enlightenment first appear in the French philosopher Condorcet's *Outline of a History of the Progress of the Human Mind*. The writer proclaims,

Will naturally extend its regards, and convey its efforts to remote and foreign climes. These immense countries will afford ample scope for the gratification of this passion. In one place will be found a numerous peoples, who, to arrive at civilization [pour se civilizer], appear only to wait we shall furnish them with the means; and who, treated as brothers by Europeans, would instantly become their friends and disciples. In another will be seen nations crouching under the yoke of sacred despots or stupid conquerors, and who, for so many ages; have looked for some friendly hand to deliver them.<sup>4</sup>

Lynn Festa and Daniel Carey talk about the deliverance and the friendship of the Europeans with the colonial masses. They say that European carried the means of civilization for their hosts those were eagerly waiting for their arrival. Condorcet tells us that the natives accepted the superiority of the invaders' civility immediately and also embraced their kingship. He also declares this reality as well that there were some people who condemned colonization and those natives were of the opinion that these conquerors are stupid.<sup>5</sup> Directly or indirectly the writer is of the opinion that the colonizers were well-wishers of the natives and they waited for a long time for helping hands to those who resisted against them.

The suspicious assumption which Condorcet generates for his readers in his historical philosophy predicts and leads toward the progress in postcolonial theory. More than thirty years the critique of European ideologies and the practice initiated by Gayatri Spivak and Edward Said led to re-evaluate the justifications of European presence in Africa, Asia and America. The writer is of the opinion that element of enlightenment in the postcolonial representation was ignored, whether these enlightenments were ideological aspiration or the time period.

Further the writer narrates that with the passage of time the postcolonial writers succeed in filling the gaps in enlightenment which came through colonization. The postcolonial writers are of the opinion that this so called enlightenment is result of suppression and through their iron hands the occupants inculcated their culture and religion to govern over the natives. Nevertheless, these two schools of thoughts have revolutionized the world history as well as given new dimensions and angles to literary writings. Moreover, enlightenment has been observed at various levels.

On one level it is a fact that enlightenment creates a timeline for the floating temporal frames that constructs Postcolonial theory. The postcolonial writers acknowledge that the colonial writers had misrepresented their culture as well as the social norms and traditions. This awareness came to postcolonial writers through globalization and enlightenment that they understood their cultural hybridization and highlighted the colonizers brutality towards their cultures and traditions.

### **Theoretical Framework**

It is to be said that post-colonialism is revolt against colonization. Postcolonial writers claim that colonization was evil in the name of good<sup>6</sup>, which not only deprived the natives from their natural resources but also led them toward identity crises.<sup>7</sup> But the interaction between the colonizers and colonial people led toward a new culture and tradition. This affected the both sides. It is also considered that the emergence of postcolonial theory is result of inability of the European theories in dealing with the complexities of cultures and religious conversations, which has given an opportunity to the postcolonial writers to defend their pre-colonial cultures. European theories emerged from a particular culture and traditions which had fake notion of The Universal, such as theories of genres and styles, assumptions about the universal features of language, values system terms and epistemologies are all questions by the practices of postcolonial writings. The postcolonial theory has been introduced to fulfill the need to address the difference of practices and highlight the weaknesses and assumptions which are basics of the European theories. In response many indigenous theories emerged to fill the gaps and accommodate the differences within different cultural traditions as well as describe the desire in a comparative way in which things and features have been shared across the border.

The cultural and political mono-centrism of colonial enterprises was result of philosophical tradition of European worlds and their systems of representation of the colonial masses. The colonial and imperial expansion of 19th century, the culmination of the outward and the European thrust for domination beyond the boundaries began from the Renaissance it underpinned these assumptions in a complex way. They produced various practices of cultural subservience which

characterized by one postcolonial critic as “cultural cringe” (Phillips 1958). Therefore the emergence of the indigenous theories sharpened the conscious of the natives and they become more sensible than before.

There is no doubt that imperial and colonial expansion has had a destabilizing effect on its power and preoccupation. It pushed back the colonial masses’ experiences into margin and on the other hand ‘center’ pushed a consciousness beyond the point at which mono-centrism in all the sphere of thought could be accepted without any question. In other words the alienation process which initially served to relegate the postcolonial world through a kind of mental barrier in a position from which all experience could be viewed as uncentered, pluralistic, and multifarious. Therefore marginalization became unprecedented source of creating energy. The impetuous toward decentering and plurism has always been presented in the history of European thought and has reached its latest development in post-structuralism. But the situation of the marginalized societies and cultures enabled them to come to this position much earlier and more directly (Brydon 1984). These are the notions implicit in postcolonial texts from the imperial period to present day which have affected the literature written after independence of the colonial regions.

### **Southasian Transformation**

“My generation had its own problems, its own solutions, its own skills”.<sup>8</sup> Most of the subcontinental postcolonial writers are of the view that things have been changed a lot because of the interaction and colonization. They convey the colonial effects and impact on the natives at the time of colonization. The main focus of Hassan’s writings is on the transformation caused by the technology. This science and technology has not only provide the awareness to the colonizers but also opened the new ways of thinking and discovering the rest of the world. The inculcation of the colonizers caused a lot of changes in subcontinent. They come across new realities to think about their lives and cultures. Hassan says “Things had changed a lot. I was a relic from another era”.<sup>9</sup>

Colonization and cultural transformation are results of thinking or the use of brain. Physical colonization cannot work for a long time because history shows that physical control is not possible for a long time. That’s why the colonizers try to control and transform the natives through various techniques, such as through introducing the educational system, medical facilities and administration system. Colonizers always transform the natives through transforming their thinking on the one hand and producing the in the minds of the natives to adopt the culture through inculcating. Hassan is of the view that this is not the time of physical battles but this is the age of science and technology as he conveys “One’s physical battles are fought primarily in the brain”.<sup>10</sup>

Fertility of land and prosperity of people was an open invitation to the invaders and colonizers. These so called invaders came with their culture, religion and civilization with them and tried to win the hearts of native through different ways and techniques. With the passage of time the regional systems went through different changes which have various stages such as hybridization, indigenization, appropriation and etc. which finally led to transformation.

Sometimes it happens that some nations make fool to the others through using the various institutions as it happened in the Russian war in Afghanistan. America and allies used the natives against Soviet Union army on the name of religion. They declared them Mujahedeen. Later on the poor masses of the developing countries realized that it was nothing more than the game played by the America through Jamtay Islami (a Pakistani religious political party) and agencies. Hassan is of the view “Had I played into his hands?”<sup>11</sup>

### **Religious Transformation In South Asia**

“Niece’s wellbeing was involved”.<sup>12</sup> The changing Weather of the world directly affected the natives of subcontinent. The region was blessed with four seasons and each one of them had its own charm and duration, which reaches to its end after a specific time and gives a chance to another. Just like the change in weather of sub-continent the words change their meaning with the passage of time, situation to situation and time to time because everything is going to the process of evolution. To tackle such type of problems many religions have flexibility for its follower who can make the amendments according to their needs and requirements, Islam is one those religions. Islam has the concept of IJTIHAD to compete the world and worldly problems because universe is passing through the continuous process of evolution. This concept not only saves the universality of the Islam but also alerts and encourages its follower to tackle with any situation in any period of time. Muhammad Iqbal was the first person who raised the voice for the importance of the IJTIHAD because after Renaissance the European nations were developing themselves in each and every sphere of life where simple Muslims were puppet on the hands of Mullahs. Mullahs manipulated the language according to their own wishes and understanding.<sup>13</sup> Riaz Hassan’s *The Unchosen* is further explanation of that philosophy started by the great philosopher Allama Muhammad Iqbal. The novelist has not only emphasized on the importance of technology but he has also criticized the people who have interpreted Islam in a wrong way.

The novelist has criticized the mullahs’ traditional thinking and their way of convincing by quoting the Arabic verses. Riaz Hassan has strongly condemned the traditional mullahs by saying that there is no rigidity in religion but it gives understanding to worldly brotherhood. He further narrated that one should understand the custom and traditions of the religion.

“I’m sure, understands the mullah when he intones his verse in Arabic...we have to move forward... I’m not really convinced about the truth of the texts, at least, not in the traditional ways, not in the rigid way our mullahs teach them... although I observe the rituals with great care... the rest understand, I think, that if we have survived, if we have some measure of strength and prominence in this turbulent land today, it is because of my ability to think forward, rather than backwards...”<sup>14</sup>

Riaz Hassan elaborates the requirements of IJTIHAD because it is required to make progress in every field of life. Along with the development in the nations’

progress in science and technology directly affecting their culture because new things are inculcating in their lives and societies. The writer has explained this notion that culture and custom are changeable notions and the mullahs' interpretation which is belonged to the past has no practical workable in present and future. Secondly, he has presented that mullahs are ignorant people. They have fixed and final ideas without any flexibility.

“Yes! It's a part of faith. I know more about it than you do, you must be instructed when you deviate. You must be warned.’ The mullah's body was quivering with righteous rage; ‘Faith! Complete, unquestioning faith! That's all you need. You are deficient in it.’”<sup>15</sup>

The writer has tried to digout the hurdles in the way of transformation and enlightenment of the Indian people. Indian religious transformation seems a journey from idealism to realism, every time mullah consolidate the people by saying that it is will of God without giving any logic and reason. African transformation is transformation from one religion to another religion whereas Indian transformation is journey to world modernization where writer has emphasized on realistic thinking rather than blind beliefs.

“But dying not virtue, you fool. We won't get anywhere by throwing lives away. Sure, we're ready to die, but we don't invite death. We serve our cause better by staying alive, if we can”.<sup>16</sup>

The writers have tried to establish this fact that if the natives want to progress, they should think realistically instead of following or believing blindly. They explained the fields in which the British colonizers had made progress and governed on the large part of the world once at the same time. The Britain colonization over the large part of the world was result of their realistic thinking, planning and inventing new weapons on the one hand and the medieval thinking of the natives on the other side. Their invention led them to become colonizers and they colonized the natives who believe on medieval thinking.<sup>17</sup>

### **Cultural Transformation In South Asia**

Medieval as well as modern thinking are two poles of Subcontinent's peoples' minds because on the one hand they want to be loyal with the culture and religion of their forefathers and on the other hand they have strong competition with developed nations those are changing their position through development in science and technology day by day. Riaz Hassan has portrayed a dual behavior of the natives toward transformation but finally they will be no wrong to say that they transformed in one way or another. Cultural transformation of Subcontinent directly related with progress of Britain's progress in the field of science and technology which attracted the natives towards western culture. The westerner's developments in science and technology effected the culture of developing countries as well as it helped a lot in colonizing the poor masses because scientific invention were supernatural things for the natives of developing regions.

“On one side we had the stasis of an assertion that the best had already been defined forever, and that change of any kind was heretical. Perhaps our survival depends on how fast we could hold the rope of faith. On the other side we faced an extensive threat from an experienced, triumphant enemy. Perhaps our survival depended on how soon and how well we could adapt. It was paradoxical. To prevent change we had to accept it”.<sup>18</sup>

The writer has presented the hope of the colonial people for future for the betterment of their children. They sacrificed for the betterment of their children but time is witness that after their sacrifices the situation is going worse and worse. The Imperialism has taken place of colonialism. The worse form of slavery has been imposed on the natives. This form of slavery is creation of their own structure through which the colonizers have manipulated them. Along with the description of the loyalty toward forefathers’ culture and tradition, the writer also presents a wish for the better future of the natives’ people.

“That’s good. The next generation’s growing up well. I hope our children get a better chance in life than we did. For us it’s been one crisis after another since we were adolescents together”.<sup>19</sup>

### **Inspiration From Science And Technology**

*The Unchosen* is based upon the scientific and technological development of West. According to Riaz Hassan all kinds of transformation rotate around one orbit which is the Europeans’ development in the fields of science and technology. Through these developments they have not only attracted the attention of the poor masses but also become the magician of the postmodern age. The colonizers have used the science and technology not only for the benefits of the humanity but at the same time they used it for the destruction of the humanity as well. They used it in making the poor people slave. Directly or indirectly the writer wants to convey that the colonizers use the science and technology just for the sake of humanity but for their personal interests.

The colonizers made destructive weapons to chain and kill the poor people like animals. They had much more modern weapons as compare to the natives. The writer presents that they had outstanding weapons. The colonizers used the modern ways to capture and occupy the different regions. They used outstanding guns, maps in colonizing the weapons. Along with the presentation of the use of the science and technology he also narrates that colonial people tried to thieve these weapons in darkness but they should not succeeded. Thieving the guns of the colonizers by colonial people are very symbolic and signifies, it signifies that the colonial tried to coping the colonizers ways but not succeeded because thieving is something else than producing.

“Ferenghi swords, like their guns, were of outstanding quality, I found a direction finder of some sort, a map with red lines drawn over it, and two blankets. I added these to the gun with its ammunition belt, and moved away silently into the darkness”.<sup>20</sup>

The colonizers’ developments in science and technology inspired the natives and they showed desire to develop their own. They started thinking for innovation of new weapons, maybe just to compete with their revivals. This was also the effect of the western revival that Eastern and other developing countries started thinking into different dimensions and spheres. They realized that techniques and tactics are outdated and medieval just like the Mullahs thinking and description. This realization allowed them to think beyond the boundaries which were construction of Mullahs’ own. This transformation created by the European developments.

“Old man let me tell you we have to innovate all the time. We have to get new weapons. We have to learn new tactics. If don’t we perish. All right, mullah know-all, since you think you have all the answers, you can lead the next sortie against well-trained men using muskets and howitzers. We’ll see how long you last”.<sup>21</sup>

The colonial people started coping the colonizers’ guns in making their own. For this purpose they saved the guns which they theft. It is very interesting to know that they natives started preparation for making their own guns after colonization why not before that? Moreover, why they thought just to coping the weapon why not about coping the medical system introduced by the colonizers. Maybe, they were of the opinion that all the tactics which the colonizers were using was nothing more than to establish their ret in the colonial regions.

“We picked up eleven guns in various states of disrepair. Five were damaged beyond hope, but I kept them for the gun-making project I had in mind”.<sup>22</sup>

Even the natives know that they can make other dependent through making the good weapons. They had started thinking to make the other people dependent even than they had not taken the practical step. Ironically the writer wants to convey that when a man gets power he/she desires to slave others in one way or another. Nevertheless, it also leads toward the predictions made by the writer in the field of weapons invention.

“We could, they argued, bind our customers by making them dependent on us for ammunition, repairs and spare parts. Abdul Rahman looked doubtful. However, to his credit it must be said that once he had given his vote he became a fair, if unenthusiastic, supporter of the idea. He warned us that it



would have to be kept secret in the beginning, otherwise the Ferenghis might intervene”.<sup>23</sup>

The novelists have emphasized the production of the weapons to compete the enemies which signifies the beginning of the atomic bombs production started in Pakistan in the period of Zulfiquar Ali Bhutto. This step was taken by the political leader through inviting Abdul Quaideer Khan through conspiracy theory. The foreign qualified scientist has the deep knowledge of metal processing. After his arrival the government keeps foundation of the metal processing industry which led them in the production of atomic bomb in 1997.

“Gun making implied much more than an ability to shape a few pieces of metal. As an industry, it needed mining, smelting and basic processing as well. It needed science and an extensive knowledge of metal-lurgy and metal working. All this was clearly beyond us”.<sup>24</sup>

Further he narrates that if the developing regions want to improve their life standards they should improve their manufacturing quality to enhance their supply for the prosperity of their nations. The progress of every nation based upon the mineral resource and its industry. The writer suggests that if the natives want to get rid of colonial suffering permanently they should develop themselves economically. In the present age this economic development is based upon the mineral resources of the natives as well as their industry.

### **Wish For Better Life**

The natives were inspired by the tactical behavior as well as charm of the science and technology of the colonizers. They introduced not only the medical system in the developing countries but also looked after the patience and their attendants through the natives. They created structures and inspired the natives through their needs and a requirement as the policies of colonizers varies from the region to region and country to country. The phrase that the food which the colonizer prepared is of the natives accent in the hospital is very symbolic, which signifies the policies to attract and govern the natives, on the other hand some of the natives refused to accept the kinship of the colonizers, the natives just compromise to spend their life in a better way.

“They took Abdul Rahman to their hospital tent. I stood outside for two hours while they dug around inside him. The Ferenghi soldiers looked at me curiously, but kept their distance. Two Pushtu speaking soldiers brought me something to eat and drink. I accepted the water but refused the food, although they assured me it was properly prepared. From their accents I knew they were hill men like me”.<sup>25</sup>

### **Wish For Better Medical Facilities**

The most inspiring thing for the natives was medical facilities provided by the colonizers which like magic to them. Along with modern medical equipment the colonizers were also very cleaving in making on the bodies of the natives. Killing and treatment went hand in hand with each other. First they fired on Abdul Rahman and then provided him the medical facility in their hospital. The colonizers were killing to the natives on the one hand and also getting the sympathies of the natives through providing them medical facilities. Along with the medical facilities and treatment the cuts which gave the colonizers were so strong and deep that the natives felt the pain of these cuts whole of their lives.

“Yes, I stayed in Peshawar as a guest of the Ferenghis until I was sure Abdul Rahman would recover. He lost so much weight that I could hardly recognize him at the end, but at least he was able to speak and move slowly around his hospital room. The bullet had lodged close to his spine. In taking it out a temporary paralysis had been induced in his lower limbs. Happily, it did not last very long, but a perceptible drag remained in one leg for the rest of his life. I had to admit that the medical facilities of the made ours look ridiculous in comparison. And this was true of all their facilities”.<sup>26</sup>

The writer has raised the voice for the natives by saying that the colonizers as well as colonized should look to the common grounds. They should look for their common interests which was/is not acceptable for the colonizers. How the natives can see the death of their culture as well as the social norms and traditions. The writer wants to convey that there should be limitations based upon the mutual interests of the both sides.

“It’s possible, O Cranwell. We should look for common ground. But you’re a doctor. Why let yourself die?”<sup>27</sup>

The novelists elaborates that medical inventions have facilitated human beings life but one can stop when the time of deaths’ comes. The writer presents that the natives should be grateful to the colonizers because they have introduced them with modern scientific equipment as well as the invention of the modern age. It is good art of the novelist the he is presenting and elaborating the transformation as well as resistance side by side along with the description of the medieval as well as amalgamation of the modern thinking. Nevertheless, in present this amalgamation of both the thinking is a great hurdle in postcolonial or developing countries.

“Perhaps I owe my life to that red-haired Ferenghi doctor. Perhaps I should be grateful. I don’t know\_ no man can help if one’s time has come”.<sup>28</sup>

### **Wish For Better Schooling**

Along with medical facilities the natives had wish for the better schooling for their children and grandchildren. After the British colonization the natives felt the importance of the education even in the war time.. The natives want peace for the betterment of their generation without knowing that this slavery is gift of their medieval thinking as well as the social norms and traditions. Some of the postcolonial writers conveyed that the natives realized the importance of the education when the water had crossed the head of the natives. If they developed their education as well as the science and technological system earlier the question of colonization can never arise.

“However, peace comes only if others leave you in peace. Abdul Rahman’s procrastination and the temporizing of the British encouraged the same raiders to mount another strike. Abdul Rehman was away on one of his several trips to Peshwar pursuing a plan to set up better school in our area with donation from rich men in that city” .<sup>29</sup>

### **African Transformation**

Beside the presentation and justification of the Igbo culture the African postcolonial writer have also conveyed the change in African societies caused by the British colonization, which not only transformed the natives culturally but also converted them religiously. This transformation changed the complete mode of life of the natives and religious conversion spread like an air in the Africa. At start the natives resisted but with passage of time some died or committed suicide while others adjusted with changing weather created by British colonization. But their resistance was no more hurdle in colonizers’ way to get their specific results through the inculcation of culture and religion to make natives slave physically and mentally and they succeeded. The colonizers started the construction of buildings, churches, schools, hospitals on the one hand and they also emphasized on the development of language on the other hand. The development of the language based upon the development of its native speakers technologically and scientifically as it had happening since the creation of universe. This transformation can be seen at various levels in African society, such as transformation taken place at the administratively, culturally and religiously.

It is natural phenomenon that Transformation or change comes with the passage of time automatically whether the colonizers interfere in natives culture or not but colonization provides high tendency doze through the inculcation of the colonizers’ culture, religion and language. These techniques of the colonizers provide the other ways to justify and philosophy their existence. Achebe’s narration is also representation of transformation. Okonkwo, one of Achebe character was not happy with his father’s life style and personality, so he made progress within the structures and culture he got inheritance because he has no other option to go for. Unlike his father, Nowye turned against the culture and traditions of his father, and even converted into Christianity. Through the presentation of the both the type of changes the writer wants to convey that

colonization provided a way of rebelliousness across the border which the Okonkwo do not bear. When he came across the colonization his inheritance and social norms and traditions had so much absorbed in himself that getting rid of them was impossible for him. He gave preference to his death through committing suicide instead of surrendering. Nowye is representative of the colonial change caused by the colonizers' culture and religion. After the inculcation of the colonizers religion all affected natives converted into Christianity because colonizers presented their religion as a sign of protection and prosperity in one hand and declared false to the natives' culture and tradition on the other hand. Achebe has sketched the colonization natural transformation within African culture and the transformation caused by colonization. Some characters are representative of change within the borders while others are across the border. Okonwo has grown up in same African society quite differently from his father, in same way Nowye grown up unlike his father. There will be also no wrong to say that Nowye grown up in indigenized society which was amalgamation of African and Britain social norms and traditions. The transformation of Nowye generates different questions and confusions in the minds of researchers and readers. It shows that he was against the culture, religion and social norms and traditions because they were responsible of his so called brother's death.

### **Religious Transformation: Conversion**

“But what is good in one place is bad in another place.<sup>30</sup> There is a historical debate between the authenticities of ‘Religion’ and ‘Science’, science negates the religions and religions negate the superiority of science. Seculars are of the opinion that religion destroys the innocence of nature which creates the boundaries for human beings. It also creates the limitations for mankind to systemize the cultures and societies. It is fact when the religious scholars and prophets claim that it is religious duty of the followers to adopt the ways according to the will of God, so the followers shut the door of thinking beyond the boundaries drawn by God and their prophet. It is my assumption that thinking beyond the boundaries is great hurdle in the way of developing countries; especially for the colonial people. Nevertheless, there will be no wrong to say that the colonizers used both religion and science together for their own interests.

Things are changing with the passage of time, even the realities and assumptions about that the small particle has been changed; the smallest particle has become small which contains three smallest particle electron, proton and neutron, no one knows what will happen in future. But on the other hand the idealists are not ready to accept this reality because they are not ready to accept any change in their lives as well as social norms and traditions. Achebe also stated this reality in Things Fall Apart where Nwoye transformed against the desire of his father. It seems very alarming for a father when his son rejects his social norms and traditions and goes on another way, even he change his religions. Same thing happens when Nwoye has been seen with missionaries by Obierika.

Religious teaching, preaching and conversation take away the sons, brothers and sisters away from their blood relatives. These converted people make their so called religious brothers and sisters and become ready to fight with their real ones

because of the difference of the religion. Same thing happened during British colonization when young generation turned against their fathers and forefathers.

“What moved Obierika to visit Okonkwo was the sudden appearance of the latter’s son, Nwoye, among the missionaries in Umuofia. ‘What are you doing there?’ Obierika had asked when after many difficulties the missionaries had allowed him to speak to the boy. ‘I am one of them,’ replied Nwoye. ‘How is your father?’ Obierika said, not knowing what else to say”.<sup>31</sup>

The natives reply natural tradition and phenomenon that the relation with God is much stronger as compare to other blood relations as the most of the religion claim, and their followers become ready to follow. It is also fact that in most of the developing countries this practice of conversation was very slow as compare to the developed ones. Sometimes it seems that people are using the religion for their mutual interests, on the other hand it is also reality that people convert to the new religions for their own interests as the people of no fame converted to Christianity in African society.

Achebe portrayed the hatred from the both side, from the father and son. Father is reflection of more authenticity because rebelliousness of the youth against the natives’ religions and traditions is not acceptable at any cause. As the Nwoye denied accepting the Okonkwo as a father, in the same way father was also not willing to talk about his son. But even the announce, mother listens the story of Nowye. It is considered that mothers love their sons more than their daughter, and fathers love their daughters more than their son, which is called Oedipus complex and Electra complex respectively. Along with the representation of the annoyance of the family the writer also presents the relationships of the individuals scientifically.

“‘I don’t know. He is not my father,’ said Nwoye, unhappily. And so Obierika went to Mbanta to see his friend. And he found that Okonkwo did not wish to speak about Nwoye. It was only from Nowe’s mother that he heard scream of the story”.<sup>32</sup>

Chinua Achebe has established this reality that religious colonization plays a vital role in polluting the complete environment of any region. Environment signifies whole the culture, thinking and social norms and traditions of the natives. This narration not only is the justification of the religious colonization but also the dependency of the culture over religion because the preachers justify their all acts through supernatural phenomenon. When a conflict between two beliefs arise, it definitely gives confusions and to many questions in the minds of the natives. This phenomenon gives birth to various doubts in the minds of the natives about their cultures as well as social norms and traditions. The writer has presented the doubts of the natives on the one hand and the strategies of the colonizers to convert the natives on the other hand.

The colonizers sent six people and one of them was black while others were in the masks of the native people, maybe they were converted people with the white man as a head. The natives killed the white man and missionaries' activities became faster with this killing. But it seems also interesting that why the natives left the missionaries of their own color. Along with the killing of the white man, they also tied the iron horse with sacred tree. There are so many reasons of tying the iron horse with holy tree. First and foremost important thing that it was something new for them and their religion has not guidance about it. Along with this representation it has also connotative meanings.

It also signifies that white man came with the science along religion, directly or indirectly the writer wants to convey that without the scientific and technological you cannot colonize the natives' religious. Religious conversion cannot work without the development of its preacher and followers. The novelist has tried to convey that science and religion of the colonizers are equally responsible of the colonization of the natives. Like language the development of the religion is based upon the development of its practitioners. Along with the presentation of the miracles of the science the writer has also conveyed the useless acts of the natives to tackle the science through religion as most of the developing countries are doing in postmodern age. They give superiority to religion over science and technology.

“The Arrival of the missionaries had caused a considerable stir in the village of Mbanta. There were six of them and one was white man. Stories about these strange men had grown since one of them had been killed in Abame and his iron horse tied to the sacred silk-cotton tree. And so everybody came to see the white man. It was the time of the year when everybody was at home. The harvest was over”.<sup>33</sup>

He further narrates that the missionaries succeeded in converting three natives into Christianity and young generation started taking interest into new religion. Nowye was one of them who were taking interest into Christianity inwardly but not openly because of the fear from father. The native youth use to visit missionaries when they visit to the market place. They have already remembered so many Christian's stories.

“Not long after, he won his first three converts. Although Nwoye had been attracted to the new faith from the very first day, he kept it secret. He dared not go too near the missionaries for fear of his father. But whenever they came to preach in the open market place or the village playground, Nwoye was there. And he was already beginning to know some of the simple stories they told”.<sup>34</sup>

The writer portrays that after some time two more outcasts converted into Christianity after shaving their heads. All other natives followed the example of

these head shaved persons and one of them created a great tension through killing the snake. In this conflict the god of water was also involved.

“The two outcasts shaved off their hair, and soon they were the strongest adherents of the new faith. And what was more, nearly all the osu in Mbanta followed their example. It was in fact one of them who in his zeal brought the church into serious conflict with the clan a year later by killing the sacred python, the emanation of the god of water”.<sup>35</sup>

With the passage of time the colonizers succeeded in winning the hearts of the natives after establishing this reality the natives and their gods are wrong. Okonkwo who is the mouthpiece of Achebe suggests that the Umuofians consider the white man foolish and time proved the Umuofians foolish. They allowed the colonizers to live with them after sometime they started converting the natives through the force of Christianity. After converting into new religion their own brothers turned against them. Through this conversion or change the Africans society falls apart into different directions. The novelist claim that the colonizers have putting the knife on the things which held us together. The word “things” is very symbolic because it signifies religion, culture, traditions and social norms. The writer has established the notion the superiority of the religion over culture because all type of cultural transformation started from religion conversion. This religion conversion given birth to a new culture and social norms and traditions which changed all the dimensions of thinking of the natives. Religion is a weapon which works peacefully and permanently, directly or indirectly it has been used in every war and act of colonization in constructing the realities. Nevertheless, there will be no wrong to say that religious conversion has changed all the modes of living of the African people.

“[Okonkwo to Obierika]: “How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has a put a knife on the things that held us together and we have fallen apart”.<sup>36</sup>

### **Cultural Transformation**

Things Fall Apart is representative of slow or the rapid cultural changes started from religious conversion. This religious conversion played a vital role in cultural transformation in Things Fall Apart. The Igbo culture transformed with the passage of time along with the changing role of the African gods and goddesses. The people adopted different ways of interactions and representation in the African society, even the role of genders changed in the African society along with

changing the religio-cultural norms. Nevertheless, it changed all the dimensions of African society

### **Social Transformation**

Before colonization in African society, the women were treated as inferior human beings. They were considered the property of men which was related with men's prosperity. Every man who got wealth got another marriage, in African culture the marriages were related with economic prosperity same like the present situation of the Arab world especially Saudi Arabia. But the time proved that the role of gender changes after colonization because this had given below to human thinking in different directions, so the role of genders and suppressed Africans changed through colonization.

According to Achebe the women were considered inferior in African society before colonization and it was considered that it was the responsibility of men to control woman, as he conveys "No matter how prosperous a man was, if he was unable to rule his women and his children (and especially his women) he was not really a man". Besides the controlling of wives Okonkwo used to beat them with iron hands. The cultural changes took place in the cultural side as well.

After colonization the African do not harvest "Yams" which was considered "a man's crop" which was also symbol of "manliness" and greatness, the "coco-yams, beans and cassava" become increasingly important to the Igbo and their trade instead of men's clinging to the yam as an important symbol of the Igbo culture, so the role of the women had also changed. They were so much involved in trading and other businesses where they have direct excess to the foreigner traders. The economic prosperity changed the position and role of the African women in African society.

### **Government System**

The colonizers not only came to Africa with new religion but also with new government system, it is another debate whether this system was democratic or not but it captured the attention of the natives with the passage of time. A time came when the African people were under the control of British government. They build different courts for the judgment to protect their followers and started killing the people who killed missionaries. These were the stories spread all around Umofia. The writer tells that this religion welcomed the outcast people such as osu who were considered inferior in this region. These low cast or the outcast natives started going to the church.

The picture sketched by Achebe is representation of reality that the colonizers through religion tried to create equality among the natives, but at the same the concept of superiority and inferiority takes birth between the colonizers and colonized. These mentally and psychologically developed nations got the favor of the suppressed people through giving them identity on the one hand, raised the voice for the deprived people to crash or let down the powerful pillar of the society on the other hand. Directly or indirectly this convention portrays the role of power politics to transform the natives.



“Before God,” he said, “there is no slave or free. We are all children of God and we must receive these our brothers.” “You do not understand,” said one of the converts. “What will the heathen say of us when they hear that we receive osu into our midst?”<sup>37</sup>

This shows that only one policy works behind colonization which is creation of equality on the natives’ land and the relationship of slavery and freedom between the colonizers and colonized. Same thing happened when the Arab colonized the subcontinent religiously. So many outcast people converted into Islam. With the passage of time they even started the movement for the separate country on the name of religion; these converted people left their brothers and sisters and claimed that they are the brothers and sisters of the Arab and other people. But the time proved that the poor masses of every nation or region used for the interests of the developed ones. There is the same relationship of Arabi and Ajmi between the Arabic and non-Arabic people.

“Let them laugh,” said Mr. Kiaga. “God will laugh at them on the judgment day. Why do the nation rage and the peoples imagine a vain thing? He that sitteth in the heavens shall laugh. The Lord shall have them in derision”.<sup>38</sup>

The religious colonizers always transform the natives through the concept of supernaturalism where they always justify their will as the will of God. The strength of the religion based upon the strength of the supernaturalism and its complexity. Same thing happened in the African religious conversion when colonizers declared their will as the will of God.

### **Comaparative Study Of South Asian And African Transformation**

Transformation is result of scientific and technical thinking of human beings. The first man seen by the natives in Africa; was an iron horse. They killed the white man and tied the iron horse with sacred tree, but time proved that sacred tree proved a wall of sand before the revolution came through iron horse (Science and Technology); even this occupation changed the religious authenticity and identity of the existing religions of the natives, on the other hand, the natives of the subcontinent inspired from weapons and medical system introduced by the British colonizers.

The conversion of the natives religiously represents the rootlessness of their beliefs in general as well as the helplessness of the natives before science and technology. The development of science and technology has not helped the colonizers in colonization but it has also justified imperialism which is to be considered the advance form of colonialism. When the colonizers not succeed to convert the natives religiously, science and the behaviors of the colonizers definitely created the doubts about the natives’ culture as well as their social norms and traditions.

*Things Fall Apart* by Chinua Achebe is representation of cultural as well as the religious beliefs system of the natives of Africa. The cultural and religious values are intermingled with each other, changes in one definitely affects the others. The religious transformation has directly caused the cultural transformation of the natives. The colonial people adopted the new modes of living. Nevertheless the Sub-continental transformation was quite contradictory from the African transformation. There will be no wrong to say that there are some characteristics which are common between the African and Sub-continental colonization.

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<sup>1</sup> Riaz Hassan, *The Unchosen* (New York: Writers Club Press, 2002).

<sup>2</sup> Ashcroft, B., Griffiths, G. & Tiffin, *Post-Colonial Studies* ( London and New York: Routledge, 2000)

<sup>3</sup> Hassan, *The Unchosen*

<sup>4</sup> [Oldham Appleby](#), *History of the Progress of the Human Mind* (1996, 1)

<sup>5</sup> [Appleby](#), *History of the Progress of the Human Mind*

<sup>6</sup> Ngugi, *Decolonizing the Mind*. Great Britain: James Currey (London: 1986).

<sup>7</sup> Edward Said, *Culture and Imperialism* (London: Vintage Books, 1993).

<sup>8</sup> Hassan, *The Unchosen*

<sup>9</sup> Hassan, *The Unchosen*

<sup>10</sup> Hassan, *The Unchosen*

<sup>11</sup> Hassan, *The Unchosen*

<sup>12</sup> Hassan, *The Unchosen*

<sup>13</sup> Iqbal, A, M, *The Reconstruction of Religious Thought in Islam*. (Lahore: Institute of Islamic Culture,1999).

<sup>14</sup> Hassan, *The Unchosen*

<sup>15</sup> Hassan, *The Unchosen*

<sup>16</sup> Hassan, *The Unchosen*

<sup>17</sup> Khan, M,Q. & Das, B,K. , *Studies in Postcolonial Literature* ( New Delhi ND: Atlantic Publisher & Distributors (P) LTD, 2007).

<sup>18</sup> Hassan, *The Unchosen*

<sup>19</sup> Hassan, *The Unchosen*

<sup>20</sup> Hassan, *The Unchosen*

<sup>21</sup> Hassan, *The Unchosen*

<sup>22</sup> Hassan, *The Unchosen*

<sup>23</sup> Hassan, *The Unchosen*

<sup>24</sup> Hassan, *The Unchosen*

<sup>25</sup> Hassan, *The Unchosen*

<sup>26</sup> Hassan, *The Unchosen*

<sup>27</sup> Hassan, *The Unchosen*

<sup>28</sup> Hassan, *The Unchosen*

<sup>29</sup> Hassan, *The Unchosen*

<sup>30</sup> Hassan, *The Unchosen*

<sup>31</sup> Chinua Achebe, *Things Fall Apart* ( London: Heinemann,1958)

<sup>32</sup> Achebe, *Things Fall Apart*

<sup>33</sup> Achebe, *Things Fall Apart*

<sup>34</sup> Achebe, *Things Fall Apart*

<sup>35</sup> Achebe, *Things Fall Apart*

<sup>36</sup> Achebe, *Things Fall Apart*

<sup>37</sup> Achebe, *Things Fall Apart*

<sup>38</sup> Achebe, *Things Fall Apart*