

Homicides and Suicide are the Effect of the Embryonic Psychology of the Protagonist in *Things Fall Apart*.

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Abstract: *Things Fall Apart* witnesses a series of crimes committed by the protagonist raises a question on the infantile development of the protagonist. The death of Ikemefuna and the native missionary and committing suicide by the protagonist ultimately hits the ethical periphery to Okonkwo's clan as well as to the world. The death seems to Okonkwo, a kind of solution and sometimes death seems a matter of glorification and self-gratification from the doer's own logical point of view. The contradictory relationship between the rigid social structure and his father figure strike the pre-mature stage of Okonkwo's life that is ultimately responsible for producing an autocratic hero before the family and the clan. The aim of this article is to focus on Okonkwo's childhood psychology which is responsible for committing two murders and suicidal action in his life. For the purpose of investigating the serial intentional murders and the suicide, the paper highlights Okonkwo's parental bonding, family condition and socialization to have a clear view on the connection between infantile psychology and the reason of homicides and suicide. The further reading of this study presents the causes; those are accused to have Okonkwo's disrupt mental setup at the embryonic stage of life.

Keywords: *embryonic, psychology, weakness, failure, homicide.*

I. Introduction

The aim of this paper is to focus on the embryonic psychology of the protagonist in *Things Fall Apart* which is the cause of the death of Ikemefuna, the adopted son of Okonkwo, a missionary and the protagonist himself. In this paper the words weakness and failure have been used frequently in order to emphasize the importance and significance of those words on the premature and mature stage of life of the protagonist. In other way it can be stated that the protagonist, Okonkwo's whole life is confined and threatened for his nervousness towards weakness and failure. In order to avoid these two features from his life Okonkwo embraces masculinity and through which 'His fame rested on solid personal achievement' and he becomes an egocentric. To be a successful man and to display prowess become the main concern of the protagonist in the novel and it is a personal concept that is intensified gradually in the notion of the protagonist from the primary stage of his life. The effect of the child psychology is so deepened that it becomes the cause of violence and tragedy in the novel. The suppression of emotions makes Okonkwo an iron man outwardly and irrational unjustified rage is responsible for the extreme sufferings of his life and the reason for the death of others. Frustration and unsecured social life compel the protagonist to mobilize his attitude according to the way of the community. The Umoufian community, where the protagonist has been brought up, provides social respect and honor to those who achieve success through hard physical labor and who become financially secured. Because of humiliation and social desertion of his father in society produces an infirmity in the world of Okonkwo's earlier stage of life. Okonkwo, in his childhood, is unable to mark success and strength in his father's character which are socially desirable and admirable in Umoufia. And his immature early stage of life adopts a decision to generate a life by suppressing all the features of his father's behavior especially weak physical and psychological features because to Okonkwo, those features are responsible for Unoka's failure in community. Consequently since the childhood revulsion is developed towards weakness and failure and suppression is traced in Okonkwo's personality towards all womanly sentiments and weakness (physical). Okonkwo's hatred towards weakness and failure is so profound that he fails to repress the irrational rage whenever and wherever he faces these two things in his life. Okonkwo's every action of his daily life is motivated by the thought of avoiding weakness and failure and establishing machismo. Okonkwo's childhood experience about his father's life strikes the pre-matured mindset of the protagonist and throughout the following life; he is powerless to break the shackle of anxiety of appearing weak before weakness and failure. The extreme blast of Okonkwo's infantile internal fear becomes the reason of the extreme violence in *Things Fall Apart*. The death of Ikemefuna takes place before the pre-colonial era is the consequence of the uncontrollable temper of the protagonist elevated when he faces a challenge to restore the motto of life; not to surrender to weakness. The next intentional homicide and suicide occur in the colonial era at the time when tribal unity has been started to break down and the tribe becomes weak and frail under the domination of colonialism. It is dreadful for him to endure a life like poor, coward and a failure like Unoka whom is hated by Okonkwo throughout his whole life.

The childhood experience ultimately determines the protagonist's actions to the next phase of his life and the protagonist takes own logic and rational thought over the incidents. The aim of this article is to concentrate on the cause of homicides and suicidal action in the novel and highlights the correlated issues regarding the cause. The further reading of this paper is on the psychological interpretation of the childhood experience of the protagonist along with concentration on the father son relationship and impact of rigid social structure on individual lifecycle.

II. Parental Bonding

Homicides and suicide committed by the protagonist in the novel is deeply predisposed by the thought of the weak character of his father. Anti-empathized, anti-feminist attitude, ambition, strict determination, irrational rage and the exhibition of physical strength have been developed in Okonkwo's character for his revulsion to his childhood experience. This revulsion is derived mainly from his father weak personality that he observes in earlier days. The crimes done in *Things Fall Apart* when Okonkwo rationalizes, in his own way, the present situation with the past childhood memories. The memories of Okonkwo's earlier stage are prejudiced for his improper rationalization on equaling the values of his father and tribal standards. He starts to hate what his father is since Unoka's character and his way of life are not properly accepted according to Igbo culture. The extreme hatred towards his father actually prompts Okonkwo to act the intentional crimes in the novel. It is important in this paper to have a view on the both characters, namely Okonkwo and Unoka, and their relationship of the protagonist's earlier days of life as Okonkwo's extreme rage and violent actions are the reflection of the infantile remembrance of life.

Unoka, the father of Okonkwo, does not have a good physique. He is tall but lean and thin. Because of his less physical ability, he is out of occupation. He is lazy and useless. That's why, he cannot support his family financially. Poverty becomes the part and parcel of his family life. He doesn't have ambition and future plan of his life; he is self-satisfied with minimum standards. Igbo traditional strict ethics do not fascinate him, accordingly he is far away from cultivation of land and production of yam barn, have only one wife and earn no title in his life. He likes to drink wine and borrowing money from his neighbors. Like his physical structure, Unoka is also weak psychologically. He is a coward and is afraid of blood-shed. He is never happy when he comes to hear about wars. He changes the topic and talks about music since he takes much interest in music. On the other hand, Okonkwo embraces physical and psychological strength unlike his father. He is tall and courageous and he looks frightening with bushy eyebrows and wide nose. He is a 'flaming fire' and whenever he gets annoyed with someone, he uses his fists out of his rage than his words. Unoka has no contribution to his son's achievements, what Okonkwo gains in his life; he gains through his own accomplishment. He has no patience with unsuccessful man as he has no patience with his father. Unlike his father, Okonkwo loves war because he thinks that war is a perfect place to display masculinity and courage and it is a matter of prestige and means of possessing power in Igbo culture. He is a well-known wrestler throughout the nine villages. He earns honor and position in society with hard physical labor and is able to have two barns with full of Yams and three wives and has taken two titles. All things have been possible in Okonkwo's life for his indomitable desire to evade the shadow of his father from his life. But his matured life is influenced by the thought his father weak physical and lacking of psychological strength. But the indomitable dream of authoritative future life and to ensure an autocratic vision both in domestic and tribal aspect are the production from the childhood thought as he believes his father's weakness and idealness are responsible for the miseries of his primary stage of life. Poverty and hardship are accompanied by Okonkwo in infantile to survive in the Igboan rigid social structure. Hard and rude reality and sufferings during the period of his childhood make Okonkwo determined and ambitious at the same time. He in his later life becomes a man of high-determined, self-centered and isolated person. Like physical weakness, Okonkwo hates womanly emotion, to him it is a kind of weakness and it should be controlled to prove manliness. Anti-empathized is also noticed in his character that Okonkwo considers as manly quality, so he does not like to show any sympathy towards the victims. It happens because during his development he sees Unoka is afraid of blood and warfare that mark him a mentally weak person. Gentleness is a positive abstract quality that Unoka possesses. But Okonkwo begins to hate all the good qualities along with undesirable qualities that his father has. Rather he adds in his character strictness, boldness and harshness and it is his own rational thought to increase in the character irrational rage with violent approach. The reason of exercising all those powers in Okonkwo's matured life gradually shapes him irrationalized, narrow minded and inflexible on the thought of welcoming something new and prove him defenseless when the assassinating have been taken place. Okonkwo is portrayed as a typical traditional Igbo fellow who learns rude Igbo traditional values only apart from polite soft manners. This is because Okonkwo determines to overcome his father's lacking of strength and to forget his failure to display competence that he experiences during his boyhood. The exaggeration of exercising those powers separates him from humanistic qualities and he becomes isolated and 'flaming fire' in Umuofia. Everyone in the clan fears Okonkwo. On the other hand, Okonkwo fears himself lest he or his family should face evil days as his father does.

When he is a little boy, he shows no patience to his father's weakness and failure. It is an unendurable experience in his childhood when a playmate regards his father as 'Agbala'. So he hates everything what his father loves. In critical situations at the moment of the death of Ikemefuna and white man's messenger and the thought of suicide arise in his life Okonkwo's first target is to protect long nourished ego and the expulsion the poor father image from his memory, and he never consider the life-value of the victims.

Okonkwo's Pressurized Childhood and Next Life:

As the elders said if a child washed his hands he could eat with kings. Okonkwo had clearly washed his hands and so he ate with kings and elders.

(Things Fall Apart, p.6)

Okonkwo seems to be motivated by this code of Igbo culture. Igbo culture emphasizes on individual achievement, reputation, alternative prestige goals and paths of action, a tendency towards democratic headship, heritage and clan groups, extended family system, age council, secret societies, etc. Prowess and masculinity are the symbols of power and pride of Igbo culture and Okonkwo is brought up under this social structure. Okonkwo's infantile sensibility is challenged when his father's failure are shattered underneath the rigid communal system because of his less contribution to society. So he becomes a military elder empowered to suppress his own emotion except anger and fury and displaying physical strength. For these two features Okonkwo grows into a terrifying figure to the eyes of his family as well as his community. Weakness and failure these two things are greatly hated and repressed by the protagonist. It is a type of phobia that develops in him during his childhood and he cannot avoid anger and fear whenever he faces his masculinity is being tested because of weakness. The two murders and a suicidal event have been narrated in the novel and both are responsible for suppressing his internal fear of being weak and meet failure, though the time and environment are not same. One is happened in the pre-colonial era and the next two are occurred in the colonial period. But everywhere the cause remains same, not to appear weak and failure. Absconding tendency from facing weakness and failure, in the novel, compels Okonkwo to kill Ikemefuna and the messenger and to commit suicide. Okonkwo is determined to conquer power, pride and prowess (triple p) since his childhood and it grows stronger day by day when he experiences the futile and dishonored life of his father in Igbo culture. In the middle of his age, Okonkwo becomes a successful elder in his clan owner a huge farm, having three wives and two titles and relishing tribal respect. According to the novel, it is possible only because he is able to evade the shadow of his father from his life. Okonkwo's anti-affiliation to his father affects the pre-matured mindset of the protagonist's childhood forms his violent, ambitious and egoistic behavior in the matured level. He wants to rise above his father's legacy of spendthrift, indolent behavior, which he views as weak and therefore effeminate. In his childhood he sees his father is an identity less clan fellow who gets no power, no respect and no funeral even after his death. In order to achieve an ambitious life unlike his father, Okonkwo tries hard to be an iron man both internally and externally with a view to subduing the fear of weakness and a failure life.

In his heart Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness. It was deeper and more intimate than the fear of evil and capricious gods and of magic, the fear of the forest, and of nature, malevolent, red in tooth and claw. Okonkwo's fear was greater than these. It was not external, but lay deep within himself. It was the fear of himself, lest he should be found to resemble his father. Even as a little boy he had resented his father's failure and weakness, and even now he still remembered how he had suffered when a playmate had told him that his father was agbala. That was how Okonkwo first came to know that agbala was not only another name for a woman, it could also mean a man who had taken on title. And so Okonkwo was ruled by one passion – to hate everything that his father Unoka had loved. One of those things was gentleness and another was idleness.

(Things Fall Apart, p.9)

He is governed by fear, though he guards consciously not to leak out the tendency of displaying fear -- a profound fear of being deemed weak and feminine, like his father. Essentially, Okonkwo fears nothing but himself. Repression respectful attitude towards the traits of womanhood e.g. showing emotions and affections as his father is called agbala (woman). But he nurtures extreme hatred towards his father and gentleness and idleness that his father loves, gradually transforms him into hard and cruel outwardly.

In *Things Fall Apart*, Igbo social structure and Okonkwo's father figure are paradoxical forces; Igbo society is very rude and rigid in its form whereas Unoka, Okonkwo's father, is quixotic and impractical in his attitude towards life in comparing Igbo culture. In his childhood, Okonkwo is greatly disappointed and dissatisfied with his father's deeds and manners and for that Okonkwo has barely accepted what his father is. He has been grown up in such a communal environment where an 'individual' gets the less priority, but the social conditions and values are measured first. Okonkwo's childhood thought about his father character is paralyzed and those pre-matured ideas derive from the communal principles and ultimately form a stubborn look to a group of people who possess the features similar to his father. Okonkwo's fractional and partial judgment towards his father's life and deeds motivates him to intensify his meditation on masculinity and rudeness to his future personality. His determination to achieve higher social status in Umuofia comes to be the object of repression of personal

emotion and passion. A man enjoys all pleasures in Igbo culture only if the conditions are fulfilled imposed by the society though it is hard to perform. In *Things Fall Apart*, Achebe paints a vivid picture of the Igbo culture and its traditional inflexibility and some social exercises like the informal training through how fathers groom their boys to grow up as men, bold, courageous, audacious and fearless. But unfortunately in Okonkwo's childhood, he fails to experience those schooling from his father. To his eyes, his father figure becomes a repugnant image and in his later life, he circumvents tremendously the presence of the image of his father in other's character as well in him. Even he himself prevents extremely showing physical weakness and 'womanly' passion which is characterized by his father, Unoka. In order to avoid being weak, Okonkwo snatches the life of his adopted son Ikemefuna in the middle of the story and kills a missionary committing suicide by himself at the end of the story. He is defeated in those actions to weakness and afraid of being catastrophic. The aim of the article is to open the field on the childhood experiences of the protagonist that affects him psychologically in later life and destined to act irrationally that caused the death of Ikemefuna, the missionary and killing himself. A depression is traced in Okonkwo's child conviction when he faces that his father is a failure in his life for his inability to rise in community. The consequence of this depression makes its full expression in his old age when the protagonist in the novel is extremely concerned with to be a hyper-masculine figure and devalues everything feminine, leaving him rather unbalanced in his thought and approach. Manliness is the concept that he learns from his own tribal practice, but he links masculinity with aggression and feels that anger is the only emotion that should be exhibited. But the tribal masculine concept is misinterpreted in Okonkwo's childhood mindset. In Igbo community the exhibition of masculinity is important for collective strength, to save tribal freedom from the outside invasions and to secure man's position higher than womanhood. But to Okonkwo's masculinity is a kind of personal resistance to guard his iron image in front of the community. An aspect that hastens the decline of the traditional Igbo society is the custom of marginalizing some of their people —less status who become physically weak and keeping subservient in their household and community involvement. But it does not mean that in Igbo practice masculinity interrupts collective community interest and breaks religious peace that results compensation a lot as punishment. But masculinity with its envelopment with aggression and repressing universal emotional features definitely draws someone's tragic fate and Ikemefuna is the victim of the violence. The root of this violence in the novel is the result of the protagonist passed depression that he experiences in his infantile.

Social rejection of Unoka's position in community increases Okonkwo's hatred towards his father and that intensifies his effort of self-imposed military nature. In order to preserve that 'fake' armor around his character at his matured stage, he continuously pretends to be rude and hard in expression which Okonkwo considers as a symbol of masculine identities. He consciously preserves masculinity and unconsciously afraid of appearing weak and failure. So why, whenever there is confrontation between reality and intuition, he feels nervous breakdown and inept to meet up the situation which are responsible for his violent outburst of anger that destines the extreme crimes of the world.

III. The Death of Ikemefuna:

As the man who had cleared his throat drew up and raised his machete, Okonkwo looked away. He heard the blow. The pot fell and broke in the sand. He heard Ikemefuna cry, "My father, they have killed me!" as he ran towards him. Dazed with fear, Okonkwo drew his machete and cut him down. He was afraid of being thought weak.

(Things Fall Apart, p. 43)

It is the most awkward situation in the novel when the protagonist has to establish a firm mindset in order to secure his lifelong achieved distinctiveness. Okonkwo and Ikemefuna feel fear what is about to come when hearing the man so mysteriously clear his throat. Okonkwo feels like warning through his nerve that this is something wrong that is going to be happened, but when the moment comes, he kills his adopted son. Ikemefuna and Okonkwo's fears are contrasted here. Ikemefuna fears the men with machetes and death, both of which he has no control over. Okonkwo, on the other hand, fears losing his sense of masculinity – an internal fear which he could control, but instead gives into. It intensifies the notion that violent action is the result of surroundings pressure around him succumb his internal capability of controlling superego. To his self-made personality becomes the reason of the killing of Ikemefuna. The dominant past memories encounters current demand of Okonkwo's surroundings leads to the ultimate death of his twelve year old adopted son, Ikemefuna.

The Underscored Facts at the Moment of the First Thoughtful Homicide:

i) Okonkwo is very conscious about the community customary and the people around it who consider him worthy and mightier. It is prestigious to Okonkwo to lead tribe in war and chief social involvement with important issues. It is hard-labor achievement which he does not want to disrupt so easily. He honors and cares Ikemefuna more than his son because he sees his own shadow in him, but he is ready to sacrifice the father son bond when he faces challenged to protect his masculinity. That is externally cruel, but inwardly complex part of Okonkwo's character where he is unable to conquer his tremble panic to be weak.

ii) Okonkwo's negative intension of performing weak; the entity he follows from his childhood. During the time, Okonkwo considers his position in the clan and through the violent action he justifies his own position. Here he 'consciously' guards his well-developed character, but 'unconsciously' he is defeated by the fear of weakness.

iii) Okonkwo thinks the situation as a kind of crisis and considers death is the ultimate solution of the crisis. The crisis appears when Ikemefunahungers forhis life and begsOkonkwo to save his life. Ikemefuna thinks Okonkwo as his father as well as savior but Okonkwo becomes the savior of his own 'self' and finds death would be the final solution of this acute moment.

Okonkwo worships nothing else but his masculine power along with his arrogant expression. He makes a shield around him in order to protect him to be weak and failure. He builds a self-made artificial identity in the clan and for that he deliberatelywithdraws the emotion and passion in his life. He is aware of hiding those emotional feelings but it is clear that the internal fear of becoming weak is never insuppressible. In the novel, Okonkwo's childhood is mainly covered up through the description of his father character and the relationship between father and son. In Okonkwo's childhood the author mainly focuses on the father son relationshipin whichUnoka's simple but futile life is portrayed and the author also shows Okonkwo'shatred towards his father that develops during his childhood through the reflection of the conflicting reality of idealized social standard and his father's failure to be an idealized according to community culture. He, from that time, decides to be a successful man of the clan. Successful is the word is misinterpreted in the undeveloped psychology of Okonkwo. In order to be a successful man, he ignores all the features of his father including good qualities such as gentleness and tenderness of his life. His extreme hatred towardsthe 'weaknesses and 'failure' determines his action inhisfollowing life.

IV. The Death of Missionary:

Again, to Okonkwo, death is the ultimate solution, the solution of avoiding weakness and failure in front of the colonialism. He believes that the clan's unique identity will be disseminated if colonialism continues long. Basic unit of society, family, at first, suffers a lot because of the colonial bearing. The impact of the colonial power sweeps away clan's family attachment and the collecting manpower through religion and western schooling by the missionaries actually breaks the basic bone of the society. Again, according to social pathology, if one part of the society is unable to meet up the changing challenge, eventually it produces an effect on the other parts of society and imbalances the social structure. Igbo culture is not an exceptional since it is disturbed extremely by the presence of the colonial power. It hits domestic bonding at first and subsequently the collective Igbo authority. Okonkwoknows that under the shadow of colonization, the Umuofian unity will be demolished forever. The Ibo people carry out the various traditions that have been passed down from their ancestors for centuries ago to everyday lives. These traditions or customs that come in the form of funeral ceremonies, one's manners, rites of passage, and more are the backbone of the Ibo culture. They bring the tribe closer by allowing the people to come together and take part in activities as a group. Okonkwo knows in the colonial era, under the supremacy of the colonial power the clan would be fragmented, identity less, broken, coward, weak because of lacking unity and a 'failure' like his father Unoka who is, to Okonkwo, the symbol of weakness and failure. His personal frustration deepens on Nwoya's acceptance of Christianity and his departure from his clan and breaks ties with parental bonding. It is unbearable for Okonkwo to see the fragmented scenario of his family, religion and community. The whole strength or masculinity of Igbo culture gradually turns into cowardliness. The clan shows its cowardliness through the rejection of involving war against the white.

'Worthy men are no more', Okonkwo sighed as he remembered those days. 'Isike will never forget how we slaughtered them in that war. We killed twelve of their men and they killed only two of ours. Before the end of the fourth market week they were suing for peace. Those were days when men were men.'

(Things Fall Apart, p. 141)

He remembers his former glories in battle and ponders that the nature of man has changed. That is the past Umuofian vigor on which Okonkwo feels proudfor the community is full of masculinity and strength. They would not stand behind the war because they 'were men'.Okonkwo considers them weakened to the point of womanliness. His vision of masculinity seems to have no place for anything but rash and aggressive action. Only in the old glorious days when the Umuofia fearlessly fight wars and kill men of other tribes.He supports war because war is something extreme form of exposed masculinity and because his father is afraid of war and blood. In Igbo culture it is a matter of prestige to lead in war and Okonkwo feels proud to ensure his leading position during inter-tribal war. The source of this commitment again is traced from his childhood memory: *Unoka was never happy when it came to wars. He was in fact a coward and could not bear the sight of blood.* *(Things Fall Apart, p. 5)*

This cowardice image of his father that he gets during his infantile eventually revives when the entire clan outlook seems to be coward and broken like his father.

The greatest obstacle in Umuofia,' Okonkwo thought bitterly, 'is that coward, Egonwanne. His sweet tongue can change the fire into cold ash. When he speaks he moves our men to impotence. If they had ignored womanish wisdom five years ago, we would not have come to this.' He ground his teeth. *'Tomorrow he will tell them that our fathers never fought a 'war of blame'. If they listen to him I will leave them and plan my own revenge.*

(Things Fall Apart, p. 141)

In those lines 'coward' and 'womanish wisdom' are the key words and it is anticipated that because of these words his temper gradually converts into irrational rage as those words are closely related to his childhood experience. His father image has been revived through these words like coward and womanish wisdom which determines him to take 'death' as the final solution. Again spiritless 'womanish wisdom' indicates low vigorous spirit that lacks the masculine power of the clan. Okonkwo fears of clan's submission to the cowardice speech of Egonwanne reminds him the poor image of his father and to him womanish wisdom is responsible for the colonial domination in the Igbo culture. War is considered, to the earlier days in Igbo community, a matter of prestige. While Okonkwo is banned or exiled for seven years, the white missionaries come into his village and change years of tradition. Tradition clashes with the new changing ways of life and eventually traditional values begin to change in the village. Traditional culture gradually surrenders to the supremacy of the outsiders and turns to fragmented and weak. He realizes that Igbo community would be weak like woman and failure like his father. What is hated by Okonkwo from his very earlier life is revived in colonial era and it is not possible for Okonkwo to bear and endure weakness under the domination of foreign culture. When Okonkwo comes back home from exile, he realizes that things have been changed. The resistance against the colonial domination is futile as the whole clan is disintegrated and weak; Okonkwo envisions his own Igbo community and its old prestigious tradition infected by his father image Unoka. The result of the weak communal power re-energizes his irrational rage and violent approach leads to the death of the missionary and the decision of sacrificing his own life.

The Underscored Facts at the Moment of the Second Intentional Homicide:

- i) Through this action Okonkwo makes his self-gratification, and reminds the community about the traditional strength that is the key characteristic of Igbo culture has been lost after the presence of colonialism.
- ii) 'plan my own revenge' shapes his own thought. Utterly Umuofia is dead at the time when the community unity has been broken and weak, and the notion of submission to failure after colonialism has expanded in every sphere of Igbo society. Okonkwo makes his plan to take revenge over the death image of his clan and over the death image of his father on the ground that both images are infected by the notion of weakness and failure by the murdering the missionary.
- iii) Again death is the ultimate solution to Okonkwo when he wants to get rid of the inner crisis of weakness and failure.

V. The Suicide

Okonkwo is initially known as one of the strongest and most honorable tribesmen in Umuofia. An important feature of his character is noticed that he cannot grip the change. He is a traditional clan fellow in Umuofia who loves to enjoy Igbo traditional notion of masculinity and collective vigor. When the missionaries come in Africa with a new religion and a new ways of thinking, the Igbo culture begins to transform along with the newly introduced culture. Okonkwo acts according to the old ways and reacts with violence when he realizes that the whole clan is bewildered and confused and is unable to hold the ethnic and religious harmony in colonial era. Okonkwo's death was sad but not surprising at the end of the story. The thing starts from the time of his childhood when Okonkwo makes his best effort to be a successful man with respect and honor. He loves most 'the things' in his tribe that hold all things together strongly and from the days of his childhood he honors those "the things" of his culture, but the situation is changed after the colonialism when he finds the clans find a new and accurate teaching and they begin to doubt their own religion and the Igbo society is no longer acted like one. He realizes other clansmen as weak, like he sees his father is weak in his infantile. The thing Okonkwo fears most in his life is weakness that has been revived in the image of his clan with the coming of colonial domination. He has passed his entire life trying to live up to his culture's ideals of masculinity. His father has been such a failure who fails to value Igbo tradition of masculinity, that Okonkwo's entire life's focus has been to be someone that his father could not be. By the end of the novel, Okonkwo has tried to remain strong against the tide of change, but he appears to be the only one who through the violent action reminds his brotherhood about the past glory of Igbo culture. When he kills the colonial official in the end, it is one last attempt to 'save' his tribe from the weakness and influence of the white man. Finally, he has taken a firm decision to 'save' his ego by sacrificing his own life. Okonkwo kills himself because his worst fear is the fear of failure, and he sees

his tribe as failing. Not to continue with life of failure and weakness, he hangs himself and saves his masculine vigor.

.....*Are you afraid he would convince us not to fight? Says Obierika.*

*"Afraid? I do not care what he does to you. I despise him and those who listen to him. I shall fight alone if I choose."*Says Okonkwo.

.....
.....
'How do you know he (Egonwanne) will speak against was?' Obierika asked after a while.

'Because I know he is a coward', said Okonkwo.

(Things Fall Apart, p.142)

The conversation between Okonkwo and Obierika in a tribal assembly is on a decision against the colonial foundation. Before the second homicide it can be traced on how the words like 'coward' and 'afraid' shapes his plan and taking revenge. Okonkwo cautiously alert of Egonwanne's soft tongue which would diminish the tribal war spirit. Okonkwo realizes that war is the final option to fight back against the colonial power. But it is the war which the clan does not support now. Those who are coward and weak will be convinced by the speech of Egonwanne. Okonkwo now matches the image of Egonwanne with his father to the point of cowardice.

The Underscored Facts at the Moment of Suicide:

- i) The 'revenge' that is mentioned previously is the revenge against himself as well who fails to revive past aggressive image of his tribe.
- ii) Again death is a solution to discontinue a weak subordinate life under the foreign domination as this culture goes always against his principles.
- iii) The notion what is cultured since his childhood continues up to his death without a fracture in it. Essentially, Okonkwo does not like to damage his long lasting ego or 'self-image' those develop since his earlier days and decide to sacrifice his life.

VI. Psychoanalysis

The novel highlights the individual power play of supremacy through the character Okonkwo. The suppressions of physical weakness and 'womanly' emotion predominates his character are a type of reaction against the reflection of his father behavior in infantile. Okonkwo's childhood psychological trauma leads to depression that is responsible for setting up an extreme anger in his character and hatred towards his father behavioral features. Social response against the status of Okonkwo's father builds up an excessive pressure in Okonkwo's infantile world determines him to produce a pseudo-ironic image in his character in front of the community. The involvement of risky irrational anger and fear along with violent physical approach brings the tragic death of Ikemefuna, the missionary and the protagonist himself. The source of the anger and fear is traced in the childhood experiences of the protagonist that is accountable for molding a conviction within him in his later life to secure his masculine identity since he faces extreme situations several times in the novel at the time when there is a confrontation between fear of 'weakness and failure' and self-made personality, but the problems occur when the unveiled masculinity frequently outbursts with forceful violence that finally ends up to death. An animalistic expression with the mixture of irrational anger and physical power, without considering rationality and alternative, animalistic features cover up Okonkwo's natural humanistic emotional beauty and appeal that remains hidden and suppressed within him silently and cautiously. However, animalistic manifestation is commonly found in Okonkwo's character which is visible through various religious and harmonious occasions in Umuofian culture and during the time only his physical masculinity and psychological strength have been questioned. Okonkwo's determination of exercising physical and psychological power develops from the childhood and the fear of appearing weak follows him like a nightmare throughout his whole life. In the time of Ikemefuna's death Okonkwo helps joining in carrying out the village's order with the strength valued by the community, disregarding his own relationship with the boy. Umuofia's customs and traditions, as he sees them, overshadow his personal feelings in the situation. Okonkwo is mistaken in what the values are in this situation as they fail to comply with his real desire to partake in killing Ikemefuna, doing what his father would not have done. Okonkwo's confined narrow social outlook compels him to withdraw to enjoy Umuofian social principles and entertainment since he sees his father's participation in social entertainment. When Okonkwo feels weak once again when he returns from Mbanta find the soul of Umuofia dies, "it seemed as if the very soul of the tribe wept for a great evil that was coming – its own death" (172). The newly introduced culture of the white men fascinates members of Umuofia, specifically those who occupy the lowest positions and those who question the previous order, rigorously weaken the village's values and convictions. Okonkwo realizes that those who accept new beliefs imposed by the overseas institutions actually weaken solid and distinct Igboan tradition like his father Unoka. Umuofian rapid changes in its structure for its new ways are fundamentally diverse from what Okonkwo has cultivated from the time of his childhood.

He has taken 'death' a type of solution over his internal conflicts and a success over his father's weak personality since he sees in his infantile that Unoka fears blood and murder. Though suicide goes against the Umuofian traditions, Okonkwo does one last thing that his father would never have had the power of conviction to do. In a way, Okonkwo's suicide actually follows the old and prestigious tradition of Umuofia that values and honors masculinity and leadership. He does not like to live with the weak existence of his clan under the white domination. The death of Okonkwo and his father Unoka has received almost similar treatment from community but have different significance. In a literary sense, Unoka gets what he deserves after his death from community as he has poor social status, less scoring performance and 'zero' contribution to the clan. On the other hand, Okonkwo establishes himself to the peak of success in the clan through his self-achievement and high ambition. But he ends up his life by committing suicide only to prove him superior and success which is the opposite feature of weakness and failure that Unoka possesses. To Okonkwo, it is more prestigious to suicide than to lead a failure life. It is a conscious decision of the protagonist that promotes a positive attitude towards death instead of thinking suicide as an act of failure and shame, Okonkwo's suicide can be seen as his last effort to remind the Igbo people about the prestigious culture and standards in the face of impending long-lasting colonial authority. The reason of violent actions of the protagonist in *Things Fall Apart* lay behind on his childhood that affects the infantile mindset as his beliefs and convictions have been suffered from traumatic experiences and influenced by psychodynamic perspective.

Childhood is a critical and sensitive period that forms the foundation of the one's matured life as children are persistently growing up, physically and emotionally. Trauma caused by internal or external influences an individual's normal state of well-being. Sometimes these influences affect psychology by causing emotional distress and leading to a variety of physiological changes. Minor trauma can help children to improve abilities and it is also important to adopt them to new situations and deal with dangerous and threatening circumstances. But the situation gets serious when a child faces a continuous and unbearable trauma that creates negative psychological effects in his later life.

Internal traumas include physiological conditions such as **hunger**, pain, illness or fatigue. Other internal sources consist of shyness in a child, emotions, gender, age and intellectual capacity. External stressors include separation from family, exposure to family conflict, abuse, divorce, a new home or school, illness and hospitalization, death of a loved one, **poverty**, natural disasters, and adults' negative discipline techniques. [1]

That was ten years ago when he (Okonkwo) was young. Unoka, the group-up, was a failure. He was poor and his wife and children had barely enough to eat.

(Things Fall Apart, p. 4)

Okonkwo suffers a lot from poverty and hunger during his childhood. The hardship and struggle are traumatic factors that continue for a long time and interrupt Okonkwo's mental setup badly at the growing stage. The long-lasting sufferings prompt Okonkwo to think the reality in a crude way. He is unable to accept Unoka's failure of maintenance of the family financially that makes his life more unsecured and unstipulated. The internal and external traumas are responsible for shaping a dynamic change in his character which brings the destruction of the protagonist and shapes his psychology hard and cruel like the reality around him. In his life, he does not like to get back the stressors like poverty and hunger, the life of extreme struggle that he tastes in his childhood.

Epidemiological studies and clinical trials on childhood trauma associate this experience with a number of psychiatric disorders at every stage of development, including bipolar disorder, major depression, post-traumatic stress disorder, substance abuse, affective problems, anxiety, personality disorders, and suicide [2,3,4]. Okonkwo's suicide is ultimately the reaction of the psychiatric disorder that derives from the childhood memories.

The psychodynamic viewpoints can be introduced in order to comprehend the childhood psychology that touches the protagonist's consequences. His actions in the play are mostly based on the revolutionary ideas of Sigmund Freud. Curt Bartol, in his book *Criminal Behaviour: A Psychological Approach*, studies on Freudian psychoanalysis where he mentions that Freud focuses on human behavior, especially the violent behavior, is the product of "unconscious" forces functioning within a person's mind. Freud also feels that early childhood experience has a profound impact on adolescent and adult behavior like the protagonist Okonkwo in *Things Fall Apart*. Freud believes that conflicts that occur at various psychosexual stages of development might impact an individual's ability to operate normally as an adult. For Freud, aggression was thus a basic (id-based) human impulse that is repressed in well-adjusted people who have experienced a normal childhood. However, if the aggressive impulse is not controlled, or is repressed to an unusual degree, some aggression can "leak out" of the unconscious and a person can engage in random acts of violence. Freud referred to this as "displaced aggression" [5].

'Unconsciousness' is an important and silent part of human behavior through which flows normally without any interruption. And along with other natural features our controlled aggression remains hidden in unconscious level of behavior. Okonkwo's imbalanced childhood indulgences uncontrollable aggressive impulses during the

period of violent crimes. Okonkwo suppression of emotions and uncontrollable desire in certain situations actually makes him violent and extremist. The murder of Ikemefuna can be regarded as 'displaced aggression' where Okonkwo fails to comprehend the situation perfectly takes priority to his macho only. It is Okonkwo's long practice to hide womanly emotions like sympathy and affection and to expose violent action to secure his identity to himself as well as to his clan. He habituates this type behavior and it becomes the part of his unconscious notion which activates to some serious situations like in the case of murdering Ikemefuna, the white man's messenger. Aggression is a part of his masculine culture to Okonkwo, when Okonkwo faces a challenge to save 'culture', aggression comes out reluctantly.

Freud subdivides the human personality into: the id, the ego and the superego. According to Freud, when the id will not attempt to consider reason which is considered as extremely dangerous situation for the individual or society. And to Freud, "the id to be raw, animalistic and chaotic, it knows no laws, obeys no rule and remains basic to the individual throughout life". [7] According to Freud, the human ego grows from the id and the impulses of the id are carefully guided by the ego so that superego gets its perfection through governing our sense of right and wrong and guilt. The super-ego forms a contradiction to the id because of its features that hold all of our internalized moral standards and ideals that we acquire from both parents and society - our sense of right and wrong, whereas id just wants instant self-gratification and self-indulgence. Unable to control fear and nervousness and cannot adjust the connection between id and ego, in some situations Okonkwo surrenders to his id that remains unresponsive to reality (ego) and moral judgment (super-ego). In the novel the protagonist's id subdues ego and superego in various situations and it is seen that his reality is often interrupted by the thought of the fear and anxiety, is dominated by the natural impulses that is responsible to develop an unbending superego in him that indicates not to surrender to fear failure and weakness. Okonkwo's weak ego and superego makes no resistance over his animalistic desire (that is id) because of his childhood days which caused him suffer in a long run and weak and damaged 'ego' that render him unable to deal with stressful circumstances within conventional society. In those particular situations he is not afraid of death, he is afraid of weakness and failure that motivate him to do crimes.

According to Freud, human id speaks up until his or her needs are met, based on our pleasure principle. Within the next three years, as the child comes closer to reality, the second part of the personality begins to develop, it is ego based on the reality principle. It is ego's job to meet the needs of the id, while taking into consideration the reality of the situation. At the last age of the phallic stage of development, the superego develops. The superego is the moral part of us and develops due to moral and ethical restraints placed on us by our caregivers and it dictates our belief of right and wrong. If the superego becomes too strong the person would be driven by rigid moral, would be judgmental and unbending in his or her interactions with the world. [8]

Like Freud, Hans Toch suggests on *The Psychology of Crime and Criminal Justice* that violent criminals as "id dominated" individuals who are unable to control their impulsive, pleasure-seeking drives (Toch, 1979). [9] Okonkwo's superego is unfortunately guarded by natural impulses that id, that's why it becomes unprotected that makes his judgment partial and narrowed ultimately makes him powerless to judge the demand or situation of reality. That's why, without further judgment along with immediate decision he becomes violent and displays anti-empathy to the victims because his superego is suppressed and isolated and is unable to make a good logical connection between reality and consequence which bring the tragic ends to the life of the targeted victims.

August Aichorn is a renowned psychoanalyst who is closely associated with the study of criminality feels that exposure to stressful social environments do not automatically produce crime or violence. After all, most people are exposed to extreme stress and do not engage in serious forms of criminality. Aichorn feels that stress only produces crime in those who has a particular mental state known as latent delinquency. Latent delinquency, according to Aichorn, results from inadequate childhood socialization and manifests itself in the need for immediate gratification (impulsivity), a lack of empathy for others, and the inability to feel guilt. [10]

The absence of proper socialization and schooling, Okonkwo shows over confident about his own quality and worth. He disregards the religious instruction of the 'Oracle', takes laws in his hand where he finds his self-identity is going to smash for the presence of other person. Unoka fails to provide a correct form of socialization to Okonkwo in his infantile according to Igbo traditional format. Contrary, a concrete sense of hatred is developed to his attitude to those who are weak and unsuccessful. Again for improper socialization, Okonkwo's revulsion towards physical and psychological weakness is increased. Every child starts his life as a novice in Igbo culture and socialization starts with his father or paternal figure from his childhood.

A young boy accompanied his father or uncle to the firm and rendered as much assistance as he could. As he grew older he learned that marriage, wealth and the acquisition of titles enabled individuals to advance socially. Until a man was initiated into certain titles, he could not dress in a certain ways or wear hats of certain colors, or shake hands in certain ways or take a piece of kola nut before other people. [11]

Social schooling is absent from Okonkwo's childhood for Unoka's negative social notion. Unoka does not participate in collective works in community and his lethargic feature fails him to have a good result in his

life. Unoka's zero achievement makes him identity less in his tribe and even after his death. Okonkwo's mind set in infantile terminates to have a normal and balance attitude towards the world; he becomes narrow-minded and harsh regarding his vision of life.

In *The Psychology of Criminal Conduct*, Andrew and J. Bonta focuses on the fact that because of childhood neglect or abuse, violence-prone individuals suffer from weak or damaged "egos" that render them unable to deal with stressful circumstances within conventional society. It is also argued that youth with weak egos are immature and easily led into crime and violence by deviant peers.[12]

P.P. DiNapoli views a relevant opinion on the 'damage ego' is that in their most extreme form, underdeveloped egos (or superegos) can lead to "psychosis" and the inability to feel sympathy for the victims of crime (see DiNapoli, 2002; Seigel and McCormick, 2006)[13]. In sum, according to above mentioned psychodynamic condition, an offender is exaggerated by childhood experiences. Okonkwo is not by born aggressive and forceful in his approach and outlooks towards life and surroundings. He nourishes a belief from his infantile that aggression or violence is a kind masculine practice that will reduce confusion, enhance self-esteem or earn the praise of other people. Okonkwo's idea of manliness is different from that of the clan. Okonkwo feels masculinity allows anger and aggression, and that is often the only way he should act. Okonkwo feels that showing any other emotion would be considered weak.

People are not born with a violent disposition. Rather, they learn to think and act violently as a result of their day-to-day experiences (Bandura, 1977)[14].

The surrounding pressure of the childhood fills his 'unconscious' level full of aggressiveness and destitute the level of sophisticated emotions those are necessary for an individual in order to separate him from animalistic behavior. The infantile background of the protagonist focuses the father son relationship and adverse effect of his father behavior to his later life. Inwardly Okonkwo fails to hide the fear of weakness and the concept of failure, and outwardly he controls soft emotion and exposes violent approach. The controlled emotion centered his outlooks to a single and definite direction with an aim of securing his ego and supremacy in front of the society. When he feels unsecured to guard his ego, the irrational rage is uncontrollable and intense in his character.

Freud ego defense mechanisms are almost absent in Okonkwo's personality. It is seen that regression is there after the death of Ikemefuma to get rid of the action. Apart from that other mechanical defenses (denial, displacement, intellectualization, projection, rationalization, etc.) are inactive in his nature.

Nurture theorists vote against the nature theory on the ground that whether intelligence is biologically based or the result of environment conditions. Nurture theorists reject the previous conditions and argued that intelligence is the product of environmental conditions during childhood.

The above mentioned discourse of various fields support the topic of this article in the sense that childhood has a tremendous influence in our matured life and the fixation of actions of later life are largely based on the experiences gathered in our infantile.

To achieve prominence and to overcome his father bequest, Okonkwo is always afraid of performing weak and not to show any sign that resemblance to his father inspired him to attain his unbending superego and to settle his desired id which like his id is always stands away from external world. The first homicide occurs suddenly but in a determined approach with full confidence without any hesitation, and the second homicide and the suicidal event are the protagonist planned action that signifies that Okonkwo is extremely against the revival of the past scenario his Okonkwo's father's image to the image of the clan. What Okonkwo hates and denies throughout his life, it is unacceptable for him to have these at the end of his life. The principles that inspired Okonkwo to produce a new notion in him to lead a successful life, derives partially from his community. Okonkwo allows only violent and rigid social principles in his character, and disapproves positive and sophisticated codes of Igbo culture. And Okonkwo's childhood psychology works behind the action as a force to fulfill his desire.

VII. Conclusion

Okonkwo with his autocratic and domineering vision of life ends after a series of killings along with the suicide at the end of the novel. The traced cause of these actions lies in the unsecured and underprivileged child development of the protagonist. Okonkwo is governed by anger and fear which are primitive emotions and these are also the two sources of personality disorders. Okonkwo is frequently threatened both by his internal and external universe. No wonder that there is a close similarity between the personality disordered and the acutely angry person. The result of angry outburst creates destruction, the destructions he does at the victims is only to restore his self-esteem, his prestige, his sense of power and control over his life, to recover emotionally, or to restore his wellbeing. The source of his rages and violent actions (homicides and suicide) is concealed in his infantile memories. It is found that his anger does not contain a cognitive structure, which could alter his environment in general and the behavior of those around him, in particular. His anger is primitive, maladaptive, pent up.

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