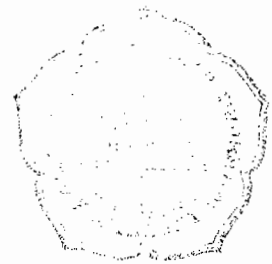
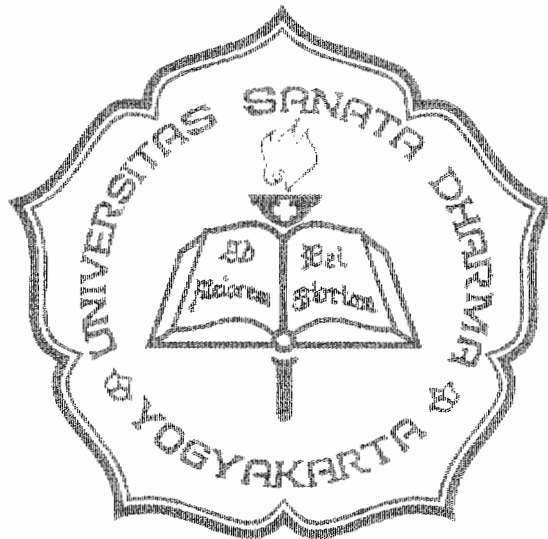


**THE INFLUENCE OF THE AUTHORS' SOCIAL HISTORICAL  
BACKGROUND TOWARD THE DIFFERENT PORTRAYAL OF  
AFRICA AND THE AFRICAN COLONIALISM AS SEEN IN  
CONRAD'S *HEART OF DARKNESS* AND  
ACHEBE'S *THINGS FALL APART*  
(A COMPARATIVE STUDY)**

**A Thesis**

Presented in Partial Fulfillment of the Requirements  
for the Degree of *Sarjana Sastra*



By  
Linda Libranita Torry  
Student Number: 984214041  
Student Registration Number: 980051120106120041

**ENGLISH LETTERS STUDY PROGRAMME  
DEPARTMENT OF ENGLISH LETTERS  
FACULTY OF LETTERS  
SANATA DHARMA UNIVERSITY  
2002**

# A THESIS

THE INFLUENCE OF THE AUTHORS' SOCIAL HISTORICAL  
BACKGROUND TOWARD THE DIFERENT PORTRAYAL OF  
AFRICA AND THE AFRICAN COLONIALISM AS SEEN IN  
CONRAD'S *HEART OF DARKNESS* AND  
ACHEBE'S *THINGS FALL APART*  
(A COMPARATIVE STUDY)

By

Linda Libranita Torry  
Student Number: 984214041  
Student Registration Number: 980051120106120041

Approved by



Dra. A. B. Sri Mulyani, M. A.  
(Sponsor)

Date: August 2002

## THE THESIS

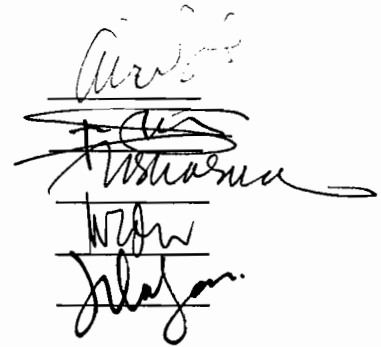
THE INFLUENCE OF THE AUTHORS' SOCIAL HISTORICAL  
BACKGROUND TOWARD THE DIFFERENT PORTRAYAL OF  
AFRICA AND THE AFRICAN COLONIALISM AS SEEN IN  
CONRAD'S *HEART OF DARKNESS* AND  
ACHEBE'S *THINGS FALL APART*  
(A COMPARATIVE STUDY)

Presented by  
**Linda Libranita Torry**  
Student Number: 984214041  
Student Registration Number: 980051120106120041

Was defended in front of the Board of  
Examiners on 25 September 2002  
and declared acceptable

### Board of Examiners

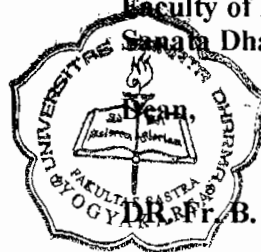
Chairman: DR. Fr. B. Alip, M.Pd., M.A  
Secretary : Drs. F. X. Siswadi, M.A  
Members : 1. Tatang Iskarna, S.S, M. Hum  
2. Drs. Hirmawan Wijanarka, M. Hum  
3. Dra. A. B. Sri Mulyani, M.A



Yogyakarta, 1 October 2002

Faculty of Letters

Sanata Dharma University



DR. Fr. B. Alip, M.Pd, M.A

Don't' say you're not important,  
It simply isn't true,  
The fact that you were born,  
Is proof, God had a plan for you.  
The path may seem unclear right now,  
But one day you will see,  
That all that come before,  
Was truly meant to be,  
God wrote the book that is your life,  
That's all you need to know.  
Each day that you are living,  
Was written long ago.  
God only writes best sellers,  
So be proud of what you are,  
Your character is important,  
In this book you are the "star."

-Anonym-

This is a proof that you and I  
are special in front of God.

## ACKNOWLEDGEMENTS

I realize that I am not alone in doing this thesis. Therefore, I would like to thank them all.

First of all, I am grateful to Jesus Christ for His generosity. It is impossible for me to finish this thesis without His guidance and blessings.

I would like to express my deepest gratitude to my ex-sponsor P. Sarwoto, S.S., who had helped me doing this thesis from the start. Thank you for your advice and support to me. I would like to thank Dra A. B. Sri Mulyani, M. A. also for helping me finish this thesis and understanding that I am in a hurry. Thank you for your corrections. It helps me a great deal. Thank you also for lending me the books that I needed and could not find in the library. Drs. Hirmawan Wijanarka, M. Hum., thank you very much for being a fast and great reader.

My gratitude also goes to Prof. Judith Chubb, Ph. D. who had introduced me to Achebe's works and inspired me to make this comparative thesis. Thank you for guiding me through the E-mail. The classes with you were great and impressive for me. I also thank all the lecturers, especially DR. Fr. B. Alip, M.Pd., M.A., and the staffs in the secretariat and SAC who had helped me a lot during my study and when I had troubles with the bureaucracy.

For my friends in the class with Prof. Judith, from the '98 and '97 class, thank you for sharing and solving the problems together. Also, to my friends from class A to class D, especially Ira, Nawang, and Iren for being my hangout friends. There are still many places to visit! I also would like to thank my friends in my boarding house. Elfy, Lena, Dini, Chay, Ika, I thank you for accompanying me when I was alone, and sharing the stories and "burjo" until midnight. Your companion during this thesis making was very important to me.

I also would like to thank my friends in P3B Dharma, Bu Dewi, Bu Venti, Bu Tri, mba' Enny, mba' Neny, mba' Utik, mba' Happy, mba' Vivin, mba' Rina, mba' Ita, mas Yoyok, Martina, Lembayung, Ii, Dessy, Hendri, Stevan, mas Devi, Ivan and the other staffs who have been very helpful in improving myself. I'll treasure the memory of *Caesar and Dxball* with you! To Sherrel O'Neil, thank you very much for helping me in understanding my thesis from different angle. My students in all classes, thank you for helping me in teaching, especially the novices from Hermanum Novitiate. Thank you for your prayer and lessons for me during our classes. You know, they work!

This thesis is dedicated especially to my beloved parents. You are the greatest parents of all. Thank you very much for loving me. I am nothing without you. Thank you for supporting me in doing this thesis and understanding that I cannot finish my study sooner, and giving me chances to be independent. Thank you for your trust on me and for your prayer every night. Look, your stubborn, naughty little girl graduates (finally)! For my smart little sister, Lia "idonk", thank you for all the secrets we shared together. You are my best friend! Keep on being my pride! My cute little brother, Ivan, thank you for brightening and coloring my life with your funny acts and stories. You are my sunshine! To my fat big sister and brother, Risna and Ais, and also my pretty niece, Prilly, thank you for supporting me. My future in-laws, Papi, Mami, K' Imel, thank you for your support and advices "take care and be a good girl."

Finally yet importantly, my special thanks go to my beloved man, Ipda. A. Pattiwael. I really thank The Almighty God for giving me a chance to know you and to spend these greatest times with you. You give a meaning to my life. Thank you for being a special man, a friend, and a brother for me. The progress of this thesis is very quick because of you, your prayer, and our plan for the next March. Keep on being this nice, and making me proud of you.



## TABLE OF CONTENTS

PAGE OF TITLE	i
PAGE OF APPROVAL	ii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENTS	vi
ABSTRACT	viii
ABSTRAK	ix
CHAPTER I: INTRODUCTION	
A. Background of the Study	1
B. Problem Formulations	4
C. Objectives of the Study	4
D. Benefits of the Study	5
E. Definition of Terms	5
CHAPTER II: THEORETICAL REVIEW	
A. Review of Related Studies	7
B. Review of Related Theories	10
1. Theory of Literature	10
a. Setting	10
b. The Social Environment in the Novel	11
c. The Relation between Literature and Society	11
2. Theory of Colonialism and Civilization	13
a. The Colonial Concept	13
b. Civilization	15
3. Comparative Literature	16
4. Historical Background of the Authors	16
a. Chinua Achebe's Life and Works	16
b. Joseph Conrad's Life and Works	17
C. Theoretical Ground	19
CHAPTER III: METHODOLOGY	
A. Object of the Study	21
B. Approaches	22
C. Method of the Study	25
CHAPTER IV: ANALYSIS	
A. The African Society in the Novels	28
1. The Society in <i>Heart of Darkness</i>	29

a. The Setting	29
b. African Colonialism and Civilization	39
2. The Society in <i>Things Fall Apart</i>	44
a. The Setting	45
b. African Colonialism and Civilization	50
B. The Comparison between <i>Heart of Darkness</i> and <i>Things Fall Apart</i>	57
1. The Comparison on the Setting of the Novels	59
2. The Comparison of the African Colonialism and Civilization in the Novels	65
3. The Attitude of the Africans and the Europeans toward Each Other	68
C. The Contributions of the Authors' Historical Background to the African Colonialism in Their Novels	71
1. The contribution of Conrad's Historical Background to his Novel	73
a. Africa and the Africans	76
b. Colonialism toward the Africans	78
2. The Contribution of Achebe's Historical Background to His Novel	81
 CHAPTER V: CONCLUSION	 90
 BIBLIOGRAPHY	 94
 APPENDICES	
A. Summary of <i>Things Fall Apart</i>	xi
B. Summary of <i>Heart of Darkness</i>	xiii



## ABSTRACT

**Linda Libranita Torry** (2002). The Influence of the Authors' Social Historical Background toward the Different Portrayal of Africa and the African Colonialism as seen in Conrad's *Heart of Darkness* and Achebe's *Things Fall Apart* (A Comparative Study). English Letters department, Faculty of Letters, Sanata Dharma University, Yogyakarta.

This thesis is about the influence of one's historical background toward his work of arts. Chinua Achebe and Joseph Conrad are two of many writers whose life experiences contribute a lot in their work. These two authors are very different from each other. One is from Africa and one is a Poland-birth British author. Their similarity is that both of them are interested in African colonialism. The differences in their life and historical background make them have different perception in judging African colonialism in their novels, Joseph Conrad in *Heart of Darkness* and Chinua Achebe in *Things Fall Apart*.

There are three points to analyze in order to achieve an understanding about this phenomenon. The first is the portrayal of the Africans and African colonialism in those two novels. This is meant to create a base for the next point, that is to find out the differences between the two novels. These two points are to strengthen the last point about the reasons why they make many differences in portraying about the Africans and African colonialism in their novels by looking at their historical background that deals with the Africans and African colonialism.

Biographical and socio-cultural-historical or sociological approaches are used in doing this thesis. Biographical approach is used because it can help us connect the author's experience and the work easily. With the help of this approach, the connection between Achebe and Conrad's experience and their works can be easily found out. Sociological approach sees literature as the representative of an age and society. This approach can become a reflection of the society in the time the work was written. Therefore, the reflection of the society where Achebe and Conrad lived will be revealed in the novels through this approach.

Those problems and approaches above then will help show that those two novels are different one another in every aspect because of the difference in the historical background of the authors. The description of the Africans in *Heart of Darkness* – which is written by a European - directly shows that the Africans are barbaric and rudimentary people. Therefore, they should be civilized. The colonialism that they did toward the Africans is to civilize them. Conrad saw this problem merely from one side - his point of view as a European who went there to civilize and colonize the Africans. Therefore, what he saw, experienced, and did were what he described in his novel. While Achebe in *Things Fall Apart* is trying to make a counter respond toward Conrad's novel. As an African, he thinks that he should do something to prevent his cultures and people from being mocked by other people. Then in his novel, he portrays the lives and cultures of his people as a proof that Conrad was wrong in judging them, and it was the colonialism, which was done by the Europeans, that destroys their lives. His high nationalism makes him contest Conrad through his novel. He never wants to trample on his people's past life, although he was born in European-educated family.

## ABSTRAK

**Linda Libranita Torry** (2002). *The Influence of the Authors' Social Historical Background toward the Different Portrayal of Africa and the African Colonialism as seen in Conrad's Heart of Darkness and Achebe's Things Fall Apart (A Comparative Study)*. English Letters department, Faculty of Letters, Sanata Dharma University, Yogyakarta.

Tesis ini menjelaskan mengenai pengaruh latar belakang kehidupan seseorang terhadap karya sastranya. Chinua Achebe dan Joseph Conrad merupakan dua dari sekian pengarang yang banyak menggunakan pengalaman hidup mereka dalam novelnya. Kedua pengarang ini sangat berbeda satu sama lainnya. Yang satu berasal dari Afrika dan yang satu lagi seorang pengarang Inggris yang dilahirkan di Polandia. Kesamaan mereka berdua adalah bahwa mereka sama-sama tertarik pada masalah penjajahan terhadap bangsa Afrika. Perbedaan hidup dan latar belakang sejarah membuat mereka memiliki pandangan yang berbeda dalam menilai masalah penjajahan terhadap bangsa Afrika dalam novel mereka, Joseph Conrad dalam novelnya yang berjudul *Heart of Darkness* dan Chinua Achebe dalam novelnya yang berjudul *Things Fall Apart*.

Ada tiga poin yang harus dianalisa secara cermat agar dapat memahami fenomena ini. Yang pertama adalah potret kehidupan orang Afrika dan penjajahan terhadap bangsa Afrika yang terdapat dalam kedua novel tersebut. Hal ini dimaksudkan untuk dapat menciptakan dasar bagi poin berikutnya, yaitu untuk menemukan perbedaan-perbedaan antara kedua novel tersebut. Kedua poin ini digunakan untuk memperkuat poin yang terakhir mengenai alasan mengapa mereka membuat begitu banyak perbedaan dalam menggambarkan orang-orang Afrika dan penjajahan terhadap bangsa Afrika pada novel mereka dengan melihat pada latar belakang sejarah mereka yang berhubungan dengan orang Afrika dan penjajahan terhadap bangsa Afrika.

Pendekatan biografi dan sosiologi digunakan dalam mengerjakan tesis ini. Pendekatan biografi digunakan karena dapat membantu kita untuk dapat mengkaitkan pengalaman pengarang dan novelnya dengan mudah. Dengan bantuan pendekatan ini maka kaitan antara pengalaman Achebe dan Conrad dengan karya sastra mereka dapat dengan mudah ditemukan. Pendekatan sosiologi melihat karya sastra sebagai perwakilan dari sebuah jaman dan lingkup sosial. Pendekatan ini dapat menjadi sebuah refleksi dari lingkup sosial saat karya sastra tersebut ditulis. Dengan demikian, cerminan lingkup sosial tempat Achebe dan Conrad tinggal dapat dimunculkan didalam novel mereka lewat pendekatan ini.

Masalah-masalah dan pendekatan-pendekatan tersebut diatas kemudian akan membantu menunjukkan bahwa kedua novel tersebut berbeda di setiap aspek satu sama lainnya karena adanya perbedaan pada latar belakang sejarah pengarangnya. Penggambaran orang Afrika dalam *Heart of Darkness* – yang ditulis oleh orang Eropa – secara langsung menunjukkan bahwa orang Afrika merupakan orang-orang biadab dan terbelakang. Oleh karena itu mereka harus diperadabkan. penjajahan yang dilakukan adalah untuk memperadabkan mereka. Conrad memandang masalah ini hanya dari satu sisi – pandangannya sebagai seorang Eropa yang pergi kesana untuk memperadabkan dan menjajah orang Afrika. Jadi, apa yang ia lihat, alami dan lakukan adalah apa yang ia sampaikan dalam novelnya. Sedangkan Achebe dalam novelnya

*Things Fall Apart* mencoba untuk membuat reaksi balasan terhadap novel Conrad. Sebagai seorang Afrika, ia merasa ia harus melakukan sesuatu untuk mencegah ejekan orang lain terhadap budaya dan bangsanya. Kemudian, dalam novelnya, ia menunjukkan kehidupan dan budaya bangsanya sebagai bukti bahwa Conrad telah salah menilai mereka, dan penjajahan terhadap mereka yang menghancurkan hidup mereka. Semangat nasionalismenya yang tinggi membuat ia menantang Conrad lewat novelnya. Ia tidak pernah mau menginjak-injak masa lalu bangsanya, meskipun ia dilahirkan dan dibesarkan dalam keluarga yang dididik dengan cara Eropa.

# CHAPTER I

## INTRODUCTION

This chapter presents the introduction of the whole study. It is divided into three parts. The first part is the background of the study. The second part is the problem formulation that consists of two problems. The last part concerns the aim of the study.

### A. Background of the Study

Literature is written to be understood and enjoyed. It will make life less tedious and one will feel that the hours pass more quickly. By reading it carefully, one can broaden, deepen and sharpen his awareness of life and its problem (Perrine, 1974:3). When one reads a literary work, he can learn not only about the literature itself but also others such as historical events and social issues. By understanding a literary work, one is able to expand his minds or refine his sense of life. Therefore, analyzing literary works means revealing the complexity itself.

According to Rohrberger and Woods, there are four modern literary genres. They are the short story, the novel, the poem and the play/ drama. Each genre has its own form (1971:19). Novel is one of the literary genres. Whenever someone reads a novel, he or she certainly wants to gain something. It can be pleasure, experience, or knowledge. Novel can be judged through its content or meaning toward human life, without considering in high or low value (Harvey, 1968:14). Therefore, through reading a novel, we can find some values of human life by revealing its content.

Due to the discussion about literature above, this thesis would analyze the novel *Heart of Darkness* by Joseph Conrad and *Things Fall Apart* by Chinua Achebe. Those novels are chosen because they talk a lot about colonialism done by the Westerners toward the Africans. *Heart of Darkness* is one of Conrad's outstanding novels. It describes two societies, which have different condition. The first is the sophisticated society. It is described as the European society. This society has made a lot of development, such as industrialization and trade. Then the second one is underdeveloped society. That is the African society. This society is described as a society who lives in a backward area. From the story, moral criticism toward European society in the 19<sup>th</sup> century can be found through the purpose of the Europeans in civilizing the underdeveloped society is to gain wealth. While Achebe's *Things Fall Apart* is said as a counter-respond to *Heart of Darkness*. In this novel, Achebe is trying to respond to what Conrad said about the Africans before colonialism by describing the pre-colonialism lives of the Africans. He wants to convince that the Africans are not that bad. They have their own customs and cultures and they are not rudimentary people.

In short, this thesis is about colonialism toward The Africans. This topic is interesting to discuss because it offers something unusual. It offers the case of colonialism, which is observed, always happens to the colored-skin people, especially the Africans, and the whites are always the colonists. Although the colonists are said to have noble goals, still there are sufferings go round the lives of the colony countries, and colonialism always bring impacts to the lives of the natives. The impacts might bring happiness to them such as development in some

life aspects and physical development. However, they might also cause sufferings to them. That is the destruction of their cultures and beliefs.

Two different writers with different background write those novels. Joseph Conrad is a British author who sees the colonialism in his book from the point of view of the Whites, while Chinua Achebe is an African writer, and he writes about colonialism from the point of view of his people. This datum may also support the argument that those two novels are against each other. Achebe writes his book long after *Heart of Darkness* is written. Achebe in his essay *An Image of Africa: Racism in Conrad's Heart of Darkness* made a comment as follows:

“Heart of Darkness projects the image of Africa as “the other world,” the antithesis of Europe and therefore of civilization, a place where man’s vaunted intelligence and refinement are finally mocked by triumphant bestiality.” (Achebe, 1977:3)

Achebe, in his essay, completely shows his disapproval toward what Conrad wrote in his book. He wants to state that his people are not as primitive as what people thought, and it is colonialism that breaks their lives. They run their lives peacefully until the Europeans come.

It is very interesting to observe how the differences in the backgrounds of the two writers influence them in portraying the Africans in the colonialism time in their novels. They must have many things about Africa to compare; moreover, they are different in many things, from nationalities until skin color. Conrad experienced the colonialism himself, but Achebe believed that he knew his society well.

Although there are especially true of biographical novels, this rule goes with all kinds of works of fiction. As Hamilton says:

For the best fiction, although it deals with the lives of imaginary people, is no less true than the best history and biography, which record actual facts of human life; and it is more true than such careless reports of actual occurrences as are published in the daily newspapers. (McNamee, 1952: 230)

This theory goes with Wellek and Warren's book theory of literature, where it is said that inevitably a writer expresses his experience and conception of life in his work (1956: 65).

### **B. Problem Formulations**

In order to have a thorough analysis, this thesis will be focused on the problems stated below:

1. How are Africa and the African colonialism portrayed in the novels?
2. How are the two novels different from one another in portraying Africa and the African colonialism?
3. How does the difference in the authors' historical background help them in portraying the African colonialism?

### **C. Objectives of the Study**

The aim of the study is to obtain satisfying answers for the questions in the problem formulations. Thus, the aim of this thesis is stated as follows:

1. To observe how Africa and the African colonialism are portrayed in the novels.
2. To find out the differences between the two novels in portraying Africa and the African colonialism.
2. To find out how the difference in historical background help the authors in portraying the African colonialism.

#### **D. Benefits of the Study**

The benefit in doing this thesis is that the differences in writing about the Africans between two different-nationality writers and what kind of differences they show in there can be clearly portrayed. By showing these, there is a hope to have other people understand that the society of the authors has a big influence for the authors. The society can help the authors in judging something, which has the relation with his society and portrayed it in the novel vividly. One important thing that should be noticed from these two novels and this thesis is that every people, not only the authors, will always defend their society's dignity, whatever it is. They can also understand that a white writer always has different opinion in stating about black people, and so has a black writer. Besides, the readers can also have a deeper understanding about colonialism, pre and post-colonialism time and the intrigues that happened in it. By having these things, they can increase their knowledge about the era of colonialism, especially the African colonialism.

#### **E. Definition of Terms**

To avoid any kinds of misinterpretation in understanding this paper, there should be some explanation about some words, which is mostly used and widely related to the topic that is going to be analyzed. Those words are as follows:

1. *Colonialism* referring to Boehmer's (1995) definition, *Colonialism* involves the consolidation of the imperial power, and is manifested in the settlement of territory, the exploitation or development of resources, and the attempt to govern the indigenous inhabitants of occupied lands. (P.2)



2. *Comparative Literature* means one that analyses the similarities and differences between literatures. The type of literary work that will be analyzed in this thesis is novel. Therefore, this thesis will analyze the similarities and differences between two novels such as what kind of similarities they have and what makes them different for both the extrinsic and the intrinsic elements of the novels. (Oxford Dictionary, 1989:234)
3. *Civilization*. Some meanings of the term civilization are in common use. Sometimes it refers to the state of being civilized, that is, to the possession of good manner and self-control, as the phrase “a thoroughly civilized man”. This was the original meaning of the term when a writer like Voltaire introduced it first. From the meaning, writers of the nineteenth century expanded the term civilization to mean the growth of knowledge and skills that encouraged or allowed men to attain civilized behavior. (Americana Encyclopedia, 1978:1)
4. *Society*. A society is the total system of recurrent action, performed by an aggregation of human being, who are differentiated by age, role and status; linked by ties of kinship; sharing submission to common authorities; distributed over a more or less contiguous and banded territory. (Chamber’s encyclopedia, vol.12, 1973; 667)

## CHAPTER II

### THEORETICAL REVIEW

This chapter provides some theories, criticism, and data to support the analysis. It is divided into three parts. The first part is review on related study, which provides some criticism of Achebe and Conrad's works especially that deal with African colonialism. The second part is the theoretical review, which consists of the theories that will be used to support the analysis. The last part will be the theoretical ground, which tells the readers how the theories will be used in the analysis.

#### A. Review of Related Studies

Some critics comment on Achebe's complaint toward Conrad's work, which exploits the lives of the Africans improperly. Wilson Harris on his essay entitled "The Frontier on which *Heart of Darkness* Stands" explained that he read Chinua Achebe's article on Joseph Conrad with much interest and some sympathy. He sympathized with Achebe's uneasiness in the face of biases that continue to reinforce themselves in post-imperial Western establishments. He said that perhaps the West does have the bad conscience Achebe attributes to it and is seeking, therefore, some assuagements of its guilt (Harris, 1981: 262). He then continued:

Achebe's essay on "Dehumanization of Africa and Africans" by "bloody racist" is therefore, in the light of Western malaise and post imperial hangover, a persuasive argument, but I am convinced

his judgment or dismissal of *Heart of Darkness* – and Conrad’s strange genius – is profoundly mistaken one. He sees the distortions of imagery and, therefore, of character in the novel as witnessing to horrendous prejudice on Conrad’s part in his vision of Africa and Africans. As I weighed the charge in my own mind, I began to sense certain incomprehension in Achebe’s analysis of the pressure of form that engaged Conrad’s imagination to transform biases grounded in homogenous novel. At no point on his essay does Achebe touch upon the crucial parody of the properties of established order that mask corruption in all societies, black and white (Harris, 1981: 263-4).

Some critics also comment on colonialism in Conrad’s novel. One of them is Frances B. Singh. He said in his essay *The Colonialistic Bias of Heart of Darkness* that it is a truth universally acknowledged that *Heart of Darkness* is one of the most powerful indictments of colonialism ever written (Singh, 1978: 268)

J. A. V. Chapple also has something to say about Conrad and his works, especially *Heart of Darkness* in his book entitled *Documentary and Imaginative Literature* (1970)

Joseph Conrad is called as anti-imperialist. His story mostly deals with the advanced nations’ exploitation into backward nations. However, in telling his story, Conrad does not only focus on the material interest that is usually considered as the cause of imperialism but he also relates it with the complex realities of life, such as political and social injustice. Conrad’s *Heart of Darkness* is regarded as a remarkable piece of writing. It is started with his own personal experience then transformed into his imagination (Chapple, 1970: 193).

Beside those who consider Conrad’s work *Heart of Darkness* a great work and consider Achebe’s protest toward Conrad’s work pointless, some critics consider Achebe is right by contesting Conrad’s description of the Africans in his novel. A critic who comments on this is Simon Gikandi in his book *Reading Chinua Achebe* (1991)

Thus while many other novelists might be tempted to highlight Okonkwo and his culture, Achebe adopts an algebraic strategy: this is a dramatic moment, but nothing about it is exotic or out of place, but even in this rejection of exoticism, Achebe is contesting the representation of African in the novels of Conrad and Cary who have the propensity to represent the continent as either a blank space or a monstrous presence (Gikandi, 1991: 27).

Another criticism mentioning Achebe's protest toward Conrad's description of the Africans in his novel comes from C. P. Sarvan mentioned in *Racism and the Heart of Darkness* from *The International Fiction Review* 7 (1980)

He [Achebe] argued that Conrad sets up Africa "as a foil to Europe, a place of negations... in comparison with which Europe's own state of spiritual grace will be manifest." "Africa is the other world," "The antithesis of Europe and therefore of civilization, a place where men's vaunted intelligence and refinement are finally mocked by triumphant bestiality." Achebe concluded his attack on *Heart of Darkness* by describing it as "a book which parades in the most vulgar fashion prejudices and insults from which a section of mankind has suffered untold agonies and atrocities in the past and continues to do so in many ways and many places today. (1980: 6)

All the critics mentioned might want to show that what Achebe commented to Conrad was something common. It was his right to comment and protest when someone else mocked his culture. Besides, he might want to tell the truth about his people's culture.

What is observed in this thesis was a little bit different. The idea in exploring this problem was Conrad might be too exaggerating when he depicted Africa as an improper place to live, but it was not his fault, since he might write what he experienced. What could be appreciated in Conrad's novel was that he also indirectly mentioned that actually the rudimentary souls lay in the whites. Therefore, Conrad did not fully underestimate the Africans, but he also criticized

the whites. Colonialism in his novel was just a result of what he saw and experienced at that time. Achebe wrote his novel long after Conrad. He wanted to contest Conrad's novel and descriptions about African people before colonialism. He believed that his people were much better than what Conrad depicted in his novel. Therefore, he exposed his people's cultures a lot in the novel. He might want to show that long before the Europeans came with their missions, the African people already had their cultural values and beliefs. Nevertheless, the situation might be different, not like what Conrad experienced anymore. The difference of colonialism depicted in the novels was the result of the difference in the authors' background and life period.

## **B. Review of Related Theories**

### **1. Theory of Literature**

#### **a. Setting**

Setting is a part of the complex perspective on people and action that is offered to a reader; it helps to set tone and mood and it helps to realize both character and plot (Beatty and Hunter, 1989: 11). Setting is always important to the way a piece of literature affects us and thus, it is an important element to consider in reading.

Setting is used to enrich the meaning of a story. In a limited sense, setting refers to "the general locale and historical time" (Abrams, 1981: 175); it is when and where the action occurs. In a large sense, setting (Abrams, 1981: 175) refers

to the “social circumstances in which its action occurs.” It takes the social condition or total environment in which the characters live.

#### b. The Social Environment in the Novel

The social environment in the novel basically refers to the society that is taken mostly in the novel. This social setting, then, shows “a complex web of individual relationship” (Harvey, 1965: 56) thus, it shows a social condition of the people who live there.

Society, as do all other aspects of novels, functions as an element that is organized to identify, at least, the part of the novel. In this society, we find a “concept” or idea that is constructed in the novel (Langland, 1984: 4). Talking about society, Langland says, is not talking merely about people and their classes, but also their customs, conventions, beliefs and values, and culture. In short, this society is revealed through human relationship, through characters patterned interactions and their common expectations of one another. (1984: 6)

#### c. The Relation between Literature and society

“Literature is a social institution. Traditional literary devices such as symbolism and matter are social in their very nature. They are conventions and norms, which could have arisen only in society. Further, literature represents life and life itself is a social reality, though the natural world and the inner or subjective world of the individual have also been object of literary imitation. Thus, a large majority of the questions raised by literary study are social questions” (Wellek and Warren, 1956: 94)

Understanding the quotation above, it can be concluded that literature has close relation with social reality because a large majority of the question raised by

literary study is social question. Then, it raises a question how the relation between literature and society can be seen clearly. To answer this question, the argumentative opinion of Wellek and Warren about those relationships can be adopted. It is stated in their book *Theory of Literature* as follows:

“The relation between literature and society is that literature is an expression of society. But, if it is assumed that literature at any given time, mirrors that the current social situation correctly, it is false; it is vague if it means only that literature depicts some aspects of social reality. To say that literature mirrors or expresses life is even more ambiguous. An author inevitably expresses his experience and total conception of life, but it would be manifested untrue to say that he expresses the whole of life or even the whole life of a given time completely and exhaustively” (1956: 95).

Wellek and Warren have actualized the relations between literature and society into three descriptive relations. Those relations can be found in the authors' sociology, the social content of the work itself, and literature's influence on society. Then, in this thesis, the relation between literature and society is viewed from an analysis on the social content of the literary work itself, as assumed picture of social reality can be adopted.

Referring to the opinion of Wellek and Warren about the relation of the literature and society found in the social content of the literary works, it is believed that an author gains this idea from his era and society. Then, those ideas are expressed through fictitious events and characters in a literary work. On the other words, the author has imitated the social reality into fiction with fictitious characters and events as the representatives of reality.

Rohrberger and Wood state that there is a relation between literature and social environment when the literature is written. According to them, the only way

to locate the real work is the reference to the civilization that produces it. They define and point out that literature takes the attitudes and actions of a specific group of people as its subject matter. They explain more about the necessity of the author to investigate the social milieu where a work was created and which literature reflects because the author cannot criticize a piece of literature by leaving its social background. (1971: 9)

## **2. Theory of Colonialism and Civilization**

### **a. The Colonial Concept**

According to Boehmer (1995), what distinguished European hegemony was “its strong belief in the potential for universalization of its knowledge in science, politics, religion and in particular of its own forms of rationality” (p.79). It means that the rest of the world could be “understood in its terms” and should be encouraged to interpret reality in European way”.

To understand more fully, what lays behind that perceptions, we should look at the perception of rational man in the eighteenth century. At that time, the period of early British Empire, the Europeans were “the leading exemplum of scientific humanity” (p.81). In other word, the Europeans were believed to be “humanity in its most achieved form” or the most superior human being. They reconfirmed their superiority by colonizing other people, other country. Jan Mohammed in *Manichean Aesthetics* (1983) also states that “in order to reinforce their sense of superiority, the Europeans insist that the natives are physically, psychologically, socially, and morally inferior to them, and thereby they designate



the colonized subjects and inadvertently create a historical paradox for the latter.  
(p.151)

The colonized people, thus, were always represented as lesser: less human, less civilized, as child or savage, wild man, animal, or headless man (Boehmer 1995: 79). While the European represented their own identity as the race “of mastery and control, of rationality and cultural superiority, of energy, thrift and technologically skillfulness (p.81).

Colonization is associated with the occupation of a foreign land, with its being brought under cultivation, with the settlement of colonists. Several typical situations arose out of the domination of the colonizers and its consequences. Some of their features have managed to survive even after decolonization. Therefore, in the first instance, we may distinguish:

1. Colonization of the old type: it is of an expansionist nature, manifesting itself at a stage of free competition in capitalist development.
2. Colonization of the new type: it is linked to the industrial revolution and to financial capitalism. It is manifested in most of the post – 1871 French conquest, of Morocco in particular, even though other considerations also applied. This form of colonization is also evident in the expansionist policy of Great Britain and Germany in East Africa and in South Africa.
3. Imperialism without colonization: this occurred temporarily in the Ottoman Empire, for example, in the case of Egypt in 1881.

It developed in a purer form – that is without any disposition to settle colonists – in Latin America, where the city ruled in Argentina and in Peru, before yielding place to the United States.

The movements of the latter half of the twentieth century.

Thus, the different forms of imperialism and of colonization overlap and penetrate one another. (Ferro, 1997: 19)

#### b. Civilization

The history of civilization started in the Middle East about 3000BC, whereas the North China civilization began about a millennium and a half later. The decisive factors that brought about the early civilizations were the kinds of economic and social organization, the large-scale exploitation of human energy, the formation of ruling classes, hierarchical organization, and the administrative division of labor. (Britannica Encyclopedia 2001, *Civilizations from Prehistoric*)

The term civilization designates a condition of human society characterized by a high level of cultural and technological achievement and complex social and political development. In the 1920s, the British archeologist V. Gordon Childe defined civilization in terms of elements that he believed fundamental in transforming a culture into civilization. (C. C. Lamberg – Karlovsky, *Civilization*, 2001 Grolier Multimedia Encyclopedia)

### **3. Comparative Literature**

The term comparative literature is troublesome and doubtless, indeed, one of the reasons why this important mode of literary study has had less than the expected academic success (Wellek & Warren, 1956: 46). Comparisons between literatures, if isolated from concern with total the national literatures, tend to restrict themselves to external problems of sources and influences, reputation and fame (Wellek & Warren, 1956: 48). The external problems of sources and influences of the novels *Heart of Darkness* and *Things Fall Apart* will be compared using this theory. The sources and influences are more on the historical background of the authors.

### **4. Historical Background of the Authors**

#### **a. Chinua Achebe's Life and Works**

Chinua Achebe was born in Nigeria in 1930 of devout Christian parents who baptized him Albert Chinualumogu. He was raised in the large village of Ogidi, on the first center of Anglican missionary work in Eastern Nigeria, and is graduated of University College, Ibadan. (Achebe, 1994)

Chinua Achebe is one of the writers who cannot stand still and watch how the Europeans come and turn the African culture, values, and beliefs upside down, which puts the Africans in the middle of serious crisis. He chooses to fight the Europeans by using the only tool he knows: Literature. Cited in the London *Sunday Times* as one of the "1,000 Makers of the Twentieth Century" for defining "a modern African literature that was truly African" and thereby making a major

contribution to world literature,” Chinua Achebe has published novels, short stories, essays, and children’s books. His volume of poetry, *Christmas in Biafra*, written during the Biafran War, was the joint winner of the first Commonwealth Poetry Prize. Some of his great works are *Arrow of God*, *A Man of the People* and *Things Fall Apart*. (Achebe, 1994)

Being asked about the Europeans who came to Africa, he answered in *Interview with Chinua Achebe* this way:

...I think they were very ignorant. And that’s very bad, you know, when you are trying to civilize other people. But you don’t really need to be blackhearted to do all kinds of wrong things. Those who have the best intentions sometimes commit the worst crimes. I think it’s not my business to present villains without any redeeming features. This would be untrue. I think what’s more likely to be true is somebody coming with the best for intentions, really believing that there is nothing here, and that he is bringing civilization. He’s wrong of course. He’s completely wrong and misguided. But that’s the man that interests me because he has potentialities for doing great harm. (Lindfords, Munro, Priebe Sander, 1969: 30)

At present, Mr. Achebe lives with his wife in Annandale, New York, where they both teach at Bard College. They have four children. The recipient of many awards, including an honorary Doctor of Letters degree from Dartmouth College, he has traveled and lectured in countries all over the world.

#### b. Joseph Conrad’s Life and Works

Joseph Conrad was originally named Josef Teodore Konrdad Naecz Korzeniowski. He was an English novelist of Polish birth. At the age of 20, he began to learn English and in the following year, he joined an English sailing ship as a common seaman. He had many voyage such as in Asia, Africa, and in

Australia. On one of his voyages, returning from Australia, he made the acquaintance of John Glasworthy who introduced him to literary world. Then, he became a sea captain as well as a writer. Therefore, most of his works were closely associated with the sea. (Chapelle, 1970: 193-196) Some of his great works are *Almayer's folly* (1895), *The Nigger of the Narcissus* (1897), *Lord Jim* (1900), and *Heart of Darkness* (1902).

Conrad's restless spirit, which had already driven him across most of the world, plus the necessity of earning a living, was no doubt responsible for this desire to go to the Congo. He appears, from an early age, to have had an ambition to see Africa. Africa for him was Mungo Park, Bruce, Burton and Speke, Dr. Livingstone, and the desire to go to Africa was bound up with ideal of selfless heroism and adventure.

Conrad sailed in a French ship, the *Ville d'Arce*, on 10 May. In a letter, he wrote: 'We left Bordeaux on a rainy day...haunting memories; vague regrets; still vaguer hopes. One is skeptical of the future.' He had good reason for such skepticism, for the journey to the Congo and up the great river was to be a journey into disillusionment, where the outstanding concerns of the Government and the traders were with bureaucracy and their greed for ivory.

What makes Conrad different from the other colonial writers who were his contemporaries is that, for reasons having partly to do with the colonialism that turned him, a Polish expatriate, into an employee of the imperial system, he was so self-conscious about what he did. (Said, 1993: 23)

### C. Theoretical Ground

In this study, what is going to be compared is colonialism toward the Africans as depicted in two different novels. The novels *Things Fall Apart* and *Heart of Darkness* are two different novels by two different writers, but both of them talk about African colonialism from different point of view. Since this is about comparison of two literary works then comparative literature will help us to understand this phenomenon. We will be able to see the differences and the similarities between the two authors, and how those elements help them to depict colonialism in their novels. If we want to know the reasons why they are different in describing the Africans in their novels, we should first know their historical background. By understanding their lives, it will be easier to understand their works. Their lives can be seen in the historical background of the authors.

This thesis analyses a literary work. Therefore, the theory on literature should be applied. This thesis is about the social condition of the Africans before and at the colonialism era. Of course, this consists of the place and time or the setting of the novels. Therefore, theory on setting is appropriate to analyze this. Society is said to influence literature in such a way that finally its work of arts is said to reflect the conditions of society at that time (Greer, 1968: 95).

Theory of colonialism is appropriate in examining these novels since this is about colonizing Africa. When we understand colonialism we can classify in which class does the colonialism in the novels belong to. With the help of theory on civilization, we will be able to see the nature of the civilizing mission in the

novels. How does the description of civilization and civilizing mission in *Things Fall Apart* differ from what in *Heart of Darkness*.

These theories will be used more on examining the content of the novels. Without these theories, it is hardly possible to understand the problem presented in the novels. The interrelations of the theories are meant to achieve the understanding of the study.

## CHAPTER III

### METHODOLOGY

This chapter concerns the method of study. It is divided into three parts. The first part is the object of study, which deals with the novels *Things Fall Apart*, and *Heart of Darkness* and their brief descriptions. The second part provides the approaches that are used in conducting this study. The last part is the procedures that concern the steps that are taken in analyzing the novel thoroughly.

#### A. Object of the Study

The type of works analyzed in this thesis was novel. Two novels used, and the titles were *Things Fall Apart* by Chinua Achebe and *Heart of Darkness* by Joseph Conrad. *Things Fall Apart* was written in 1958 and the book used in this thesis was the first edition of Anchor Books, A Division of Random House Inc., New York, published in 1994. The 209 pages long novel told us about the breaking apart of a traditional African culture as the result of Western colonization. It consisted of three parts. The first part consisted of 13 chapters and the next two parts consisted of six chapters each. The African society in the novel lived in their peaceful community, which bound by their own cultures and customs. The Westerners then came and civilized the Africans through Christianity. This caused separation in the community because there were some people who were interested in Christianity, but there were some who were not. Okonkwo was the main character and in the story, he refused Christianity. In the



end, the breaking apart of the society became more unavoidable. Having seen his society destroyed, Okonkwo decided to commit suicide and he died without appreciation.

The second novel was *Heart of Darkness* by Joseph Conrad. It was written in 1898 and 1899 and first published in 1902 in the volume *Youth, a Narrative, and Two Other Stories* by William Blackwood & Sons, Edinburgh and London. The novel used in this thesis was published by Dover Thrift Edition, edited by Stanley Applebaum, in USA in 1990. It was an unabridged republication of the story. The 72 pages long novel consisted of three chapters. It was a reflection of Conrad's own unsettling experiences in Belgium's exploitative "Congo Free State" in 1890. In its literal meaning, *Heart of Darkness* was an adventure tale to the heart of Africa, Congo. It presented the description of the river and the jungle in Congo, and the exploitation of Africa. Symbolically, it could be seen as a journey into the central of blackness to the heart and soul of man. On this interpretation, one could see that in this journey, white men were full of passion, superstitions and lust. For example, the District manager undertook the journey simply to rob the ivory from natives. It could be interpreted as colonization of human being over the other. Colonization was easily seen in that way.

## **B. Approaches**

In analyzing this topic, biographical and socio-cultural-historical or sociological approaches were used. Biographical approach was used because it could help us to connect the author's experience and the work easily. In this

approach, literature is seen as “the product of an individual creator”, relating the literary work to the life of the writer or the writer’s biography. In their book *Reading and Writing about Literature*, Mary Rohrberger and Samuel H. Woods state:

Proponents of the biographical approach assert the necessity for an appreciation of the ideas and personality of the author to an understanding of the literary work. They insist that a work of art is a reflection of a personality, that in the esthetic experience the reader shares the author’s consciousness, and that at least part of the reader’s response is to the author’s personality. Consequently, they attempt to learn as much as they can about the life and development of the author and to apply this knowledge in their attempt to understand his writings. (1971: 8)

They then continue “But whether one agrees that this approach to literature is, as some of its proponents claim, the most vital, one can agree that biographical material provides useful facts that could put the reader in a better position to understand and appreciate the literary object.” (1971: 8)

The second approach was social-cultural-historical approach. In Warren and Wellek’s *Theory of Literature*, literature is considered as a social institution. This view sees literature as a “social creation” (1956: 94). The social-cultural-historical approach relates literature to the social institution, to an economic, social and political system. Therefore, it is known as the sociological approach for short. This approach sees literature as the representative of an age and society. Guerin stated that this approach is to deal with content for in content it is found literature’s importance in the movement of the history and social condition (1982:92). This theory led this thesis to reveal the relation between the idea in the story and the characteristics of the Africans in the colonialism time.

The sociological approach to literature, from one point of view is a traditional approach in that whenever a work has been studied in its social milieu, we have had sociological criticism. This approach could become a reflection of the society in the time the work was written. Such an interaction between social milieu and literary work can be revealed in this approach.

Through this approach, the writer can express a special interest in social reform, and there was considerable stress on the uses of literature in the proletarian revolt and on seeing literature as projection of the movement of social history (Guerin, 1982:273). Abrams also states that “since the author is a member of society, his experience and knowledge will influence his works” (1981:67).

A work may be the reflection of his criticism or at least deep understanding about social problem in his surrounding then the author conveys the social and historical truth in an artistic form of fiction. This approach holds a view that literature is primarily an imitation of social reality from an era when the author lives. The circumstances will influence because it gives the causes to the author to react and to give the response to the condition of his surrounding. Therefore, a work may be the reflection of his concerns or at least his deep reflection about the social blights or problems in the society. This problem can be an ideology, economy, politics, technology or love as a personal relationship.

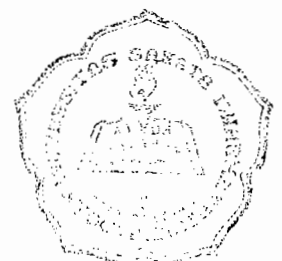
To sum up, sociological approach sees literature as the representative of an age and society. Therefore, it can be concluded once again that the critics and this approach is to deal with content, for in content to be found literature’s importance in the movement of the history and social condition (Guerin, 1982:91)

### C. Method of Study

The method that was used to collect data for the thesis was library research. This method was used since this thesis dealt with two novels belonged to a particular social condition in the past and the information of which could only be looked for and collected in the library, as it was impossible to observe directly something that happened in the past.

The primary data were Achebe's *Things Fall Apart* and Conrad's *Heart of Darkness*. To support the analysis, Guerin's *A Handbook of Critical Approaches to Literature*, Rene Wellek and Austin Warren's *Theory of Literature*, Abrams' *A Glossary of Literary Terms*, Mary Rohrberger and Samuel H. Woods' *Reading and Writing about Literature*, Elizabeth Langland's *Society in the Novel*, Ngugi Wa Thiong'O's *Decolonizing the mind*, Edward Said's *Culture and Imperialism*, Simon Gikandi's *Reading Chinua Achebe*, and also some books which have the data that can support the topic discussed in this thesis.

In analyzing the novels, the first step that was done was reading and rereading the novels and then finding out the reasons why the authors depicted the Africans and colonialism in Africa in different ways by looking at their works and then their autobiographies. The information mentioned in their works and autobiographies could help understand that their skin color influenced their way of thinking of certain problem, in this case, the African colonialism. The community in which they lived and produced the works should also be noticed, and after that linked it with the novels and it can be understood that their society influenced their attitude and opinion about certain problem. This was done with the help of



Achebe's theory on community in *The Writer and His Community*, Rohrberger and Woods' theory on society in *Reading and Writing about Literature*, Guerin's on *A Handbook of Critical Approaches to Literature*, and also Wellek and Warren's on *Theory of Literature*.

The next step was to analyze the colonialism in Africa in the novel. This was to indicate whether or not colonialism in the novels was the product of the authors at that time and what kind of colonialism was in there. Again, their autobiographies have the major role, because from the information there it could be found out that colonialism in Conrad's novel was what he experienced in his lifetime. While Achebe's description of colonialism in his novel was just a kind of counter-response to what Conrad wrote. The type of colonialism in the two novels was different. The difference was analyzed by using the theory on colonialism, and since their autobiographies influenced their work a lot, then the influences of their autobiographies to their works were analyzed. This step was done with the help of Rohrberger and Woods' explanation on biographical approach in their book *Reading and Writing about Literature*.

Then, it could be found out that colonialism brought impacts to the natives and the colonists, but the impacts were different from one another. The impacts were more on the natives, the Africans. But that did not mean that the colonists did not feel the impact. They also felt it. They, both native and the Europeans, were influenced by the colonialism. Then a line was drawn between the two to understand that in Conrad's novel *Heart of Darkness*, the Africans had rudimentary souls. While in Achebe's *Things Fall Apart* the Africans did not.

This was said as the counter-respond. In analyzing this, Achebe's and some critics' essays which pointed out the problem were used. Theory of comparative literature by Wellek and Warren was also useful in analyzing the novel, since this work is a comparative study. This theory was used to compare the differences and conditions between the two cultures, Africans and Europeans. The last step was to draw conclusion. This step was done by relating all the data into general statements.

## CHAPTER IV

### ANALYSIS

This chapter presents the analysis of the novel. In this chapter, the answers to the formulated problems in chapter one are discussed. This chapter is divided into several sections. The first section will discuss the African society in each novel. Then, the two novels will be compared to find the similarities and differences between them in the second section. Finally, the most important item that makes the novels different will be discussed, that is the historical background of the authors and its contributions to the novels.

#### A. The African Society in the Novels

The social environment in the novel basically refers to the society that is taken mostly in the novel. It means that if in a story there is a society that is used repeatedly, and the story takes place mostly in that society, then that society will indicate the social environment of the story. In this case, the social environment is the African society, because it is taken mostly in the novels, *Things Fall Apart* and *Heart of Darkness*.

Africa is known as a black continent because almost all the people there are black. Their being different is sometimes used by other people, who consider themselves better than the Africans, to gain benefit, because they are considered weak and they live in the places that are not good enough, compared to where the whites live. The condition of the Africans is used in many novels to create

interesting stories. Below we will see how the picture of the Africans in Conrad's *Heart of Darkness* and Achebe's *Things Fall Apart* is.

### **1. The Society in *Heart of Darkness***

In describing the African society in Conrad's *Heart of Darkness* this thesis would like to employ Harvey's theory about the social environment in the novel. Harvey explains that the social environment in the novel basically refers to the society that is taken mostly in the novel. This social setting, then, shows "a complex web of individual relationship" (Harvey, 1965: 56) therefore, it shows a social condition of the people who live there.

Based on what Harvey explains, Joseph Conrad in his novel *Heart of Darkness* is trying to show the social condition of the Africans by describing the place where they live and how they run their lives. The way he describes the social condition of the Africans will be shown through the journey of a group of European seamen; what they find along their journey there and what their thoughts and descriptions are about Africa and the Africans.

#### **a. The setting**

Setting is used to enrich the meaning of a story. In a limited sense, setting refers to "the general locale and historical time" (Abrams, 1981: 175); it is when and where the action occurs. In a large sense, setting (Abrams, 1981: 175) refers to the "social circumstances in which its action occurs." In *Heart of Darkness*,



Conrad is trying to show the social circumstances of the Africans when the Europeans first came and colonized them in Africa.

The story is about Marlow's journey to Africa. He is one of the seamen from the Belgium trading company who sailed over Congo to trade on behalf of the Europeans. Led by the director of the company, they travel over the Thames. They see many chances of being rich because of the ivory of the Africans that they can grab as what their predecessors did before. However, they consider their journey to Africa as a journey to the "uttermost ends of the earth" (p. 2), means that they seem to leave the earth when they go to the deeper part of Africa, because they see many things and conditions which are very much different from their civilization.

Imagine him here – the very end of the world, a sea the color of lead, a sky the color of smoke, a kind of ship about as rigid as a concertina – and going up this river with stores, or orders, or what you like. Sandbanks, marshes, forests, savages – precious little to eat fit for a civilized man, nothing but Thames water to drink. No Falernian wine here, no going ashore. Here and there a military camp lost in wilderness, like a needle in a bundle of hay – cold, fog, tempest, disease, exile, and death – death skulking in the air, in the water, in the bush. They must have been dying like flies here. (p. 3-4)

The description above shows that Marlow, as the representative of the Europeans, considers himself civilized enough to be in the place like Africa, which he considers "one of the dark places in the world", (p. 3) and it is a horrible thing for him to see such condition in Africa. What Africa offers cannot be compared to what his country offers. He cannot see or feel the joy he feels in his country in Africa. The joy here is not about the money or wealth, because of course he gets much money in Africa by trading and gaining ivory from the

natives. It is about the facilities that are not available there. There is no expensive wine or entertaining places.

When he first knew that he would be sent to work in Africa by his aunt, he already had a kind of weird feeling about the place that he would find and see. He knew it very well that he would find something terrifying at the time he heard his aunt pronounced the word 'Africa'. He said that "the best way I can explain it to you is by saying that, for a second or two, I felt as though, instead of going to the center of a continent, I were about to set off for the center of the earth." (p. 10)

Now let us notice how Africa is described in the excerpt below. The sense of savagery seems close with Africa and the Africans who live in the bush. Africa is closely related with jungles, forests, and wild life. The opinion that Africa is covered by savagery completely shows that the Africans are uncivilized and still live a primitive life, because a savage does not have the characteristics of a civilized man; and the Africans do not have the characteristics of a civilized man, such as having a scientific way of thinking.

Land in a swamp, march through the woods, and in some inland post feel the savagery, the utter savagery, had closed round him – all that mysterious life of the wilderness that stirs in the forest, in the jungles, in the heart of wild men. (p. 4)

Those are all what Marlow sees in his journey to the deeper part of Africa. However, that is not enough. Savagery and wilderness are not enough for him to present the face of Africa. There are a lot more.

Going up that river was like traveling back to the earliest beginnings of the world, when vegetation rioted on the earth and the big trees were kings. An empty stream, a great silence, an impenetrable forest. The air was warm, thick, heavy, sluggish. There was no joy in the brilliance of sunshine. The long stretches

of the waterway ran on, deserted, into the gloom of overshadowed distances. (p. 30)

It is considered then as if there was no sign of life in Africa. Along the riverside, there are only forests, and the place is like a primitive place when the world was just begun, when there was nothing else but the trees. This is a bad first impression from Marlow and his friends. They feel that they “penetrate into the heart of darkness” (p. 31) because they are covered by the forest and they can only see the darkness. Darkness here does not directly refer to the condition when there is no light at all, but the darkness here can refer to the condition of Africa that does not show the characteristic of a city or country, and that is so mysterious. It only contains jungles, and a place that only contains jungles and forests cannot be called a city.

Marlow and his friends consider themselves as wanderers and they are wandering in Africa, which they called the prehistoric earth, because it “wore the aspect of unknown planet” (p. 31). They do not find the things that they found in their real earth or place. What they find there is just madness that is shown by the natives, that is the Africans. Therefore, they say that Africa and the Africans are weird. Africa is not good enough to be called part of the world.

The steamer toiled along slowly on the edge of a black and incomprehensible frenzy. The prehistoric man was cursing us, praying to us, welcoming us – who could tell? (p. 32)

In the quotation above, the Africans are described as prehistoric men, and it seems that the language or probably the signs that are used by the Africans are weird, funny, or even frenzy to Marlow and his friends, in that they cannot predict or guess whether the Africans are happy with their coming or are they cursing

them, instead. They consider it as a madness, which is shown by the Africans. They are confused because the Africans are using signs or body languages to express their feelings and desires. What makes it more complicated is that they, the Africans and the Europeans, do not understand one another's language.

The Africans' attitudes completely show that they are uncivilized. It is shown in the way they talk. They use signs as a means of communication with the foreigner. Using signs as a means of communication between two persons who do not understand one another's language is a common thing. However, what the Africans do is different. They scream and jump, or make terrifying expressions in their faces to say something. That makes the Europeans consider them uncivilized and mad.

As they penetrate deeper into Africa, they feel that slow but sure, they are used to such kinds of weird and terrible things and incidents they feel and face during the journey to the deeper part of Africa. The place that they enter might be something that they never saw and imagine before, because this is a new world for them. A world that is consisted only of weird people whom are more likely to be monsters, and the jungles. That makes the Europeans doubt the Africans' humanity; are they real human being? They are human being, but their attitudes do not show it. It is terrifying to imagine living with this kind of people. This is shown in the quotation below:

The earth seemed unearthly. We are accustomed to look upon the shackled form of conquered monster, but there – there you could look at a thing monstrous and free. It was unearthly, and the men were – no, they were not inhuman. ... They howled and leaped, and spun, and made horrid faces; but what thrilled you was just the thought of their humanity – like yours – the thought of your remote

kinship with this wild and passionate uproar. Ugly. Yes, it was ugly enough. (p. 32)

It is terrifying to imagine living with the savage Africans, moreover if they have to deal with them. Even the so-called-civilized Europeans such as Marlow and his friends are afraid of the wild Africans. They are afraid of being trapped in the middle of wild African community when they are in the middle of their journey and in the middle of the African jungle. They are afraid of being slaughtered by the wild Africans like a prey, as seen in the following quotation:

‘Will they attack?’ whispered an awed voice. ‘We will be butchered in this fog,’ murmured another. The faces twitched with the strain, the hands trembled slightly, the eyes forgot to wink. The whites, of course greatly discomposed, had besides a curious look of being painfully shocked by such an outrageous row. (p. 36)

In fact, it is not easy for them to conquer Africa, moreover the part of Africa which has never been touched by the non-African people before, or never accepted the existence of the Westerners there. The African people who live there are too wild and they still have rudimentary and savage souls. The fact that they are barbarians who eat people can be seen from the conversation between Marlow and the headman of the wild tribe as quoted below:

‘Aha!’ I [Marlow] said, just for good fellowship’s sake. ‘Catch ‘im,’ he [the headman] snapped, with a bloodshot widening of his eyes and a flash of sharp teeth – ‘catch ‘im. Give ‘im to us.’ ‘To you, eh?’ I asked; ‘what would you do with them?’ ‘Eat ‘im!’ he said, curtly, and, leaning his elbow on the rail, looked out into the fog in a dignified and profoundly pensive attitude. I would no doubt have been properly horrified, had it not occurred to me that he and his chaps must be very hungry. (p. 36)

That experience is surely a terrifying experience for Marlow and his friends. That is their first arrival to Africa, and they already find such condition. They have to be very careful in dealing with those cannibals.

I've seen the devil of violence, and the devil of greed, and the devil of hot desire; but, by all the stars! These were strong, lusty, red-eyed devils, that swayed and drove men – men, I tell you. (p. 13)

Actually, long before Marlow and his friends arrived in Africa, some other Europeans had already gone there and conquered some parts of Africa. Marlow and his friends are just the followers. Their predecessor had done a good job in that when Marlow arrives there, there are some African people who are already trained to do some human jobs, the jobs that the civilized Europeans usually do. One example of the job that is usually done by the Europeans, but is done by the Africans in the novel is as a clerk.

Accordingly a young chap wearing his hat over the left eyebrow, some clerk I [Marlow] suppose – there must have been clerks in the business, though the house was as still as a house in a city of the dead. (p. 8)

It might be said that their arrival in Africa is not only to trade but also to civilize the Africans. The way they civilize the Africans is shown in the way they make progress in the lives of the Africans. How they create the progress can be shown in the next discussion. In this sub section, the point to discuss is only about the African society.

At the time Marlow arrives there, he finds some African people who are already educated or trained to do some jobs. However, the Europeans did this not without purpose. They trained the Africans to do the jobs that can help them gain what they need. Although the Africans are trained already, the bad description of

being ugly and savage Africans cannot be separated from them. This is shown in the excerpt below. It seems that the African man is described as a circus animal that has been trained, and considered good enough to perform in front of the audience.

And between whiles I [Marlow] had to look after the savage who was fireman. He was an improved specimen; he could fire up a vertical boiler. He was there below me, and, upon my word, to look at him was as edifying as seeing a dog in a parody of breeches and a feather hat, walking on his hind legs. A few months of training had done for that really fine chap. (p. 33)

Actually, what the Europeans did to civilize them cannot be considered fully successful. The quotation above can be taken as the example. That African man does that not because he understands the chemical or scientific process of the action, but because he is told and trained to do so. He sees the change of something as a process of the nature. It is the power of the nature, which they believe for so long, that enable everything to happen.

As stated in the quotation below, when he has to fire up the boiler, he does not think of the chemical process that takes part in the boiling water. What he knows is that there is an angry evil power inside the boiler. Therefore, the water in the boiler disappears.

He was useful because he had been instructed; and what he knew was this – that should the water in that transparent thing disappear, the evil spirit inside the boiler would get angry through the greatness of his thirst, and take a terrible vengeance. So he sweated and fired up and watched the glass fearfully (with an impromptu charm, made of rags, tied to his arm, and a piece of polished bone, as big as a watch, stuck flatways through his lower lip), ... (p. 33)

Another African man who has been trained by the Europeans as a helmsman, or a driver of the steamboat can also be taken as an example. He has

been trained, but that does not mean that he improves a lot. In the eyes of the Europeans, he is still a stupid and naïve African man. He wants to show that he is good enough in front of the Europeans, but actually, he is nothing but a stupid man.

An athletic black belonging to some coast tribe, and educated by my poor predecessor, was the helmsman. He was the most unstable fool I [Marlow] had ever seen. He steered with no end of a swagger while you were by; but if he lost sight of you, he became instantly the prey of an abject funk, and would let that cripple of a steamboat get the upper hand of him in a minute. (p. 40)

The Europeans might try harder to civilize them, giving them some rules and knowledge of how to live, but everything seems useless, because the Africans do not consider it as something that can change their lives. They just do what they want to do for their lives. The laws cannot change their way of life. It seems that they prefer to live in their earlier lives, before the arrival of the Europeans. It is proved in the quotation below.

They still belonged to the beginnings of time – had no inherited experience to teach them as it were), and of course, as long as there was a piece of paper written over in accordance with some farcical law or other made down the river, it didn't enter anybody's head to trouble how they would live. (p. 36-7)

The Africans also seem to be trapped between the two sides. They are trained to do the jobs that the Europeans taught them. On the other hand, they still want to live their traditional lives.

It is mentioned in the quotation above that he wears a piece of polished bone, as big as a watch on his lower lip. They also still use their traditional stuffs, such as ridiculous styles of shaving pates, and the ornamental scars on the cheeks. "He had filed teeth, too, the poor devil, and the wool of his pate shaved into queer



patterns, and three ornamental scars on each of his cheeks” (p. 33). This shows how they cannot let go their traditions out of their lives.

Their society might require them to wear or to use such kinds of patterns or styles as a symbol of something in their tradition, which they cannot throw away even though they are already given some Europeans styles.

Those that are explained above are about the lives of the traditional African society; the social circumstances of the Africans based on the experience of a group of Belgium Trading Company, which means the Europeans. From the explanation above, what can be concluded is that in the eyes of the Europeans the Africans are savages, barbarians, cannibals, or improved specimen of animals, at the worst.

The Europeans consider themselves as the superior and civilized people. They consider the Africans uncivilized because they do not find the characteristics that show a civilization. What they find is that the Africans live a primitive life. They have wild and rudimentary souls. It is hard to civilize them, and make them intellectual people. They are taught to do several Europeans jobs that they never did before, but they still have the traditional mind. They still think that every thing that exists in the world, their world, has its own natural power. Therefore, it might be said that it is useless to try to civilize the Africans, unless they want to try harder.

Having understood the traditional lives and minds of the Africans at the pre-colonialism and colonialism time, let us now see how the Europeans try to colonize and civilize the Africans. Actually, the Europeans’ first mission to come

to Africa is for trading. They know that Africa is full of ivory and natural resources, but they cannot utilize them well. They know that they are smart enough to trade with the Africans and gain many benefits.

The Europeans are not satisfied if they just trade. Therefore, they want to conquer Africa. The first thing is that they colonize and civilize the Africans. By doing that, they can make the Africans help them with their missions. The knowledge that they give are those that can make the Africans help the Europeans. Therefore, what the Europeans do to the Africans is undoubtedly to make the Africans as their servant or slave, not as partners who have similar ability in their capacity as human being.

In the next sub section, we will be able to understand about the concept of colonialism and civilization that are mentioned in Conrad's *Heart of Darkness*. We will also be able to see what kind of colonialism that is done by the Europeans toward the Africans, and how they colonized and civilized them.

#### b. African colonialism and civilization

In this sub section, there will be shown how the Europeans colonize and try to civilize the Africans. If in the first sub section, the discussion is more on the Africans, then this part will discuss more on the Europeans' attitudes; what the Europeans do to colonize and civilize the Africans. According to Boehmer in *Colonial and Postcolonial Literature* (1995), what distinguished European hegemony was "its strong belief in the potential for universalization of its

knowledge in science, politics, religion and in particular of its own forms of rationality” (p.79).

The Europeans consider themselves civilized enough and superior to try to civilize the Africans. This is another way to reconfirm their superiority. Jan Mohammed in *Manichean Aesthetics* (1983) states that “in order to reinforce their sense of superiority, the Europeans insist that the natives are physically, psychologically, socially, and morally inferior to them, and thereby they designates the colonized subjects and inadvertently create a historical paradox for the latter. (p.151)

African colonialism in Conrad’s *Heart of Darkness* can be classified into colonization of the new type. As quoted from Ferro’s *Colonization: A Global History*, “colonization of the new type is linked to the industrial revolution and to financial capitalism. This form of colonization is evident in the expansionist policy of Great Britain and Germany in East Africa and in South Africa.” (p. 19)

In Conrad’s *Heart of Darkness*, the Europeans start their mission by trading. However, they are insatiable. They want more than that. They want to grab the ivory and the natural sources that the Africans have. They know that the Africans are rich with its natural sources and especially ivory, but the Africans are not good and clever enough to utilize that. If they are good and civilized enough, they must know how to utilize their natural sources and make that as revenue to their society. Therefore, the Europeans come to Africa with a trading mission as a mask, and after that, they conquer them to get all to enrich themselves.

First, let us see the concept of colonialism mentioned by Marlow in Conrad's novel. "The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves" (p. 4).

He admits that actually colonization is done toward those whom are apparently different from them. Moreover to those who are physically, psychologically, socially, and morally inferior to them. If the natives are inferior to them then it will be easier to conquer, because they will not rebel since they have lesser power than the conqueror.

The way the Europeans conquer and colonize the Africans is divided into several aspects. Economically, they support the Africans to trade even though that is actually for their own sake. As mentioned before, the arrival of the Europeans is to trade. It is seen from Marlow's explanation as stated below. They want to trade or make a business in Africa because it is cheap. It is of course cheap for them because they have a different living standard with the Africans. It is clear that most of the Europeans in the story are eager to join the trade expansion toward the Africans.

Then I [Marlow] remembered there was a big concern, a company for trade on that river. Dash it all! I thought to myself, they can't trade without using some kind of craft on that lot of fresh water – steamboats! Why shouldn't I try to get charge of one? ... You understand it was a continental concern, that trading society; but I have a lot of relations living on that continent, because it's cheap and not so nasty as it looks, they say. (p. 6)

If we notice the last line of the quotation above, we can see that Marlow said that his relatives said that Africa is not as nasty as it looks. It means that

Africa is not an improper place to live and make a living. Besides, Africa has lots of ivory. As we know that ivory is a precious thing, and it can produce lots of money. The main purpose of the Europeans going there is for the ivory.

‘How did that ivory come all this way?’ growled the elder man, who seemed very vexed. The other explained that it had come with a fleet of canoes in charge of an English half-caste clerk Kurtz had with him. (p. 28)

Here we are introduced to another character named Kurtz. He is also one of the white men who went there for the ivory. Kurtz went there long before Marlow’s arrival. In the first part of the novel, we can see that Kurtz is a well-known person in that Marlow really wants to see him. He [Marlow] heard many stories about him [Kurtz] before, and he wants to meet him personally.

The approach to this Kurtz grubbing for ivory in the wretched bush was beset by as many dangers as though he had been an enchanted princess sleeping in a fabulous castle. ‘Will they attack, do you think?’ asked the manager in a confidential tone. (p.38)

It seems that the Europeans are divided into two sides. Those groups are competing in gaining the ivory from the Africa. Each group should be very quick. Otherwise, the other group will take the chance. The perfect saying to explain this condition is probably “first come, first served”. Let us see the proof in the quotation below.

They approached again, just as the manager was saying, ‘No one, as far as I know, unless a species of wandering trader – a pestilential fellow, snapping ivory from the natives.’ Who was it they were talking about now? I [Marlow] gathered in snatches that this was some man supposed to be in Kurtz’s district, and of whom the manager did not approve. ‘We will not be free from unfair competition till one of these fellows is hanged for an example,’ he said. (p. 28-9)

In the quotation below we will see how the Europeans who consider themselves as civilized people becoming much uncivilized by grabbing the Africans' wealth. They are tricky because they use the condition of the Africans being weak, stupid and naïve. They do everything just to get what they want to get. Here Conrad's criticism toward the Europeans lies. They said that they are civilized, but actually, they are not. They grab something from someone who is weak. They should not do that. If they are civilized then they should be willing to help them improve their lives, not playing a trick on them.

They were conquerors, and for that you want only brute force – nothing to boast of, when you have it, since your strength is just an accident arising from the weakness of others. They grabbed what they could get for the sake of what was to be got. It was just robbery with violence, aggravated murder on a great scale, and men were going at it blind – as is very proper for those who tackle a darkness. (p. 4)

It is also mentioned that actually their strength is a result of the Africans' weakness. Actually the Europeans are nothing, but because the Africans are worst than them, then they seem more superior and powerful. That makes them become insolent and even savage. It is even mentioned in the novel that 'The danger is in Europe'' (p. 29).

The point of Europeans colonialism and civilization toward the Africans in Conrad's novel is that the Europeans try to take an advantage on the Africans' weaknesses. It could be interpreted as colonization of human being over the other. Colonization was easily seen in that way.

The colonialism is shown in the way they grab the Africans' wealth by using their power, while their predecessors already do the civilization. They

civilize the Africans by teaching them how to make or operate something. It is not directly mentioned how they civilize or teach them, but it can be seen from the progress that the Africans have after the arrival of the Europeans. Some of the people can already do some what-so-called western job.

Therefore, the African colonialism in Conrad's novel can be classified into the second type of colonialism as mentioned in Ferro's book. The colonialism is done through the industrial revolution and financial capitalism. The industrial revolution is shown in the way they introduce the industrial equipments, such as steamboats, railway trucks and goods manufactures. This is an improvement for the Africans. The use of the equipment can be classified into industrial revolution. For the financial capitalism, it is done by the trading activities.

## **2. The Society in *Things Fall Apart***

Talking about society, Langland says, is not talking merely about people and their classes, but also their customs, conventions, beliefs and values, and culture. In short, this society is revealed through human relationship, through characters patterned interactions and their common expectations of one another. (1984: 6)

In this section, the African customs, conventions, beliefs and values, and culture in Achebe's *Things Fall Apart* will be discussed. It can be seen how those aspects form the lives of the Africans in the novel. *Things Fall Apart* is a novel about the lives of the Africans, which is written by an African author, Chinua Achebe. It is about how an African society is breaking apart as a result of

colonization and civilization that is done by the Europeans. The content of this novel is more on the life before colonialism and how the colonialism breaks the society.

a. The setting

The lives of the Africans in Achebe's novel *Things Fall Apart* before colonialism can be classified as well structured, because the society is already organized through some systems. They have their customs, conventions, beliefs and values, and cultures. Those points will be analyzed soon in this part.

The main character in this novel is Okonkwo, a strong African man. Okonkwo's life is interesting to spot, because he is one of the honored men in his society, which means he can be the representative of his people. He has all aspects that the society requires. Below, the aspects of the society in which Okonkwo lives will be explained.

The Africans in this traditional society do not live in the bush or the forest. They live side by side in an area, and they consider the area as their village. Actually, there is not only one village, the village where Okonkwo and his family live, but there are at least nine villages in that part of Africa (p. 3). In that society, they know the term neighborhood already, and the bush is not the place where they live. The bush is just a place where they can gather the woods and the leaves for cooking and making the medicine. This is shown in the quotation below:

The women had gone to the bush to collect firewood, and the little children to visit their playmates in the neighboring compounds. The harmattan was in the air and seemed to distill a hazy feeling of sleep on the world. (p. 55)



Okonkwo returned from the bush carrying on his left shoulder a large bundle of grasses and leaves, roots and barks of medicinal trees and shrubs. (p. 85)

The traditional African society is not as primitive as what people think. This is proved in how the Igbo people, one of the tribes in Africa, run their lives. They already know how to shelter from the sun and the rain. They build their houses; each family has its own compound where all the members of the family live together. They even make a gate to cover and protect their houses from harm, and a barn to keep their crops. “The barn was built against one end of the red walls, and long stacks of yam stood out prosperously in it” (p. 14).

In the quotation below, we can see how they manage the arrangement of the houses. They do not build their house randomly, but they make and arrange it in such a way that shows a harmony. Okonkwo’s wives build their huts behind his hut and form a half moon formation. This shows how they understand the architecture.

Okonkwo’s prosperity was visible in his household. He had large compound enclosed by a thick wall of red earth. His own hut, or *obi*, stood immediately behind the only gate in the red walls. Each of his three wives had her own hut, which together formed a half moon behind the *obi*. (p. 14)

As mentioned in the quotation above, besides building a house they also build a barn to keep the crops. It means that they know farming already. All people there, especially the men, become farmer. They have their own farm and they plant yam in their farms, because that is their staple food. They are already good in farming. This is proved by this quotation:

After the Week of Peace every man and his family began to clear the bush to make new farms. The cut bush was left to dry and fire was then set to it. Okonkwo spent the next few days preparing his seed yams. He looked at each yam carefully to see whether it was good for sowing. (p. 32)

They know the good farming; they know the tricks to make their farm and plants grow better and produce good harvest and crops. In the quotation below, Okonkwo is said to make a farm in the first rain – it means that the people already know and memorize the change of the weather – and he tries to protect the seeds that he put from the burning of the hot sun. All of the farmers know that the weather has a very great role in their farming activities. They also know that the sun is very important. “The yams put on luxuriant green leaves, but every farmer knew that without sunshine the tubers would not grow” (p. 24). However, if it is too hot then it will destroy their plants. Their ability in farming is shown in these quotation below:

Like all good farmers, Okonkwo had begun to sow with the first rains. He had sown four hundred seeds when the rains dried up and the heat returned. He had tried to protect them from the smoldering earth by making rings of thick sisal leaves around them. (p. 23)

Besides becoming farmers, they also breed animals. The animals that they breed are goats and hens. Usually, the ones that breed the hens are the wives. Each wife has their own place to breed their hens. “At the opposite end of the compound was a shed for the goats, and each wife built a small attachment to her hut for the hens” (p. 14).

In the descriptions about the social lives of the Africans above, we understand that the Africans do not fully run a primitive life. They have their own

systems and rules. As Langland says, talking about society is not talking merely about people and their classes, but also their customs, conventions, beliefs and values, and culture (1984: 6). It means that the Africans already live in a society, because they have their customs, cultures, and beliefs, even though they are not civilized yet. What is meant by uncivilized yet here is that they do not have the ability that the Europeans have. They still believe in invisible gods, and they are not educated; they are illiterate. They do not have schools to go to study and teacher to teach the children.

The Africans have their own customs and beliefs that they believe and obey very much. Sometimes those rules and customs are unreasonable, and they do not make sense, but that are their customs. They already believe in gods, although their gods are invisible, and they do not even know who their gods are. They know their gods from the priests that they believe can communicate with the gods. They call their god Agbala and they always consult it for their lives and fortunes.

The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers. (p. 16)

The Oracle is their everything. They are even willing to sacrifice everything if it is told by the Agbala. What makes it sometimes senseless is that they have their strict unreasonable rules. One of the unreasonable rules is that twin babies should be thrown away. There should be no twin babies in their village because they can cause danger. "Nneka had had four previous pregnancies and

childbirths. But each time she had borne twins, and they had been immediately thrown away” (p. 151).

They also seem to have a kind of class stratification or caste. The lowest caste or *Osu* is not allowed to join everything in the higher caste’s events. They are rejected, the same as the mother of the twin babies. This can be seen from the quotation below:

He was a person dedicated to god, a thing set apart – a taboo for ever, and his children after him. He could neither marry nor be married by the free-born. He was in fact an outcast, living in a special area of the village, close to the Great Shrine. Whenever he went he carried with him the mark of his forbidden caste – long, tangled and dirty hair. A razor was taboo for him. An *Osu* could not attend an assembly of the free-born... (p. 156)

In their traditional society, they also believe that every person has their own *Chi* or a kind of guardian angel. This *Chi* is the one who decides whether this person can have a good luck or a bad luck. “A man could not rise beyond the destiny of his *Chi*” (p. 131). A man’s life is in the hands of the *chi*; if he had a bad *chi* then his life would be bad forever. However, if he had a good *chi*, his life would be good. These can be seen from Okonkwo and his father’s lives. Okonkwo is always lucky, while his father is nothing in their clan because he has a bad *chi* or personal god. Look at the excerpts below:

Unoka was an ill-fated man. He had a bad *chi* or personal god, and evil fortune followed him to the grave, or rather to his death, for he had no grave. He died of the swelling which was an abomination to the earth goddess. (p. 18)

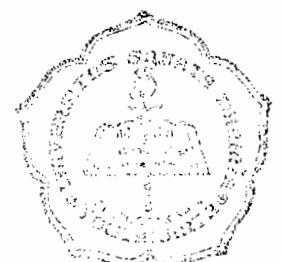
If ever a man deserved his success, that man was Okonkwo. At an early age he had achieved fame as the greatest wrestler in all the land. That was not luck. At the most one could say that his *chi* or personal god was good. (p. 27)

In the paragraphs before, we can see how the African run their lives in the pre-colonialism era. It is shown that actually their lives are not as primitive as many people think. They already have their own cultures, customs, and beliefs. Thus, it is a proof that a civilization is not seen from sophisticated physical development that have been achieved by a society, but it is seen from the attitude of a society that is to the possession of good manner and self-control.

#### b. African colonialism and civilization

When talking about the Africans, there must be a space to talk about the Europeans also, because the story of Africa cannot be separated from the colonization, which is done by the Europeans. In this part, the role of the Europeans in colonizing and civilizing the Africans in Achebe's novel *Things Fall Apart* can be clearly seen.

The Europeans try to penetrate into the lives of the Africans through a very principle thing, the religion. This, of course, is not easy, because this deals with the matter of belief, something that cannot be easily changed or grabbed from someone's heart and soul. In *Things fall Apart*, the Europeans send their missionaries to convert the Africans. However, the Africans do not very well accept their arrival; instead, the Africans are aware and suspicious of them. Therefore, they consult their Oracle, the "thing" that they believe as the leader of their lives, to find out the answer. It is mentioned that "The elders consulted their Oracle and it told them that the strange man would break their clan and spread destruction among them" (p. 138).



The traditional African society has never seen any European people before. They only heard stories about white men who made the powerful guns and the strong drinks and took slaves away across the seas, but there was no one who thought that the stories were true. There are some of the Africans who run away when they first saw the Europeans. The existence of the Europeans and what they bring become an interesting topic to talk about. This is stated in the conversation between Okonkwo and his friend Obierika.

“During the last planting season a white man had appeared in their clan.”

“He was not an albino. He was quite different.” He [Obierika] sipped his wine. “And he was riding an iron horse.” (p. 138)

The white men that Okonkwo and his friend are talking about is the Europeans who came there as missionaries. “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” (p. 143).

These missionaries try to captivate the natives by preaching, singing songs, and convincing them that they are all the same in front of the God. They stated that “the white man was also their brother because they were all sons of God. And he told them about this new God, the Creator of all the world and all the men and women” (p. 145). The Europeans do this because they know that there is a system, which oppresses some people. By doing this, they can convert some people, even though those who are converted are the oppressed ones, the ones that have no power at all in the clan. “They were mostly the kind of people that were called *efulefu*, worthless, empty men” (p. 143).

When the European missionaries first came there, they spoke through an interpreter. After several times, they already convert many people, although the converts are the outcasts, the rejected people. “These outcasts, or *osu*, seeing that the new religion welcomed twins and such abominations, thought that it was possible that they would also be received” (p. 155).

After that, they build their church in the evil forest, which is given by the leaders of the clan. When they can defeat the superstitions and oracles about the evil forest, they win more converts, not only the men, but also a woman.

At last the day came by which all the missionaries should have died. But they were still alive, building a new red-earth and thatch house for their teacher, Mr. Kiaga. That week they won a handful more converts. And for the first time they had a woman. (p. 151)

They also send evangelists to the other villages to gather more converts. “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” (p. 143).

They even build a school to teach those who are converted to read and write. Okonkwo’s son, Nwoye, is one of the converts. He decides to join the missionaries and finally he becomes one of them.

He [Nwoye] went back to the church and told Mr. Kiaga 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. ... Nwoye did not fully understand. But he was happy to leave his father. He would return later to his mother and his brothers and sisters and convert them to the new faith. (p. 152)

For some people the arrival of those European missionaries is a condition that they are waiting for. This is for those who are oppressed and rejected.

However, some people, especially the elders of the clan, consider their arrival as the biggest reason of the destruction of their social life. The missionaries destroy their cultures and values, and beliefs by offering something that can create destruction in their society. Their arrival divides the clan into two sides. The first group is those who still believe in their traditions and beliefs. They do not want to accept the arrival and the existence of the Europeans that bring the new faith, which is Christianity. Those who reject the existence of Christianity are the elders and the honored persons of the clan.

That was a source of great sorrow to the leaders of the clan, but many of them believed that the strange faith and the white man's god would not last. ...Chielo, the priestess of Agbala, called the converts the excrement of the clan, and the new faith was a mad dog that had come to eat it up. (p. 143)

The second group is the people who are already converted by the Europeans. Almost all of the people who are converted are the low class. The people who are not accepted in their society.

None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called *efulefu*, worthless, empty men. (p. 143)

It is stated that "The arrival of the missionaries had caused a considerable stir in the village of Mbanta" (p. 144). The peaceful society that they used to have is now gone. They, especially the elders, realize and regret it when it is already happen and it is too late to fix. This is shown in the conversation between Okonkwo and Obierika below.

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 put a knife on the things that held us together and we have fallen apart. (p.176)

The way the Europeans colonized the Africans is not limited only in religion, but also in government. They set up a government there and build “a court where the district Commissioner judged cases in ignorance” (p. 174). The quotation below shows that the Africans understand that the Europeans had expanded their mission into government also. This government is to protect those, the Africans, who are in the same path with the Europeans.

But stories were already gaining ground that the white man had not only brought a religion but also a government. It was said that they had built a place of judgment in Umuofia to protect the followers of their religion. It was even said that they had hanged one man who killed a missionary. (p. 155)

In doing this, they employ some of the Africans also, but those who are employed are the people from other villages that had been conquered by the Europeans long time ago. The people in the government are very mean, especially the court messengers. Their job is to guard the prison where the men who offend the white men’s law are in prison. These court messengers are also African people, but they are from different village and clan. They are the people from Umuru, a village where the Europeans already built the center of religion, trade, and government. They are hated because actually, they are brothers with the people in Umuofia, but they are very mean to them

He had court messengers who brought men for 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 center of their religion and trade and government. These court messengers were greatly hated in Umuofia because they were foreigners and also arrogant and high-handed. (p. 174)

In fact, the arrival of the Europeans to Africa is not only to bring Christianity, or to build a government, but also to trade. It is true that the Africans know how to plant yams or how to make a farm, but it just for their daily needs or at least they barter their goods with something else. Actually, they have also known how to trade, they buying and selling things. It is proved by the condition that they have the market weeks, but when the Europeans come and trade, money starts to flow there.

The white men had indeed brought a lunatic religion, 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. (p. 178)

Having read the explanations of how the Europeans colonize and civilize the Africans, we can understand that actually the Europeans bring improvements in the lives of the Africans, especially in the trading system. At least the Africans in Umuofia know how to make more money. Therefore, it means that the arrival of the Europeans in Africa is not only to make them suffer, but also to help them to improve better in their life aspects. Unfortunately, their efforts to make the Africans improved are not without purpose. They make them like that also to gain benefits to themselves. It is on the trading system, and the government system.

In this novel, the bad thing that Achebe shows is more on how the Europeans destroys the cultures, values and beliefs of the traditional African cultures by giving in their new beliefs and visions about something that the Africans do not understand. They, the Europeans, also make the clan separated into two, those who are converted and those who are not. Those who are not

converted are confused because they cannot do anything. If they rebel, it means that they fight against their own brother, because some of them are the Africans.

“They have broken the clan and gone their several ways. We who are here this morning have remained true to our fathers, but our brothers have deserted us and joined a stranger to soil their fatherland. If we fight the stranger we shall hit our brothers and perhaps shed the blood of a clansman...” (p. 203)

In the novel, the arrival and the colonialism, which is done by the Europeans, are done by co-option, not coercion. They do not force the Africans to do what they want. They just offer that, but they do not force them. It is shown in the way they introduce Christianity. Those who oppress them are the other Africans from other villages, who are the messengers. They are very mean, rude and arrogant. That is why they are hated very much.

The civilization is shown in the way they teach the young Africans to read and write. They want to help the illiterate Africans to become literate, so that they can help their mission, just like what they did to several villages before.

In the next discussion we will see how the two novels, *Things Fall Apart* and *Heart of Darkness*, being compared to find not only the similarities, but also the differences. The discussion will focus only in the materials and things that are discussed in the previous discussions.

## B. The Comparison between *Heart of Darkness* and *Things Fall Apart*

Having read the two novels, it is now the time to analyze the similarities and differences between them. *Things Fall Apart* is said as a counter response to Conrad's *Heart of Darkness*, because in *Things Fall Apart* Achebe is trying to convince that the lives of the African people before colonialism is not as what Conrad depicted ~~S~~ in his novel. They are not cannibals or barbarians. That is why Achebe emphasized more on description and explanation on the social life of the people, how they run and manage their lives properly based on the cultures and values that they have in their society.

One reason why Achebe challenges the description of his people in Conrad's novel by showing his people's own cultures is that he thinks that the Europeans, especially Conrad, only show the weaknesses and bad things of Africa and the Africans in their novel. Those weaknesses are used as the cultures of the Africans in the Europeans' novels, and the people then believe that what is described in those novels are the Africans' real cultures. It is stated in the *Interview with Chinua Achebe* by Bernth Lindfords, Ian Munro, Richard Priebe, and Reinhard Sander, as quoted below:

When people talk about African culture, they quite often mean an assortment of old customs. The reason for this is quite clear. When Europe came to Africa and said, "You have no culture, no civilization, no religion, no history," Africa was bound sooner or later to reply by displaying her own accomplishments. To do this, her spokesmen – her writers and intellectuals – stepped back into the past into what you might call the "era of purity," before the coming of Europe. What they uncovered they put into their books and poems, and this became known as their culture, their answer to Europe's arrogance. (p. 27)

The reason why these two novels can be compared is that because both of them talk about the lives of the Africans before colonialism, and how the Europeans colonize both Africa and the Africans. It is mentioned in Conrad's novel that Marlow, the main character, is not the first person who goes there to conquest Africa. While in Achebe's novel, the arrival of the Europeans there, in the place where Okonkwo lives, is for the first time. It means that the Africans in Conrad's novel ought to be much better than the Africans in Achebe's novel. Instead, the African in Conrad's is worst than in Achebe's.

The theory that is needed in doing the analysis in this sub section is the comparative literature, because this part compares two novels. In this thesis, the theory that is used is the theory of comparative literature that is taken from C. Hugh Holman and William Harmon's *A Handbook to Literature*. Comparative literature is "the study of literatures of different languages, nations, and periods with a view to examining and analyzing their relationships" (p. 104).

This theory will be used to help us in understanding the comparison of the two different novels. The novels are from two different languages, nations, and periods. *Heart of Darkness* uses English language, while *Things Fall Apart* uses both English and African language. The nation of the two is also different. *Heart of Darkness* is ~~said as~~ an English novel, and *Things Fall Apart* is ~~said as~~ <sup>an</sup> African novel. The period when they are written is also different; *Things Fall Apart* is written long after Conrad published his novel. Therefore, they belong to different period of time writing. This thesis will try to analyze the relationships between the two novels.

## 1. The comparison on the setting of the novels

It seems that there is a difference in describing the society of Africa and the African people in the two novels. Conrad depicts Africa as a prehistoric place. The situation there is just like the beginning of the earth when there is no sign of life. While Achebe mentions how the Africans understand how they should live. Let us see these explanations below about the descriptions of the social lives of the Africans from Conrad's novel and from Achebe's novel to make it clear.

It is mentioned in Conrad's novel that Africa is an improper place to live. It is, if might be said, more on the shape and condition of a forest or jungle than a village or a compound to live, or whatever. Conrad's description about Africa is very terrifying. He makes us think that Africa is a place where only monsters can live. Africa is compared with the prehistoric world by Conrad, as if there is no sign of life and those that live there are just the vegetation. Just check the truth from the quotation below:

Going up that river was like traveling back to the earliest beginnings of the world, when vegetation rioted on the earth and the big trees were kings. An empty stream, a great silence, an impenetrable forest. The air was warm, thick, heavy, sluggish. There was no joy in the brilliance of sunshine. The long stretches of the waterway ran on, deserted, into the gloom of overshadowed distances. (p. 30)

The earth seemed unearthly. We are accustomed to look upon the shackled form of conquered monster, but there – there you could look at a thing monstrous and free. It was unearthly, and the men were – no, they were not inhuman. (p. 32)

Now let us compare it with Achebe's novel. In Achebe's novel, the life of the Africans is properly arranged already. They do not live in the forest or bush anymore, but they live in a compound, and they make a neighborhood. "The

women had gone to the bush to collect firewood, and the little children to visit their playmates in the neighboring compounds” (p. 55). As shown in the preceding quotation, the bush is just the place to collect the firewood for cooking.

Now, let us see another quotation to make it clear.

He had large compound enclosed by a thick wall of red earth. His own hut, or *obi*, stood immediately behind the only gate in the red walls. Each of his three wives had her own hut, which together formed a half moon behind the *obi*. The barn was built against one end of the red walls, and long stacks of yam stood out prosperously in it. (p. 14)

From the quotation above, we can see that they are already having a proper place to live. They can even make a neighborhood, where their children can go around and play with their friends in the neighboring compounds. If in Conrad’s novel it is mentioned that the Africans live in the bush, forest, and jungles, then in Achebe’s novel, the Africans build huts to live, and they even build a compound of their huts. They also have neighborhoods. This is very different from what Conrad mentioned about African people’s life.

There is not much that can be explained from Conrad’s description about the society of the Africans, because what is stated in the novel is clear enough to make us understand that Africa is a bad place to live. Africa in Conrad’s novel only contains of jungles and savages. The explanation on the culture that the Africans have is just in a small amount. While in Achebe’s novel, the emphasize is on the improved African-cultures. Let us now see the excerpts quoted from Conrad and Achebe’s novel about the culture or tradition of the Africans below.

You could see from afar the white of their [the Africans] eyeballs glistening. They shouted, sang; their bodies streamed with perspiration; they had faces like grotesque masks – these chaps; but

they had natural and true as the surf along their coast. (Conrad, P. 11)

He could hear in his mind's ear the blood-stirring and intricate rhythms of the *ekwe* and the *udu* and the *ogene*, and he could hear his own flute weaving in and out of them, decorating them with a colorful and plaintive tune. (Achebe, P. 6)

Those two quotations above show that actually there is a similarity in those novels. Both of them tell us that the Africans already have their own cultures before the coming of the Europeans. What makes them different is the explanation on how they live with their cultures. The quotations above tell us the difference of the African cultures in the novels.

The culture of the Africans in Achebe's novel seems better than the Africans in Conrad's novel do. Even though it is said that they have their culture, it seems that the description of the culture is still showing the condition of a savage. "He had filed teeth, too, the poor devil, and the wool of his pate shaved into queer patterns, and three ornamental scars on each of his cheeks" (p. 33). The attributes and ornaments that they wear all the time show that they are still primitive. They still belong to their traditional compound. In Conrad's novel, the judgment is based on the thought of the Europeans. Therefore, the culture of the Africans is still considered primitive; What the Europeans see is still far beyond the Europeans culture.

In Achebe's novel, the African culture is done very well. This conclusion is seen from the point of view of the writer, Chinua Achebe, who is an African man. He describes the African cultures very well; how it is done in the lives of the Africans. It is mentioned that they have the art of music and speaking as well.



“Among the Ibo the art of conversation is regarded very highly, and proverbs are the palm oil with which words are eaten” (p. 9). It is mentioned that the culture is not very far beyond the European culture. The Europeans cannot see the truth, because they are too proud of themselves, they consider themselves superior, and they underestimate the ability and values of the Africans.

Now, let us see the comparison in the description of the people who live in those communities. This has nothing to deal with the characterization. Therefore, the theory of characterization is not needed in this analysis. The people are just part of the community. How their lives and attitudes determine the community is the thing that is discussed here.

The people in Conrad’s novel are very bad. It seems that they are no better than animals. Their attitudes show their being savages. They still have the rudimentary souls. It is said that “they had faces like grotesque masks”. They are weird and terrifying for the Europeans. What is being questioned is their humanity. They are actually human being, but their attitudes do not show the condition or the attitudes of human being. It is questioned because the Africans live in a remote area, the bush, and they are wild.

It was unearthly, and the men were – no, they were not inhuman. ...They howled and leaped, and spun, and made horrid faces; but what thrilled you was just the thought of their humanity – like yours – the thought of your remote kinship with this wild and passionate uproar. Ugly. Yes, it was ugly enough. (p. 32)

The physical appearance of the Africans in Conrad’s novel can be seen through the description below:

They were big powerful men, with not much capacity to weigh the consequences, with courage, with strength, even yet, though their

skins were no longer glossy and their muscles no longer hard. (p. 37)

The Africans in Achebe's novel are better than those who are in Conrad's. They are better; they show the characteristics and attitudes of human being already. They have family, and they know how to make a compound and shelter from the rain and the sun. For the physical appearance, we might take Okonkwo's physical appearance as the representative of the Africans in his society. His shape is already the shape of human being, not like a monster.

That was many years ago, twenty years or more, and during this time Okonkwo's fame had grown like a bush-fire in the harmattan. He was tall and huge, and his bushy eyebrows and wide nose gave him severe look. (p. 3-4)

What makes those two explanations different is that the life style, and the attitudes of the Africans toward something in Achebe's novel is better than the Africans in Conrad's. The Africans in Achebe's novel are not as primitive as those who are mentioned in Conrad's. They are not terrifying anymore because they already live in a community and they are not wild. They are wild sometimes, but it is when they are in the war.

Another comparison that can be taken is that in Conrad's novel, there are nothing to be found beside the savage Africans. If they are mentioned as savages then it means that they can do nothing than killing people and eat them. They are cannibals. They also kill the hippos to eat the meat. It is stated as follows:

'Aha!' I said, just for good fellowship's sake. 'Catch 'im,' he snapped, with a bloodshot widening of his eyes and a flash of sharp teeth – 'catch 'im. Give 'im to us.' 'To you, eh?' I asked; 'what would you do with them?' 'Eat 'im!' he said, curtly, and, leaning his elbow on the rail, looked out into the fog in a dignified and profoundly pensive attitude. I would no doubt have been

properly horrified, had it not occurred to me that he and his chaps must be very hungry. (p. 36)

And, after all, they did not eat each other before my face: they had brought along a provision of hippo meat which went rotten, and made the mystery of the wilderness stink in my nostrils. Phoo! I can sniff it now. (p.31)

In Achebe's novel, the Africans do not eat each other, but they eat the yams that they plant. The Africans here are more human. They also eat kola nuts and drink some palm wine. They also pray before eating the kola nut. They live a normal life. They might have war and killing each other in the war, but they do not eat each other.

"I have Kola," he announced when he sat down, and passed the disc over to his guest. ...As he broke the kola, Unoka prayed to their ancestors for life and health, and for protection against the enemies. When they had eaten they talked about many things. (p. 6)

The comparison on the setting is not much, because the African society that is described in Conrad's novel is not very clear. The point that Conrad expose is that the Africans there live a primitive life, and they are wild. They do not have the aspect of humanity to show, moreover the social conditions. What is shown in Conrad's novel is more on the lives of the Africans that is seen from the surface. Conrad emphasizes more on the colonialism and civilization toward the Africans in the novel. How they colonize and civilize the Africans, and what they get from the Africans, while Achebe's novel emphasizes more on the social life of the Africans. He also states how the Europeans colonize and ruin their social environment and values. He does this so that the people understand that actually, his people's cultures are not as bad as what Conrad describes in his novel.

There are no similarities that can be found in the comparison between the two novels in the setting. The description of the social life and the people are very different one another. Moreover, the differences are too far to be similar. These differences are caused by the difference in the nationality of the authors. Joseph Conrad is a European, and he sees the lives of the Africans from the point of view of his people who consider the Africans backward. While Achebe sees the lives of the Africans from the point of view of his people, and he tries to defend his people's reputation, as he is part of that community; he is an African.

## 2. The Comparison of the African Colonialism and Civilization in the Novels

Having read the way the society of the Africans is compared in those novels, let us now see the comparison on how the Europeans colonize and civilize the Africans. The way the Europeans colonize and civilize the Africans in the two novels are very much different. In *Heart of Darkness*, the Europeans come with their trading mission, while in *Things Fall Apart* they penetrate through Christianity. However, they also have similarities in the way they colonize and civilize the Africans. In both novels, trading and government system are introduced. Above all, they mention that the Europeans colonize and civilize the Africans with co-option, not coercion. It means that both the Europeans in Achebe's novel and Conrad's novel penetrate through a peaceful way, through cooperation, not with forces to do what they want.

The Europeans in *Heart of Darkness* already know that they can find ivory, and trade in Africa. Trading has been a very important thing in the lives of the

Europeans in Africa. They even have the biggest building of their company in the town. All the seamen who go there want to trade, including Marlow. It is seen in the excerpt below:

Then I remembered there was a big concern, a company for trade on that river. Why shouldn't I try to get charge of one? I went on along Fleet Street, but could not shake off the idea...I had no difficulty in finding the company's offices. It was the biggest thing in the town, and everybody I met was full of it. They were going to run oversea empire, and make no end of coin by trade. (p. 6-7)

Their mission to go to Africa is to gain the ivory as well as conquer the people. The Europeans envy each other in their effort to gain as much ivory as they can. Although they are from the same country, and they are friends, they do not want other people or company to gain more than what they gained. "Hadn't I [Marlow] been told in all the tones of jealousy and admiration that he [Kurtz] had collected, bartered, swindled, or stolen more ivory than all the other agents together?" (p. 43).

Besides having trading as the main gate to Africa, they also build the health center. Although it might be especially for the Europeans only, at least they bring the sense of keeping the body healthy, and they provide a doctor to help them whenever they have problems with their health.

"There was yet a visit to the doctor. 'A simple formality,' assured me the secretary, with an air of taking an immense part in all my sorrows. The old doctor felt my pulse, evidently thinking of something else the while. 'Good, good for there,' he mumbled, and then with a certain eagerness asked me whether I would let him measure my head. (p. 8, 9)

The Europeans do not only colonize, but also civilize the Africans, although it is indirectly done. What the Europeans in Conrad's novel is more on

the physical development of the Africans. They stress the improvement in the thing that the Africans do not have, or have, but is still done in the primitive way. The Europeans bring industrial things, such as steamer ship and railway truck, that the Africans had never seen before. They also teach the Africans the skills in using those equipment. They civilize the Africans through the non-formal education. Becoming a fire fighter is one of the improvements the Africans can have as the result of the Europeans civilization.

And between whiles I had to look after the savage who was a fireman. He was an improved specimen; he could fire up a vertical boiler. A few month training had done for that really fine chap. He was useful because he had been instructed. (p. 33)

The Europeans in Achebe's novel stress more on the mental development on the Africans, although they still consider the physical development. They, the Europeans, penetrate into the lives of the Africans through Christianity. They do not emphasize on other things when they first come. They are very smart. They know that it is impossible to attack the Africans in a frontal way. That is why they penetrate through a smooth way; they penetrate through something that does not require a physical attack. They emphasized on Christianity first. "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" (p. 143). They conquered the heart and mind of the Africans first and when they felt that they had won, they expanded it to other physical aspects, like education and trade. It is easier to captivate the body if the mind is already captivated.

After they captivate the heart of some of the Africans, they expand their mission on education aspect. They send the Christian children to a school where they will be taught how to read and write. “He [Nwoye] went back to the church and told Mr. Kiaga 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” (p. 152). This is to help them from being illiterate.

The Africans have great natural resources, and they know how to utilize it for their own sake. The arrival of the Europeans helps them to get money from those natural resources. They can make money from those things.

The white man had indeed brought a lunatic religion, 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. (p. 178)

### 3. The attitude of the Africans and the Europeans toward each other

The attitude of the Africans and the Europeans toward each other in the novels should also be considered. This deals with how they accept the existence of each other. The Africans in *Heart of Darkness* seem to ignore the existence of the Europeans in their community. It is not very clearly described in the novel, but it seems that the existence of the Europeans there is not rejected, but it is not very well accepted either. What is clear is that they finally they make a relationship, and they cooperate, although at first they had to face the reality that they were attacked and almost killed by the Africans. Then, the Europeans get the ivory, and the Africans are given knowledge and skills.

This story is created by a European writer. Therefore, the sense of the Europeans being superior is stated with much interest in the novel. With their power and ability, they can make everything possible. They can conquer the savage Africans and get the natural resources, and even build up a central power where they can govern the people.

In *Things Fall Apart*, the relationship between the Europeans and the Africans is not very good. The Europeans are not very well accepted by some people. They are considered troublemakers because their arrival causes separations in the Africans community. The African community used to live happily, although some people felt that they were oppressed by the systems that were used there. The arrival of the Europeans ruins the traditions and values that they poses and believe for so long.

It is an undeniable fact that the Europeans bring improvements to their lives, but they also cause troubles. That is why they are not accepted. From their first arrival, the Africans already felt that they would get troubles with those people, but they could not rebel, because the Europeans did not attack them frontally. They captivated them slowly, and they created a gap between them. Their existence is still becoming a controversial thing until the end of the story. Some of the Africans still do not want to accept them. This is stated in *Things Fall Apart*, a novel that is written by an African author, Chinua Achebe.

Through this novel, the writer might want to show that the Europeans cannot use their power all the time to conquer or to have something for their own



sake. The Europeans might think that the Africans are weak, but they cannot make them let go their traditions that their ancestors had inherited to them.

If something should be concluded from the analysis in this sub section, it should be that the Europeans are not very much having the responsibility of oppressing the Africans. Although they colonize the Africans by oppressing them, asking them to do some jobs for the Europeans, they also civilize the Africans. They also make developments and improvements to the lives of the Africans. They ask the Africans to do some jobs for them, but the jobs are also for the sake of the Africans. Directly and indirectly, they give knowledge and benefits to the Africans.

### **C. The Contributions of the Authors' Historical Background to the African Colonialism in Their Novels**

In this section, the explanation is more on how the social life or the society of the authors or even the authors' life experiences contributes the content of the novels. In doing this, the theory about the relation between literature and society by Wellek and Warren will be employed, because this deals with the influence of the authors' society to their literary works. The theory is as follows:

“Literature is a social institution. Traditional literary devices such as symbolism and matter are social in their very nature. They are conventions and norms, which could have arisen only in society. Further, literature represents life and life itself is a social reality, though the natural world and the inner or subjective world of the individual have also been object of literary imitation. Thus, a large majority of the questions raised by literary study are social questions” (Wellek and Warren, 1956: 94)

Understanding the quotation above, it can be concluded that literature has a close relation with social reality because a large majority of the question raised by literary study is social question. Then, it raises a question how the relation between literature and society can be clearly seen. To answer this question, the argumentative opinion of Wellek and Warren about those relationships can be adopted. It is stated in their book *Theory of Literature* as follows:

“The relation between literature and society is that literature is an expression of society. But, if it is assumed that literature at any given time, mirrors that the current social situation correctly, it is false; it is vague if it means only that literature depicts some aspects of social reality. To say that literature mirrors or expresses life is even more ambiguous. An author inevitably expresses his experience and total conception of life, but it would be manifested untrue to say that he expresses the whole of life or even the whole life of a given time completely and exhaustedly” (1956: 95).

Wellek and Warren have actualized the relations between literature and society into three descriptive relations. Those relations can be found in the authors' sociology, the social content of the work itself, and literature's influence on society. Then, in this thesis, the relation between literature and society viewed from an analysis on the social content of the literary work itself, as assumed picture of social reality can be adopted.

Referring to the opinion of Wellek and Warren about the relation of the literature and society found in the social content of the literary works, it is believed that an author gains this idea from his era and society. Then, those ideas are expressed through fictitious events and characters in a literary work. On the other words, the author has imitated the social reality into fiction with fictitious characters and events as the representatives of reality.

In this thesis, what will be explained, based on what is stated above, is that Conrad and Achebe gain the idea of African colonialism from their era and society. They then express that into their novels. It means that they imitated the real life into fictional story.

J. B. Priestley in his essay *Literature and Western Man* as quoted in Achebe's *The writer and His Community* said that for a serious novelist, society takes an important role. The society usually turns into a character of the story. It might sometimes become the main character of the story. (p. 59)

Dealing with what mentioned above, Achebe said, still in the same essay, "A novelist might make of his society rather than the real life relationship between them." (p. 59) it means that a novelist feels that it is better to use his own society

in describing something because he understands his society better than other foreign people do.

Having understood the theories mentioned above, it is now the time to apply the theories to the discussion by using the precise quotations taken from several books or essays that has the relationship with this matter. First, now let us see how the social life and the historical background of Joseph Conrad influence and contribute the way he depicts the African colonialism in his novel *Heart of Darkness*. After that, we will see the same thing on how his social life and historical background influence Achebe in describing African colonialism in his novel *Things Fall Apart*.

### **1. The Contribution of Conrad's Historical Background to His novel**

Joseph Conrad is actually a Poland-born author, but he dedicates his life in writing as a British author. His works are more about the sea because he is a seaman. He loves having journeys to different countries in the world. His novel *Heart of Darkness* is one of his novels, which is based on his journey to Africa. His life experience contributed a lot in the novel. The novel itself is about the conquest of Africa by a Belgium Trading Company in which Conrad represents the company where he used to work with. The conquest includes the taking away the Africans' richness and colonialism toward the Africans. Below we will see one by one the explanation of the incidents in the novel that is taken from his biography, and why he depicts the situation or incidents that way. First, let us see some general facts about the novel based on Conrad's life.

In the novel, it is said that a Belgium Trading Company is expanding their trading mission in Africa. The Europeans and their trading mission are adopted from Conrad's experience during his voyage in Africa. His sailing experience in Africa is depicted in *Heart of Darkness* as Marlow's. He was first called Captain Conrad in the S. S Nürnberg on his way back to Europe from Adelaide. In London, he was unemployed, and he ascribed it to Marlow at the beginning of *Heart of Darkness* as quoted in Sherry's *Conrad*.

I had then, as you remember, just returned to London after a lot of Indian Ocean, Pacific, China Seas – a regular dose of the East – six years or so, and I was loafing about, hindering you fellows in your work and invading your homes, just as though I had got a heavenly mission to civilize you. It was very fine for a time, but after a bit I did get tired of resting. Then I began to look for a ship – I should think the hardest work on earth. But the ships wouldn't even look at me. (1972; p. 52)

The quotation above is mentioned in *Heart of Darkness* page 5. It can be seen that Conrad wants to reveal his real story for the people to know. What he felt and experienced are all mentioned in his novel. Sailing is Conrad's boyhood ambition. He is interested in sailing since he was still a little child. It is mentioned in Sherry's book "He appears, from an early age, to have had ambition to see Africa." (Ibid; p. 54) While in his novel, Conrad makes it into Marlow's ambition as quoted below.

Now when I was a little chap I had passion for maps. I would look for hours at South America, or Africa, or Australia, and lose myself in all the glories of exploration. At that time there were many blank spaces on the earth, and when I saw one that looked particularly inviting on a map (but they all look that) I would put my finger on it and say, 'when I grow up I will go there.' But there was one yet – the biggest, the most blank, so to speak – that I had a hankering ... would put my finger on [one] and say, When I grow up I will go there. (Ibid; p. 54)

He was interested in going to the places he saw in the map, but his focus was more on a blank space, the biggest one, he saw there. It was Africa, the place that he used to dream about and finally could make it come true. He sailed over Congo River as a seaman, as a captain of the ship. What is mentioned in his novel *Heart of Darkness* is more or less, what he experienced during his voyage there.

Actually, he is not mocking the African cultures at all. *Heart of Darkness* is a criticism towards the Europeans in terms of expanding civilization and imperialism into a backward area. In the story, it is explained that Europeans have expanded a trade through a backward area, which has a lot of ivory. Inevitably, in supporting their trade the Europeans have also brought progress into the backward area, such as railways, manufactured goods, and steamships. Further, in promoting their desire toward the backward area, the Europeans talk about civilization.

Above all, his novel *Heart of Darkness* is not only a revelation of his life experience in sailing over Congo, but also a kind of criticism toward what the European did to the Africans. They colonize and grab the possession of the Africans. He wants to say, through his novel, that actually the darkness is in the heart of the European, because they do not know how to utilize their hearts. They said that they are educated, but in fact, they act like uncivilized people.

“One is skeptical of the future, he had good reason for such skepticism, for the journey to the Congo and up that great river was to be a journey into disillusionment, where the outstanding concerns of the government and trades were with bureaucracy and their greed for ivory.” (1972; p. 56)

Having understand the beginning of the story about Conrad and his character Marlow’s passion for sailing, now let us see the explanation on the



Africans and Africa, and also the colonialism toward them, and why Conrad depicts them in such way.

a. Africa and the Africans

The description about the Africans in Conrad's *Heart of Darkness* is worst than what he saw and experienced there. The explanation there is the attitude of his fictional narrator, Marlow, toward the Africans. It is mentioned in C. P. Sarvan's *Racism and the Heart of darkness* that:

It might be contended... that the attitude to the African... is not Conrad's but that of his fictional narrator, Marlow... [But] Marlow seems to me to enjoy Conrad's complete confidence. (1980; p. 281)

Some parts of the story can be said as his own impression also, because some of the words, expressions, and sentences are taken from his diary or impressions. As mentioned in Sherry's *Conrad* that Conrad compares his experience in sailing in Congo with going to the beginning of the world, and it is stated as follows:

Going up that river [he wrote] was like traveling back to the earliest beginnings of the world, when vegetation rioted on the earth and the big trees were kings. ... The reaches opened before us and closed behind, as if the forest had stepped leisurely across the water to bar the way for our return. We penetrated deeper and deeper into the heart of darkness. It was very quiet there. (1972; p. 58)

Some of the quotation above is also mentioned in his novel page 30. Nevertheless, this is not the only bad impression he had about Africa and the Africans. He considered Africa as a place of negation. He said, "Everything was dark under the stars... I have smoked a pipe of peace at midnight in the very heart

of the African continent, and felt very lonely there.” (Ibid; p. 54) loneliness is quite definite for him to explain the condition there in the novel vividly. Loneliness makes him desperate, but fever and dysentery epidemic make him frustrate there.

The fact that 60 percent of the company’s employees returned to Europe before completing six months’ service, as a result of fever and dysentery; and in a characteristically ironic manner, he [Conrad] adds: ‘there are others who are sent home in a hurry at the end of a year, so that they shouldn’t die in Congo.’ (Ibid; p. 56)

Actually, the condition in Africa is not as bad as what Conrad described in his novel. The thing that makes it worst in the novel is that he has the soul of the Europeans, which always underestimate the Africans. They make the whole world understand that the Africans have the rudimentary souls, as what is mentioned in the introduction of Bernth Linfords and friends’ essay entitled *Interview with Chimua Achebe* that

When people talk about African culture, they often mean an assortment of old customs. ...the reason for this is quite clear, when the Europeans came to Africa and said, “You have no culture, no civilization, no religion, no history,” Africa was bound sooner or later to reply by displaying her own accomplishments. (1969, p. 27)

They ensure the world through literature that the Africans are having an improper style of living. They do not have culture, or traditions. They treat each other as if they were not human. One example from Conrad’s experience that is also one of the contributions to his novel is that he saw dead bodies lying in the street without consideration from his relatives or neighbors. It can be seen in Sherry’s *Conrad* as in the quotation below.



And the nightmare quality of the story exists also in the diary: ‘met an officer of the state inspecting. A few words afterwards saw at a camping place the dead body of a Backongo. Shot? Horrid smell’ and the next day; ‘saw another dead body lying by the path in an attitude of meditative repose. (1972; p. 57)

Those facts above, beside the fact that he was near death because of the terrible condition in Africa might be the contribution of why he depicts Africa and the Africans that way. Although those facts cannot be directly used as a tool to prove Conrad’s hatred toward Africa, at least those facts can show his traumatic experience about Africa when he was there.

The whole description about the terrible Africa can be based from these. The incidents that he saw there can create an assumption about the whole life of the Africans. In short, Africa and the Africans that he saw can be the representative of the whole Africa in his imagination.

#### b. Colonialism toward the Africans

Joseph Conrad vividly described about colonialism in Africa as a revelation of his boyhood experience. When he was a little child, he experienced a colonialism, which was done by the Russians toward his country Poland. Even though it was just a boyhood experience, it can be a contribution on the way he describes the colonialism toward the Africans. It is mentioned in Frances B. Singh’s *Colonialistic Bias of Heart of Darkness* “as a child Conrad was a victim of Russia’s colonialistic policies toward Poland. *Heart of Darkness* grows out of one of Conrad’s brushes with colonialism. (1978; p. 268)

In the novel, it is mentioned that the Belgium Trading Company came to Africa to trade and to civilize the natives. The story is based on his own experience when he sailed there on behalf of the Belgians to trade as mentioned in Sherry's *Conrad*

This was the Congo, but Africa generally for Conrad had the heroic and adventurous attraction of the great explorers. During that summer of 1889, Africa had been very much in the news again. Henry Morton Stanley's expedition from Zanzibar to the lower Congo took place in 1876-7; afterwards, he was employed by king Leopold of the Belgians to establish trading posts across Central Africa. (1972; p. 54)

His story about colonials toward the Africans is a kind of cynical criticism toward the Westerner themselves. There is a contradiction here, because he is a part of the Europeans, but he criticizes the way the Europeans colonize the Africans, because they (the Europeans) are out of control. They said that they are civilized, but instead, they act like uncivilized people in Africa. They grab the Africans' possession, and let the Africans get nothing. Therefore, he criticizes them, which is mentioned in Sherry's book, as well as in Conrad's novel page 38.

One is skeptical of the future, he had good reason for such skepticism, for the journey to the Cargo and up that great river was to be a journey into disillusionment, where the outstanding concerns of the government and trades were with bureaucracy and their greed for ivory. (1972; p. 56)

The quotation below is the contribution of the story about the deed of the company in trading in Africa. It is especially Marlow's ambition in trading in Africa. As we know that Marlow is the representative of Conrad and here is

Conrad's contribution on the character Marlow's deed in trading as can also be seen in Conrad's *Heart of Darkness* page 6.

Conrad recovered sufficiently to command the little vessel and take her downstream: 'the brown current ran swiftly out of the heart of darkness bearing us down towards the sea.' (Ibid; p. 59)

Besides trading, they also bring industry and technology to Africa. It is seen in the novel page 6 and 12 that the Europeans brought steamboats, railways and trucks, and taught them how to operate and utilize those things. In Conrad's experience in Africa, they use the natives' powers to build the railways. In Sherry's book, there is a picture of the African people building a railway with the white men as the boss and surveyor. Beside the picture, it is written that "building the railway at Matadi: 'an undersized railway-truck lying there on its back with its wheels in the air. ... They were building a railway. (1972; p.61)

Having known the facts above, we cannot say that *Heart of Darkness* is a mere fictional story anymore, because it was taken from what the author's own experience. Almost everything in the novel is taken from what the author saw, did, and felt in Africa.

The title *Heart of Darkness* is having a strong relationship with what happens in the novel. On the first time of reading, people might think that the novel refers to the dark African continent and African people. If we can scrutiny the novel, then we might understand that the title also refers to the colonialism, which is done by the westerners toward the Africans. As mentioned before, the explanation on colonialism in *Heart of Darkness* is indirectly criticizing the Europeans, the way they treat the Africans. The darkness is not in the heart of the

Africans, or in the heart of Africa itself, but it is in the heart of the Europeans, the white people who cannot behave like civilized people, as what they called themselves. Civilized people will not use their power to push the weak people, and do everything to get what they want.

Frances B. Singh in his essay *The Colonialistic Bias of Heart of Darkness* also analyze about the relation between the title and the colonialism in Africa. He said that:

On one level it indicates merely the geographical location of the Belgian Congo and the color of its inhabitants. On another it refers to the evil practices of the colonizers of the Congo, their sordid exploitation of the natives, and suggests that the real darkness is not in Africa but in Europe, and that its heart is not in the breasts of black Africans but in all whites who countenance and engage in colonialistic enterprise. (1978; p. 270)

## **2. The Contribution of Achebe's Historical Background to His Novel**

As mentioned before, Achebe's novel is more on the criticism of Conrad's novel about the life of the Africans before colonialism. In this case, Achebe is trying to introduce the real condition of his people. The historical background here is not about his life experience with the pre colonialism Africa, but more on his criticism to Conrad's novel. He criticizes the way Conrad depicts his people's lives in the past.

*Things Fall Apart* is said as a counter response to *Heart of Darkness* in that *Things Fall Apart* contains the description about Africa and the Africans in a very different manner contrast from the description in *Heart of Darkness*. In several sub-topics before, the differences between both of them are already mentioned. Now let us see the contribution from Achebe that makes the novels

question shall arise from this statement. Why should Achebe's *Things Fall Apart* become the key in contrasting the two novels? This is because Achebe's novel is written long after Conrad's novel, and Achebe's novel and comments contain criticism toward Conrad's *Heart of Darkness*

This sub-topic is not going to discuss about the content of the novel. It is more on the reason why Achebe creates his novel and his comments on Conrad deals with what Conrad mentioned in *heart of Darkness* about his [Achebe] people, and which parts of his novel are the criticisms toward Conrad's novel. Simon Gikandi in *Reading Chinua Achebe* mentioned

The writer's [Achebe] relationship with his dual traditions, the value of history, and the possibilities of an African literature in a colonial language are all prompted by the desire to initiate a discourse of resistance and to re-present Africans other than they have been presented in colonialist discourse. (1991; p. 24)

The quotation above might want to prove that Achebe is trying to portray the lives of his African people into something different from what the Western colonialist writers had presented before. For so long, the Western colonist writer presented their lives in the description of primitive people who can do nothing other than killing each other.

He thinks that he knows his society better than the Europeans do, the Europeans here is more on Conrad. He knows that his novel is a kind of atonement of an African man, who should do something to his African community. It is shown in the excerpt, which is taken from his essay below:

“Although I did not set about it consciously in that solemn way, I know that my first book, *Things Fall Apart*, was an act of atonement with my past, the ritual return and homage of a prodigal son.”

He thinks that he should do something to his community that has been colonized by the Europeans for a long time. He said that for all these times the people only heard about Africa from the point of view of the Europeans because they are white and they are considered as civilized people. While the Africans are black, and put backward and uncivilized. The people only believe the version of the Europeans. He wants to illustrate this by mentioning one of the African proverbs. As we know, Africa has many proverbs. One of them is like this “Until the lions produce their own historian, the story of the hunt will glorify only the hunters.” If we apply this proverb to the African conditions, it might be like this: if the Africans do not tell the truth about their country, the whole world will only know Africa based on the Europeans’ story that Africa is a place where the rudimentary and savagery souls live.

He comments on Conrad’s novel *Heart of Darkness*, which is based on his [Conrad] own experience. He rejects and refuses the theory that what is based on someone’s own experience is true. It is seen in the excerpt taken from his essay entitled *Heart of Darkness: An Image of Africa*.

How could I stand up more than fifty years after his death and purport to contradict him? My answer is that as a sensible man I will not accept just any traveler’s tales solely on the grounds that I have not made the journey myself. I will not trust the evidence even of a man’s very eyes when I suspect them to be as jaundiced as Conrad’s. (p. 15)

He insists on saying that his people are not like what the Europeans said, not like what Conrad describes in his novel. Diana Aker Rhoads in her article *Culture in Chimua Achebe’s Book: African Studies Reader*, which is stated in [Http://www.cocc.edu/cagatucci/classes/hum211/achebib.htm](http://www.cocc.edu/cagatucci/classes/hum211/achebib.htm), mentioned that the

weaknesses and strengths of the Igbo culture which is mentioned in *Things Fall Apart* is meant to provide a model to the modern Nigeria. As quoted from her article which is still at the same site, it is mentioned that

Achebe shows that Igbo culture is not inferior to European civilization and that the Igbos are more tolerant than Europeans. The democratic impulse behind the village meetings and the mediation of disputes by village elders were effective means of justice which the British replaced with a non-traditional system. By linking Igbo civilization with treasured humanistic principles, Achebe stresses harmony and cooperation rather than difference or divisiveness.

From the quotation above, we can see that Achebe is trying to defend the existence of the African people's culture by portraying the traditional Igbo culture in his novel *Things Fall Apart*. He mentioned the values that the Africans have as their traditional values and the coming of the Europeans is only to ruin all that the Africans have. Achebe said that the values that they have are the proof of their existence and that they have their own history and civilization. The quotation above about the Africans possessing good manner is the indication of their having their own civilization, and that they are civilized people. He mentioned in *Interview with Chinua Achebe* by Bernth Lindfors, Ian Munro, Richard Priebe, and Reinhard Sander in 1969 "Africa was not a vacuum before the coming of Europe, that culture was not unknown in Africa, that culture was brought to Africa by the white world."

In the quotation below, we will see how Achebe cynically criticizes some people, especially the Europeans, because of their opinion about the existence and culture of the Africans.

You would have thought that it was obvious that everybody had a past, but there were people who came to Africa and said, “You have no history, you have no civilization, you have no culture, you have no religion. You are lucky we are here. Now you are hearing about these things from us for the first time.” Well, you know, we didn’t just drop from the sky. We too had our own history, traditions, cultures, civilizations. (Ibid; p. 29)

Achebe is right by saying that, because that is true that it is impossible for a society to set up if they have no history or cultures, and it is also impossible for a society to claim that they are the pioneer of the existence of another society that set up by itself.

It is not possible for one culture to come to another and say, “I am the way, the truth, and the life; there is nothing else but me.” If you say this, you are guilty of irreverence or arrogance. You are also stupid. And this is really my concern. (Ibid; p. 29)

The point that Achebe might want to state by showing this is that Conrad is not supposed to see something just from one side, because what he sees is just a small amount of the total condition there. He cannot make a judgment based on a small fact. This is what Achebe is trying to make in his novel. It is seen from his interview with Chris Searle which is compiled in his [Searle] article *Conversations with Chimua Achebe*.

What I’m doing is trying to see it from different angles like in the proverb about the masquerade. Africa is the masquerade and you don’t stand in one place to see it, you move around the arena and take different perspectives. I’m against those who see Africa as a one-issue case. That is not true. It’s a case of multiplicity of issues, and you can take them one at a time, like the urgent issue of leadership. (1987; p. 156)

In other words, what Achebe means is that there are a lot of good African cultures and values that Conrad did not see and did not mention in his novel.



Those conditions mentioned above might come from the lack of self-confidence that the Westerners have. They want to make sure that their civilization is the best by comparing it with another civilization. African civilization is their choice. The good concept of civilization is in the European civilization, and the bad is in the African civilization. Achebe's essay on Conrad, which is quoted in <http://past.thenation.com/issue/000710/0710north.shtml> by James North, mentions that

The West seems to suffer deep anxieties about the precariousness of its civilization and to have a need of constant reassurance by comparison with Africa. Africa is to Europe as the picture of Dorian Gray – a carrier on to whom the master unloads his physical and moral deformities so that he may go forward, erect and immaculate.

Achebe is not only protesting Conrad of making an untrue story about his traditional society, but he also comes up with the facts about it that he compiled in his novel. Since Achebe is an African and he lives in an African society since he was a little kid, then he surely knows his society better than other people do. He takes the models for his novel from his society. As we know, there are several big things that Achebe emphasizes in his novel. They are the traditional society with its wrestling match, and the European colonialism, especially Christianity.

Achebe's father contributes a lot in the explanation about his traditional society and Christianity. It is mentioned in the novel that a man will be taken to his mother's clan when he has problem. In the novel, Okonkwo takes his family "to seek refuge in his motherland" (p.130) when he is punished of killing his clansman. This model is taken based on his father's experience. As mentioned in the conversation between Achebe and Gordon Lewis that is compiled in Lewis'

*Conversations with Chinua Achebe*, Achebe's father was "an orphan very early and was brought up in the home of his uncle on his mother's side. (1995; p. 186)

Achebe can be said as one of the African people who do not really want to be bound with the European customs, even though he was born in a family that adopted European values in their lives. His father was one of the followers of Christianity. "He was the first one in the family, and one of the first in town, who converted, and he became a very enthusiastic evangelist." (Ibid; p. 187) in the quotation below, we will see Achebe's opinion about the impact of European colonialism in his father's life.

He was already well-known in the community as a wrestler, and he would have had his future cut out for him in traditional society, but he decided to switch when Christianity arrived, so he turned away from traditional ways. He even tried to convert his uncle, a very powerful man who had taken some of the highest titles in the community. His uncle said no, no, no, but didn't discourage him from pursuing Christianity. (Ibid; p. 187)

His father was converted by Christianity that he was willing to let go his traditional values. Wrestling is one of the traditional cultures, and every man in the society should be able to wrestle. What happen in his father's life is that the Western colonialism through Christianity had changed his life into a person who against his society just like Nwoye and some other people in the novel.

Achebe's attitude is very different from his father. His father baptized him with the name Albert Chinualumogu Achebe, but he prefers to "drop the tribute to Victorian England." He considers it "too much of a concession to British colonization." (Ibid; p. 185) Achebe is very proud of his traditions and he is very

proud of his name. When asked about his name, he links it with the religion concept of his society.

It means, "May chi fight for me.' Chi is my personal divinity. A central concept of Ibo religion is that every individual, every single individual in the world, has his or her own particular chi. No two people have the same. This is an aspect of God, assigned to each person by God himself at the very beginning, so it's a pretty strong entity. (Ibid; p. 185)

He is very fond of his society and traditions and he even considers his father's choice something wrong to adopt. His father changed a lot when he became one of the converted Christian. He is sure that one day, his people who consider their customs in the society are wrong will realize that it is not really true.

And even though I met a lot of Christians who seemed to operate on the basis that everything in the traditional society was bad or evil or should be suppressed, I think that slowly, little by little, they realized too that that was really a lost hope, a wrong kind of attitude to adopt. I could see that a bit in my father. I know that he became less rigid as he grew older. (1987; p. 184)

The point of the analysis here is that Achebe adopts the social values from his father's experience and his own impression toward his society does not mean that Achebe adores his traditions very much and there is nothing wrong with the values. In the conversation between Achebe and Ernest and Pat Emenyonu, he realized that their system also have weakness. "But there isn't such a thing as 'we have truth and everything else is falsehood,' or 'we are right and everybody else is wrong.' ... there may be some faults in our system." (1972; p. 37)

There are some things that he mentions in the novel about these wrong systems. One thing that he explains is about the throwing away of the twin babies.

In the novel, twin babies are not allowed in the society. They should be thrown away as soon as they were born. The women who gave birth of twin babies are also rejected from the society. Achebe comments about the twin babies in the quotation below.

There were certainly faults in the Ibo system that was depicted in *Things Fall Apart*. There is no reason, for instance, for twins to be thrown away. But if you take a position for or against, then you find yourself defending the throwing away of twins, or else you say that everything in Africa is barbarism. (Ibid; p. 37)

It means that Achebe is not asking the world to consider Africa as a “source of superior, tribal wisdom.” He just wants to have the Westerners to see Africa as “quite simply a continent of people – not angels but not rudimentary souls either – just people, often highly gifted people and after strikingly successful in their enterprise with life and society.” (James North, <http://past.thenation.com/issue/000710/0710north.shtml>.)

## CONCLUSION

Chinua Achebe and Joseph Conrad are two different-nationality writers. Both of them are interested in the same topic, Africa. However, they have different point of view about that. Those are what they create in their novels. They depict the African people and colonialism in their novel in very different manner as the result of the differences in their social historical background.

Conrad is a British author; his society as a superior power agrees with colonialism toward the Africans. Therefore, his attitude and his novel reflect what he believes. Their people were always the emperor, the master of the Africans, and they considered colonialism toward the Africans as something usual or common. The Africans, in the eyes of the Westerners, always had bad attitudes and therefore they should be colonized and civilized by the Europeans, the civilized people. While Achebe, as an African, represents his people's attitude toward Conrad's understanding about colonialism. Through his novel he tries to convince people about what the real thing is about; the African people were civilized enough even long before the Westerners came with their mission. It was the Westerners who made their civilization destroyed.

The differences reflected in the way they depict the lives of the Africans in pre-colonialism and in colonialism time. Conrad, in his novel, depicts the Africans as rudimentary people. They do not have their civilization because they are not educated and they live in the jungles and forest. Their place is as quiet as a dead city. Their living in the jungles and forests make it as if they were uncivilized.

Besides, their condition is very bad, and what they can do is just killing each other. It is the arrival of the Westerners that makes Africa and the Africans find the life. The Westerners come with civilization and technology, and they teach the Africans every aspect of life. They even help the Africans do what other people in the world can do, such as being a helmsmen, or firefighters. They also bring improvements to the Africans. The Africans can now enjoy riding vehicles and travel in trains because of the Westerners. They are the pioneer of those things, and all the improvements in the lives of the Africans nowadays. However, the things that Conrad portrayed in the novel do not always underestimate the Africans. He also shows how the whites become uncivilized by oppressing and robbing what the Africans should possess.

The facts mentioned above are what Achebe protests through his novel. Therefore, it is said that Achebe's novel is a counter response to Conrad's. As an African writer, Achebe thinks that he should do something to prevent his traditional cultures from being ignored by other people. One of the ways to do that is by showing the cultures in his novel. In his novel, Achebe explores the traditional society of the Africans very much. The cultures that he explores are those that can show that the society is good enough to contest Conrad's description about the Africans in *Heart of Darkness*. His description of the African people in the novel is very different from Conrad's. The Africans already have their own civilization early from the beginning. It is an inheritance from their ancestors. They do not live in the jungle, but they live happily in their compound. They have their own customs and they obey them very much.

Their peaceful compound is disturbed by the arrival of the Westerners. It is not like what Conrad depicts in his novel that the Westerners help the Africans to develop. The Westerners consider the Africans weaker than them therefore they colonize them. They change everything that they consider unusual and change it into their style. The principal thing of their society is also being interfered by them. That is religion. Their belief to their god and goddess is considered wrong. Therefore, they offer Christianity. This is the source and the cause of the falling apart of the society.

What can be said here is that Achebe, although he was born in Western educated family, never wants to trample on his ancestors' cultures. We can say that he is very consistent with what he believes. This can be seen in the way he criticizes the Western writers, especially Conrad, through his writings and novels about his people. He always wants to show that the Africans are as good as others in the whole world.

It can be concluded that Africa and African colonialism that are projected in the novels, *Things Fall Apart* and *Heart of Darkness*, are different depending on how the society in which the author lived influences them. If the society supports colonialism, and the author is with the society in supporting colonialism, then the author's impression about colonialism will be good. Joseph Conrad lived in the society that considered the Africans barbaric, and only deserved to be slaves, inevitably, he had the stereotype that the Africans are barbaric. However, his experience in Africa also influenced his opinion about African colonialism that

in fact, the barbarians were the Europeans that oppressed the Africans. Those are what he offered in *Heart of Darkness*.

On the other way around, if the society refuses colonialism and the author feels that it is true that colonialism brings sufferings to his life and the society, then the author will have a bad impression about colonialism. For Achebe, colonialism brings destructions on his society, Africa, especially on the cultures and traditional values. Therefore, in *Things Fall Apart*, he previews the rejection toward colonialism over his country, Africa.



## BIBLIOGRAPHY

- Abrams, M. H. (1981) *A Glossary of Literary Terms*. 4<sup>th</sup> edition. Toronto: Holt, Rinehart and Winston.
- Achebe, Chinua (1959) *Things Fall Apart*. New York: Anchor
- \_\_\_\_\_ (1977) "An Image of Africa: Racism in Conrad's *Heart of Darkness*." *Massachusetts Review*. Vol.18 no.4. Amherst: The Massachusetts Review
- Beatty, Jerome J. and Paul Hunter (1989) *New Worlds of Literature*. New York: W. W. Norton & Co.
- Benton, Helen Hemingway, Ed. (1977). "Society". *Encyclopedia Britannica*. Vol. IX. Encyclopedia Britannica Inc.
- Boehmer, Elleke (1995) *Colonial and Postcolonial Literature*. New York: Oxford University Press
- Cayne, Bernard S., Ed (1978). "Civilization". *The Americana Encyclopedia. International Edition*. Vol. 7. Connecticut: Americana Corporation
- Chapple, J. A. V. (1970) *Documentary and Imaginative Literature 1880-1920*. London: Blindford Press Ltd.
- Civilizations from Prehistoric*. (2001). Britannica Encyclopedia. [England] Britannica Encyclopedia Inc.
- Conrad, Joseph (1990) *Heart of Darkness*. Ed. Stanley Applebaum. Dover Thrift edition. Toronto: Dover
- Emenyonu, Pat, and Ernest (1972) *Conversations with Chinua Achebe*. N.p.
- Ferro, Marc (1997) *Colonization: A Global History*. London: Routledge
- Gibaldi, Joseph (1999) *MLA Handbook for Writers of Research Papers*. Fifth edition. New York: The Modern Language Association of America
- Gikandi, Simon (1991) *Reading Chinua Achebe: Language & Ideology in Fiction*. London: James Cuney
- Greer, Thomas H. (1968) *A Brief History of Western Man*. New York: Harcourt, Brace and World Inc.

- Guerin, Wilfred L., Earle Labor, Lee Morgan, and John R. Willingham (1979) *A Handbook of Critical Approaches to Literature*. second edition. New York: Harper & Row
- Harris, Wilson (1981) *The Frontier in Which Heart of Darkness Stand*. Research on African Literatures\_12. Texas: University of Texas
- Harvey, W. J. (1965) *Character and the Novel*. New York: Monarch Press
- Hornby, A. S (1989) *Oxford Advanced Learner's Dictionary of Current English*. Ed. A. P. Cowie. Fourth edition. Oxford: Oxford University Press
- Jan Mohammed, Abdul (1983) *Manichean Aesthetics : The Politics of Literature in Colonial Africa*. Amherst: University of Mass.
- Lamberg, C. C., and Karlovsky (2001) *Civilization*. Grolier Multimedia Encyclopedia. N.p.
- Langland, Elizabeth (1984) *Setting in the Novel*. London: The University of North Carolina
- Lewis, Gordon (1995) *Interview with Chinua Achebe*. N.p.
- Lindfors, Bernth, Ian Munro, Richard Priebe and Reinhard Sander (1969) *Interview with Chinua Achebe*. Austin: African and Afro-American Research Institute
- McNamee, Maurice B., S.J. (1952) *Reading for Understanding*. New York: Rinehart and company Inc.
- North, James (2002) <http://past.thenation.com/issue/000710/0710north.shtml>.
- Perrine, Lawrence (1974) *Literature: Structure, Sound and Sense*. New York: Harcourt Brace Jovanovich, Inc.
- Rhoads, Diana Aker (2002) *Culture in Chinua Achebe's Book: African Studies Reader*. [Http://www.cocc.edu/cagatucci/classes/hum211/achebib.htm](http://www.cocc.edu/cagatucci/classes/hum211/achebib.htm)
- Rohrberger Mary, and Samuel H. Woods Jr. (1971) *Reading and Writing about Literature*. New York: Random House, Inc.
- Said, Edward W., (1993) *Culture and Imperialism: Two Visions in Heart of Darkness*. New York: Alfred A. Knopf

- Sarvan, C. P. (1980) *Racism and Heart of Darkness*. The International Fiction Review 7. N.p.
- Searle, Chris (1987) *Conversations with Chinua Achebe*. N.p.
- Sherry, Norman (1972) *Conrad*. Hampshire: Thames and Hudson Ltd.
- Shils, Edward A. (1973) *Society*. Chamber's encyclopedia. Vol.XII. London: Hazel Watson and Viney Ltd.
- Singh, Frances B. (1978) *Colonial Desire: Hybridity in Theory, Culture and Race*. London: Routledge
- Wellek Rene, and Austin Warren (1956) *Theory of Literature*. Third edition. New York: Harcourt, Brace & World, Inc.

## Appendix 1

### Summary of *Things Fall Apart*

Okonkwo is a hero of Umuofia who gets all the title and power not as his inheritance just like any other man in the village. He gets them all because of his effort. He cannot expect anything from his father, a loser who had no title and ability except playing the flute. He was not respected in the village. Okonkwo has a dream that he does not want to be a loser like his father. Therefore, he is very tough. He has overthrown the greatest wrestlers in nine villages, gets himself up with three wives, possesses titles, two barns full of yams and a reputation of being a hard worker. Even if Okonkwo is still young, he is already one of the greatest men of his time. People admire and respect his achievement.

He is deeply influenced by his father's failure, because in his childhood his friends always mocked him because of his father's weaknesses. He hates everything that his father loved. Okonkwo does not give respect to his eldest son, Nwoye, who is supposedly never as masculine and decisive as Okonkwo would wish. On the other hand, Okonkwo adores his only daughter, and he even loves Ikemefuna – a boy hostage from Mbaino, who lives with him. He never shows his feeling, except the feeling of anger or violence. At the slightest provocation, he beats his son, Nwoye and his wives. He beats his youngest wife on the week of peace, when violence is forbidden. He is punished for that, but he does not show any sign of regretful. His final fault is when he unintentionally kills a boy of his clan. He is banished from his village and he takes his family to his mother's clan, Mbanta, in his seven years exile.

During his seven years exile, the white men come to the village. They teach everything that is very different and contrast from their culture. However, the white men can convert several people, although there are many who are against them. The converted people are mostly the rejected people of the clan, the people with no title and Nwoye. This makes Okonkwo angry, and he does not want to admit Nwoye as his son anymore.

After seven years, Okonkwo goes back to Umuofia. He imagines that he will have a triumphal homecoming. Unfortunately, things have changed in Umuofia. They have permitted the erection of a church and have even accommodated themselves to the authority of a district office<sup>4r</sup> representing colonial government. He constantly encourages violence against the missionaries and he stealthily installed British Administration. After a riot causes by the dishonoring of a traditional spirit – danced by a British convert, Okonkwo is one of the men who go to British Administration to discuss the issue. He and the others are locked up, humiliated, and ransomed to the village by the British. At a subsequent gathering of the clan, he impulsively kills one of the government messengers who have come to disband the meeting. The Umuofians, instead of following his lead, become confused and allow the other messenger to escape.

Okonkwo then realized that the people have changed. Nobody supports him now. Rather than facing further humiliation through arrest, imprisonment, and probable execution, Okonkwo quietly committing suicide by hanging himself. Since suicide is a major sin in Igbo ethics, Obierika and Okonkwo's other friends cannot give him a decent burial. Therefore, they asked the district officer to bring him down and bury him, because he is one of the greatest men in Umuofia.

## Appendix 2

### Summary of *Heart of Darkness*

*Heart of Darkness* is a story about Europeans who come into a backward area to gain economic advantages. There they have expanded a trade that is dealing with ivory. Further, in order to achieve their dream, they also boast about civilization. They promise many people that they will bring civilization in the backward area. As the result, many people are interested in joining the trade in order to be the participants in the program of civilization. One of the people is the character of Kurtz. Kurtz is entrusted by the Europeans to civilize people in the backward area. However, in doing this duty Kurtz feels that it is not like the idea of civilization. Kurtz is needed to bring civilization in the backward area but in fact, he is just needed to gain ivory from the area as much as he can so that the Europeans can gain many advantages.

On the other hand, Kurtz who actually has his own idea of civilizing people in the backward area loses his idea. It is caused by his interest of ivory very much. Then, instead of civilizing people, Kurtz is trying hard to find ivory for himself. He does not send the ivory that he has got to the Europeans.

Perceiving that their interest is disturbed by Kurtz, the Europeans want to send Kurtz back to Europe. They are so afraid that the existence of Kurtz in the backward area will destroy the company although actually Kurtz has done something in terms of civilization, such as finding many villages and making a good relationship with the people in the backward area.

Another main character is Marlow. Through the connection of his aunt, Marlow gets a job as a commander of a river steamer for one of the trading companies with interests in the Belgian Congo. In Brussels, he also hears of the distinguished Mr. Kurtz, the powerful and intelligent man who is educating the natives and at the same time sending back record shipments of ivory.

During his journey, as he passes along the African coast, he reflects that the wilderness and the unknown seem to seep right out to the sea. Many of the trading posts and stations the ship pass were dilapidated and looked barbaric. Marlow see natives working in the hot sun until they collapse and die. Although he is handicapped by a lack of rivets, Marlow spends months supervising repairs to the antiquated river steamer.

Marlow, along with the district manager, sail to visit Kurtz at the inner station far up the river. The journey is difficult and perilous; the water is shallow; there are frequent fogs. Just as they arrive within a few miles of Kurtz's station, natives attack the vessel, are killed by a long spear when he learned from his window to fire at the savages. Marlow finally blows the steamboat whistle, and the sound frightens the natives away.

The district manager and Marlow take Kurtz, now on a stretcher, to the river steamer to take him back home. Full of despair and the realization that devouring evil is at the heart of everything, Kurtz die while the steamer is temporarily stopped for repairs. Marlow then return to civilization.

