BRITISH HEGEMONY TOWARD IBO SOCIETY AS REFLECTED IN CHINUA ACHEBE’S THINGS FALL APART: A POST-COLONIAL STUDIES

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Abstract
The research discussed British Hegemony towards Ibo Society reflected in Chinua Achebe’s Things Fall Apart. The British cultures hegemonize Ibo society. The aim was to describe the British hegemony and how the Ibo society responded the hegemony. To attain the aim, the research was held by applying post-colonialism theory with historical approach. The research used descriptive methods with close reading technique. The research that resulted in the hegemony of the British existed in the Ibo life in belief, education, politic, and economy aspects. The Christian, the British school, the British government, and the British trade dominated Ibo life and changed the Ibo culture. Dualism appears as the response of Ibo society toward British hegemony. Dualism consists of the acceptance and resistance of Ibo society toward British hegemony.

Keyword: Post-colonialism, Hegemony, Resistance, Ibo, Dualism

Introduction
Postcolonial literatures recently become one of the interesting subjects to be analyzed in the academic world. Postcolonial study is one of the subjects in literature, and postcolonial theory is the tool in doing critical analysis of literary works. One of the subjects that is interesting to be analyzed is imperialism because the practices of imperialism never end since long time ago until nowadays.

Imperialism itself had happened to various continents. Related to the world history, there are several nations were involved with imperialism and become an imperialist nation such as Britain, Spain, Germany, France, Belgium, Holland, and Portugal. The nations affected by the practice of imperialism or the imperialized nation also known as the “Third World Nation” (Abrams: 1999) included areas of Asia, Africa, Latin America, and Caribbean island nations.

The imperialist dominated the imperialized one. The domination of one nation over another here can happen in all aspects of human life, such as culture, education, and economy. The process of domination of one nation over another in literature was known as the term hegemony. Hegemony actually belongs to the nation ruling another nation. In other word, the representation of the hegemony
over the territory was done by the process of imperialism.

The term hegemony is a concept that has been used to describe and explain the process of dominance of one group over another. It is used broadly to mean any kind of dominance in human life such as economy, education and culture. So, hegemony was affected strongly by the act of imperialism in the colonized nation. In addition, the representation of hegemony followed by the responses of the people in colonized nation. The responses appears in the form of dualism that means the colonized people sometimes accept the colonizing culture, but in other case these people also resists toward the foreign culture and still use their own tradition. It consists of the acceptance of the hegemony, and rejection of the hegemony.

Based on the discussion above, the writer is interest to analyze the postcolonial problems focused on the hegemony which is portrayed in the novel *Things Fall Apart*. Analyzing this novel is in order to discover and to find the hegemony done by the British in Ibo society, and also to find the responses of Ibo society toward the British hegemony.

*Things Fall Apart* is a fiction novel written by Chinua Achebe takes place in Ibo society, Nigeria. Achebe has received numerous honors from around the world, including the Honorary Fellowship of the American Academy and Institute of Arts and Letters, as well as more than twenty honorary doctorates from universities in England, Scotland, the United States, Canada, and Nigeria.

**Methodology**

The novel will be analyzed by using descriptive methods. Then the writer applying close reading technique based on post-colonialism approach. The close reading technique takes the form of writing, and discussion or silent observation which should be based on questioning the text. According to Jacobus in *Literature an Introduction to Critical Reading* states that, close reading requires that you take the text seriously enough to study it, to read and read it, search for detail that might otherwise go unobserved, examine the text for special words and terms and refer to the dictionary to be sure of their meaning when necessary (122).

**Result and Discussion**

**Traditional Culture of Ibo Society**

Before the British colonial period, the Igbo has their own way of life in other word they have the original Igbo culture. It is including the aspect of beliefs, education, political, and economic.

Generally the Ibo society having a system of belief polytheism this is a worship or belief many gods. It depicts
obviously in Things Fall Apart "you say that there is one supreme God who made heaven and earth," said Akunna on one of Mr. Brown's visits. "We also believe in Him and call Him Chukwu. He made all the world and the other gods" (63). The word “other gods” represented that the Ibo have more than one God. They believe to Chukwu as the supreme God, but they also worship another god. Unoka in Things Fall Apart tells, "Every year... before I put any crop in the earth, I sacrifice a cock to Ani, the owner of all land. I also kill a cock at the shrine of Ifejioku, the god of yams…" (6). Moreover, in other pages tells, “an old man said he had a question "Which is this god of yours," he asked, "the goddess of the earth, the god of the sky, Amadiora or the thunderbolt, or what?" (52). The data depict obviously that the Igbo society had many gods, including Chi personal god, Ani the god of the land, Ifejioku the god of yams, and Amadiora the thunderbolt.

Oriji in A History of the Igbo People states that “The establishment of the Aro oracle (Chukwu) helped in transforming Igbo cosmology and systems of law arbitration. Chukwu was the head of the Igbo pantheon, but he was a remote god who was believed to have no direct control over the daily affairs of his worshippers. Most Igbo societies, therefore, did not have shrines of Chukwu, and sacrifices were offered to him through the earth-deity and other gods” (112).

The Ibo’s, has developed a democratic system of government. The elders or “ndichie”, the high title of the clan, and the priest or the oracle is a decision maker in the clan. It depicts in the novel “The elders, or niche, met to hear a report of Okonkwo's mission” (4). And then in other pages tells “…the villagers told them that there was no king."We have men of high title and the chief priests and the elders," they said (53). The clan rules all and the collective will of the clan can be established only by the group. Further, as is appropriate in a democracy, each man is judged on his own merits, "according to his word, not those of his father” (3) that depicts obvious that one man have one vote as the sign of democracy system.

The Ibo people have a traditional way of learning process. A traditional way means that there is no formal education to teach a young generation in the society. Generally, most of Ibo people get knowledge about life survival, such as learn to plant the crops, taps a palm wine, shooting an animal, and cook a meal. Moreover the Ibo people also teach a young generation in the society about the Ibo culture, such as traditional dance, folk tales, and other traditional rituals. In the aspect of economy, Ibo society in Nigeria was a primitive agricultural society. Crops
and yams became the most important thing to plant.

**British Hegemony in Ibo Society**

The British hegemony appears in the several elements of life, such as belief, education as the tool to change the belief and behavior, in the political aspect, and then in the economy.

The British implanted their beliefs among the people in Ibo society by dominating the beliefs or religious aspect. Dominating the religious aspect of building the church in the village and converting the people into Christian as the novel depict, “the missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages” (51).

British use an interpreter to deliver the message. The interpreter also comes from an Ibo man that had been converted into the Christian as the novel states that “the white man began to speak to them and he spoke through an interpreter who was an Ibo man, though his dialect was different and harsh to the ears of Mbanta” (52).

The word “the white man began to speak to them” shows that the missionary is a British man that seen from its color. Then the word “he spoke through an interpreter who was an Ibo man” had proved the previous analysis that the missionaries had built the church in the village of Umuofia, then converting people and sent them to the neighboring villages. As the data states that the Ibo man evangelist had come to Mbanta villages with the British missionaries. As same as happening in Umuofia the missionaries come to Mbanta and want to build the church here. As the step to build the church in Mbanta reflected in the quotation “They want a piece of land to build their shrine," said Uchendu to his peers when they consulted among themselves. "We shall give them a piece of land." He paused, and there was a murmur of surprise and disagreement. "Let us give them a portion of the Evil Forest. They boast about victory over death. Let us give them a real battlefield in which to show their victory." They laughed and agreed, and sent for the missionaries, whom they had asked to leave them for a while so that they might "whisper together" (53).

The word “They want a piece of land to build their shrine” depicts that the missionaries ask for the land to build the church. The elder agreed to give them a land to build their church in a part of “Evil Forest” with the expectation that the missionaries will die there. Even though the elder have different point, but the existence of the white man's beliefs among the Ibo society of Mbanta begun when the
missionaries have the land to build their church there.

As the analysis above states that the existence of the white man's beliefs among the Ibo begun at the time the church establishes among the society. It occurs in *Things Fall Apart* when the church had established as the quotation states, "we have now built a church," said Mr. Kiaga. "and we want you all to come in every seventh day to worship the true God" (54). Mr. Kiaga was an Africans missionary as the previous data states. In this case the word "we have now built a church" depict obvious that the church as the place to worship the God for the Christian already exist among the Ibo society. It does not only exist, but the missionaries also make an order to the Ibo to come to worship the Christian God in the word "and we want you all to come in every seventh day to worship the true God". It is depicting obviously that the missionaries try to spread its belief in Ibo society.

The missionaries use the smoothest way to hegemonize the Ibo society by making a friend with the upper class men in the society. The presence of the British hegemony in belief aspect gives the result of the changes of the society in belief aspect. The change is from polytheism into monotheism, from believing the many gods to belief in one God. This is related to the traditional Ibo belief that believing many gods, and the presence of the Christian that belief in one God.

*Things Fall Apart* depicts the British hegemony through education in Ibo society. Education here means as the learning process to teach and write in the school. The presence of the British education also as the tool of the missionaries to changes the point of view, and as the tool of Christianity the Ibo society.

It is depicted in the data states “In this way Mr. Brown learned a good deal about the religious of the clan and he came to the conclusion that a frontal attack on it would not succeed. And so he built a school and a little hospital in Umuofia. He went from family to family begging people to send their children to his school”(64).

Mr. Brown is a white man missionary. He learned that to change the society in the future, the missionaries must teach a young generation in the village. Then he built a school in Umuofia to teach a young generation of Umuofia as seen in the data that “he begging people to send their children to the school”.

Moreover the data states that “he had decided to go to Umuofia where the white missionary had set up a school to teach young Christians to read and write” (55). The word “a school to teach young Christians to read and write” describes the
function of the school that to teach a young Christian to read and write the English literature

Mr. Brown as the founder of the school begged the people to send their children to his school as the previous data states. In addition the British found the way to make the Umuofia sent their children to the school by saying that “the leaders of the land in the future would be men and women who had learned to read and write”. The word “strangers would come from other places to rule them” became the important states to persuade the people to come to the British school.

Another quotation that shows the British domination in Umuofia can be seen in the quotation below “Mr. Brown's school produced quick results. A few months in it were enough to make one a court messenger or even a court clerk. Those who stayed longer became teachers, and from Umuofia labourers went forth into the Lord's vineyard. New churches were established in the surrounding villages and a few schools with them. From the very beginning religious and education went hand in hand. (64)

Establishment of the new church and school surrounding the villages proved the British schools dominate the educational aspect of the society. The school product also affecting the increasing number of the British educated people as found in the quotation above. The product of the school that became a clerk, teacher, and laborers also have big influenced to the spread of British domination.

According to the history, the novel depicts the same picture as occurs to the people in Igbo society. According to Falola in History of Nigeria “The Missions, however, had two contradictory effects in Igboland. They were, on the one hand, welcomed in many communities because their schools helped to educate young people, who were employed as church agents and catechists, clerks of European firms, the native courts, and the colonial civil service. (173).

In political aspect, the presence of the British hegemony in Ibo society had changed the local political system. As states in the data above that the Ibo society had developed the democratic system. They changed that happens in Umuofia reflected in the quotation “Umuofia had indeed changed during the seven years Okonkwo had been in exile” (61). From the quotation “Umuofia had indeed changed” proved that many things changed in Umuofia including political system. It is also strengthening with the history as Falola states in History of Nigeria “Colonial rule by the United Kingdom brought many changes to the societies of Nigeria” (110).
The presence of the District Commissioner as a part of the British government in England had changed the political system in Ibo society. Every person knew that the British had a monarch political system. The queen rules all of the aspects in the country. The District Commissioner as the messenger of the queen became the ruler in the Ibo society. It is can be shown as the quotation states "Your queen sends her messenger, the District Commissioner" (64). From the quotation above proved that the District Commissioner is a part of the British government in England.

The presence of the court in Igbo society is also reflected in the history. According to Falola in History of Nigeria states that “The native court system established on the coast spread into the interior with the British pacification campaigns of the early twentieth century that brought south-eastern Nigeria under colonial rule. (113)

The quotation above shows that the court as the British rule product is obviously reflected in the Nigerian history, although it has different name called the native court. The history has strengthened the analysis of the data that the presence of the British government had dominated the Ibo political system. The presence of the court and District Commissioner had changed the political system of democracy to the monarchical system because the District Commissioner judges the case by himself not a collective as the Ibo has.

The presence of the British trading stores is a part of British hegemony in economical aspect. As explained in the previous analysis, Ibo society has their traditional economic system which makes the marketplace as the traditional market in the society. But now the British built a new place called “store”, the use of the word store depicts strongly that the British built the modern building as compared to traditional markets.

The presence of the trading stores in Ibo society can be seen in the quotation below “The white man had indeed brought a lunatic religious, but he had also built a trading store and for the first time palm-oil and kernel became things of great price, and much money flowed into Umuofia” (63).

The quotation above depicts obviously the presence of the British trading stores in the society. From the quotation “he had also built a trading store” we can see that the British built the trading stores to change the domination of Umuofian “marketplace”. The function of the trading store is the place of exchange for palm-oil and kernel. From the quotation “palm-oil and kernel became things of great price” had changed the economic system in Ibo society. It is
because the people intend to plant the palm tree rather than crops and yams because the palm oil is expensive things to sell. From the quotation “much money flowed into Umuofia” we can see that the exchange process done in a lot of frequencies so that the people of Umuofia gained much money by selling kernel and palm-oil.

Other data that show the presence of the British trading store in Ibo society can be seen in the quotation below “Umuru on the bank of the Great River, where the white men first came many years before and where they had built the centre of their religion and trade and government. (62)

From the quotation above, we can see that the British already built the center of trade in Umuru where the British first came into the Ibo society. From the quotation “they had built in the center of their religion and trade” depict obviously the British domination in the economical aspect by building a center of trade. The word “center” became the important word to prove the domination, because it is stress the point that British trade is dominant in the society.

The presence of the British trade also can be found in history that depicts the same condition as the data in the novel. According to Falola, in History of Nigeria writes “The palm produce trade also brought much wealth to Igbo towns on the Lower Niger, especially when European firms moved from the delta area to settle in Aboh, Ossomari, Obosi, Onitsha, and Oguta on the Orashi River. (146)

The quotation above depicts obviously the presence of the British trade in Nigeria. From the quotation “brought much wealth to Igbo towns” can be seen that the presence of the British trade has changed the economic condition in Nigeria. Therefore the existence of the British economy through the British trade had proved the British hegemony in Ibo society.

Dualism as the Responses of Ibo Society toward British Hegemony

Things Fall Apart depicts the dualism responses of the Nigerian people, especially the Ibo society that consists of the response of acceptance and resistance.

Acceptance

The presence of the British hegemony in the society got a positive response from the people of Ibo society. A positive response can be confirmed as an acceptance. An acceptance the British hegemony appears in the form of beliefs, education, politics, and economy.

In belief or religious aspect, Christianity as the new religion that brought by the missionaries into the Ibo
society already settled as depict in the previous chapter. The promotion of the new belief by the missionaries got the positive response from the people as the data states “The missionary ignored him and went on to talk about the Holy Trinity. At the end of it Okonkwo was fully convinced that the man was mad. He shrugged his shoulders and went to tap his afternoon palm-wine. But there was a young lad who had been captivated. His name was Nwoye, Okonkwo's first son. It was not the mad logic of the Trinity that captivated him. He did not understand it. It was the poetry of the new religion, something felt in the marrow” (53).

From quotation above, it can be seen that the promotion of the new religion got the positive response from the people of Ibo. Nwoye is one of the characters in the novel that had been interested with the new religion. It can be seen as the word states “there was a young lad who had been captivated. His name was Nwoye” proved the positive response, although Norway did not understand about the material of the new religion.

More quotation to prove an acceptance of the new belief by the people of Umuofia can be seen in the data below “The clan had undergone such profound change during his exile that it was barely recognizable. The new religion and government and the trading stores were very much in the people's eyes and minds” (64).

The quotation above depicts the positive response to the new belief from the Ibo society. The presence of the new belief changed the society. The quotation “The new religion and government and the trading stores were very much in the people's eyes and minds” prove that the new religion had take the peoples attention. We can see from the quotation “were very much in the people's eyes” means that there are so many elements of the new belief exist in the society like a church, missionaries, and the converted man. From the word “and minds” means many people accepted the new religion because it had settled in the people’s mind.

In *Things Fall Apart* the acceptance of the British hegemony in the education aspect of the people of Ibo society is obviously reflected. The presence of the British school got the positive response from the people of Ibo society. The British used the smart way to influence the peoples' minds in order to get the students. It can be seen in the quotation “He went from family to family begging people to send their children to his school. But at first they only sent their slaves or sometimes their lazy children. Mr. Brown begged and argued and prophesied. He said that the leaders of the land in the future would be men and women who had
learned to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them. They could already see that happening in the Native Court, where the D. C. Was surrounded by strangers who spoke his tongue. Most of these strangers came from the distant town of Umuru on the bank of the Great River where the white man first went. In the end Mr. Brown's arguments began to have an effect. More people came to learn in his school, and he encouraged them with gifts of singlets and towels. They were not all young, these people who came to learn. Some of them were thirty years old or more” (64).

The quotation above shows the process of the people accepts the British education, and the way of the British to influence the Ibo people’s mind so they accepted the British education. The word “at first they only sent their slaves or sometimes their lazy children” proved that for the first time the people have given a positive response to the British education although they sent the slave and lazy children.

Moreover the quotation also shows the way of the British influenced the people’s mind with the result of a person's acceptance toward British education. The British argued that “who had learned to read and write” became the leader of Umuofia in the future and who can not to read and to write became colonized by the stranger is the effective way to increase the number of students in the school. In the end, the result is a quite surprise that many people come into the British school because they already saw what happen in the District Commissioner. It can be seen in the word “Mr. Brown's arguments began to have an effect. More people came to learn in his school” that show us that many people of Umuofia accepted the British education. It is not only the children, but also many adults come to the school as in the quotation “They were not all young, these people who came to learn. Some of them were thirty years old or more”.

The acceptance of the Nigerian toward the British education also can be seen in history. Many people in Nigeria take an advantage from the British school that offer the person's ability to read and write in English as Falola writes in History of Nigeria “By the late nineteenth century, however, increasing numbers of Nigerians was taking advantage of the opportunities that a European education in a mission school could offer, of which the most notable was the ability to read and write in English” (127).

In Things Fall Apart, the acceptance of the British hegemony toward Ibo society in political aspect is obviously reflected. The presence of the
British hegemony in politic appears in the form of British government. The acceptance of the people in Ibo society can be seen when they help the British to uphold its government as the data states "It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy. There are only two of them. But what of our own people who are following their way and have been given power?" (62).

The quotation above shows us that many people of Umuofia gave a positive response toward the British politic by helping to uphold the British government in Umuofia. From the quotation “Our own men and our sons have joined the ranks of the stranger” can be seen that many people of Umuofia accepted the British domination and joined into the British government. These people those became a clerk and a court messenger in the British government. The analysis is also strengthened by the quotation “He had court messengers who brought men to him for trial. Many of these messengers came from Umuru on the bank of the Great River, where the white men first came many years before and where they had built the centre of their religion and trade and government” (62).

From the quotation above, it can be seen that the messengers, those works for the British court is also the Ibo people that come from the Umuofia neighbor village. The word “where the white men first came” had explained that Umuru is not a part of England because it is the first place the British comes from England and as the data states that British had built the centre of their religion, trade, and government in the place that they had come first.

In Things Fall Apart, the acceptance of the British hegemony toward Ibo society in economical aspect is obviously reflected. The presence of the British hegemony in economy appears in the form of British trading stores. The acceptance of the British trade by the people of Umuofia can be seen in the quotation “The clan had undergone such profound change during his exile that it was barely recognisable. The new religion and government and the trading stores were very much in the people's eyes and minds” (64).

From the quoted above can be seen that the trading stores as a part of the British economy aspect got a positive response from the people of Ibo society. The presence of the trading store changed the society as reflected in the previous
chapter that changes the economic condition of the people in Ibo society. The quotation “The new religion and government and the trading stores were very much in the people’s eyes and minds” prove that the trading stores had take the peoples attention. We can see from the quotation “were very much in the people's eyes” means that there are so many elements of trading stores exist in the society like money, and the goods. From the word “and minds” means many people accepted British trading stores because it had settled in the people’s mind. From all of the quotations above, it can be concluded that the people of Ibo society accepted the British hegemony in economy aspect.

Resistance

In Things Fall Apart, the resistance of the people of Ibo society toward the existence of the British hegemony in beliefs, politics, and the economy is obviously reflected. Many people gave a negative response toward the hegemony. The negative response is a part of the resistance.

The British hegemony in belief aspect appears in the form of the representation of the Christian, the missionaries, the church. The presence of the new belief among the Ibo society had got a negative response. The people realized that the presence of the new religion and its church led many astray in Ibo society as reflected in the quotation “Umuofia had indeed changed during the seven years Okonkwo had been in exile. The church had come and led many astray” (61).

The quotation above shows the negative response from the Ibo people toward the presence of the church in the society. From the quotation “The church had come and led many astray” represent the negative response from the people of Umuofia. It was Okonkwo thought that the presence of the church among the people led many astray in Ibo life. Okonkwo’s thought had reflected the resistance of the people in Ibo society toward the new belief. The church is the British product, and it is the place for the Christian to worship their God.

Another quotation that represented by the resistance of the Ibo people toward the new belief is obviously reflected in the quotation “The new religion and government and the trading stores were very much in the people's eyes and minds. There were still many who saw these new institutions as evil, but even they talked and thought about little else, and certainly not about Okonkwo's return. (64)

From the quotation above, we can see that many people of Ibo society gave a
negative response to the presence of the new belief. From the quotation “There were still many who saw these new institutions as evil” we can see many people gave a negative response to the new religion.

In political aspect many people still do not give a positive perception to the British government as reflected in the quotation “The clan had undergone such profound change during his exile that it was barely recognisable. The new religion and government and the trading stores were very much in the people's eyes and minds. There were still many who saw these new institutions as evil, but even they talked and thought about little else, and certainly not about Okonkwo's return” (64).

From the quotation above, we can see that many people in Ibo society gave a negative response to the presence of the new government. From the quotation “There were still many who saw these new institutions as evil” we can see many people gave a negative response to the new government. The negative response from the people of Ibo society is a part of the resistance.

In another quotation, the negative response to the British government was also confirmed by Okonkwo and his fellow. From the first, Okonkwo is a character that rejected the British hegemony. The negative responses toward the British government can be seen in the quotation “Okonkwo and his fellow prisoners were set free as soon as the fine was paid. The District Commissioner spoke to them again about the great queen, and about peace and good government. But the men did not listen. They just sat and looked at him and at his interpreter” (70).

From the quotation above, we can see the negative response from the character Okonkwo and his fellow toward the new government. From the quotation “But the men did not listen, ” we can see a negative response from Okonkwo and his fellow toward the new government. This negative response confirmed the resistance of the people of Ibo society toward the British government.

The resistance of the Igbo people also depicted in the history. According to Falola in History of Nigeria writes “A similar situation predominated just to the west of Igboland in the interior of the Niger delta, where Urhobo, Isoko, and Ukwuani communities put up resistance to British control until 1914” (106).

The British hegemony in the economy appears in the form of British trading stores as the place of exchange the goods and money. These people still do not give a positive perception toward the British trading stores. It is obviously
reflected in the quotation below “The clan had undergone such profound change during his exile that it was barely recognisable. The new religion and government and the trading stores were very much in the people's eyes and minds. There were still many who saw these new institutions as evil, but even they talked and thought about little else, and certainly not about Okonkwo's return” (64).

The data above show obvious that many people do not give a positive response toward the British trading stores. From the quotation “There were still many who saw these new institutions as evil” we can see many resistances from the people of Ibo society toward the British trading stores as seen from the data in the novel. From the quotation above, it can be concluded that the resistance to the British hegemony in economy aspect is obviously reflected in Things Fall Apart.

Conclusion

From the analysis, the writer concludes that the British hegemony in Ibo society which is reflected through the novel appears in several elements like belief, education, politic, and economy aspect. In the aspect of belief, the existence of the new religion and its element in the society had dominated and change the Ibo society in belief aspect. The traditional belief system of Ibo society changed from polytheism into monotheism or from believing many gods into belief in one God. In the form of education, the British hegemony appears in the presence of the school as the place to teach the young generation to read and write. The British school had dominated the education aspect in Ibo society by producing many British educated people those became a clerk, court messenger, and laborer that led into domination of the British in many aspects of life. In political aspect, the British hegemony appears in the presence of the British government and the court that changed the traditional political system in Ibo society from democracy to the monarch. In economy aspect, the British hegemony appears in a trade or trading stores that also changed the economic condition for the people of Ibo society.

The existences of the British hegemony produce the response from the people of Ibo. The responses of the Ibo society as reflected in the novel consist in the form of acceptance and resistance toward British hegemony. In addition, based on the data in the novel, there is another form of response called dualism. Dualism described as an action of accepting the British domination in a part of life, but keep resisting on the traditional custom in another part.
The acceptance of the British hegemony appears in belief, education, politic, and economy aspect. The acceptance of the people toward British hegemony is obviously reflected by the positive response given by the people of Ibo society to the new religion, the British school, the new government, and the trading stores. Many people had converted into the Christian, getting the British education, became a clerk and court messenger in the colonial civil service, and get much money from the trading stores is a prove that many people accepted the British hegemony. The response of resistance toward the British hegemony appears in the belief, politic, and economy aspect. The resistance of the people toward British hegemony is obviously reflected from the negative response from the people of Ibo society toward the presence of the new religion, the new government, and the trading stores.

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