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The Concept of (Dualism) Religion and Culture in Chinua Achebe's *Arrow of God*

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Abstract:

Chinua Achebe, a prolific Nigerian writer, brought out the rich values of Nigerian culture and religion through his works. Religion and culture are intertwined with the life of Nigerians. The serenity of the clan is spoiled by the advent of the white men that disintegrated the unity and integrity of it. Divide and rule, as a cardinal principle, the white administration played havoc with the Nigerian social, cultural and religious life. Chinua Achebe, through *The Arrow of God* brings out the conflict between the foreign religion and Igbo religion and culture after the entry of Whites in their land. Religion and culture are central elements of conflict between the old and the new in the novel. This paper analyzes the mental struggle of Ezeulu, the protagonist, who fights to establish his leadership in both political and religious matters.

Keywords: Commitment, Culture, Religion, Festival, Colonizer, Conflict.

Introduction

Novel is a dominant genre in African Literature. But, majority of the writers failed to portray the African culture through English language, as it has its own limitations. Hence, it becomes difficult to focus on traditional values of the African communities. Whereas, in the case of poetry and drama there exists the treatment of tension between old and new, there by the African writers of poetry and drama excel in their portrayal of various cultures like sacred songs, religious chants, funeral dirges etc. This is the area wherein religion and culture are central elements of conflict between the old and the new in *Arrow of God*.

The protagonist Ezeulu in *Arrow of God* is a subtle, unpredictable and mysterious man. The tragedy of Ezeulo was his defiant attitude to retain the leadership of both religious and political matters of Umuaro. He was the custodian of the deity of Umuaro called 'Ulu'. Out of dire

necessity of forging unity among six villages 'Ulu' was made the guardian deity of all the villages.

...the six villages – Umuachala, Umunneora, Umuagu, Umuezeani, Umuogwugwu and Umuisuuzo - lived as different people, and each worshipped its own deity. . . Things were so bad for the six villages that their leaders came together to save themselves. They hired a strong team of medicine - men to install a common deity for them. This deity which the fathers of the six villages made was called Ulu . . . The six villages then took the name of Umuaro, and the chief priest of Ulu became their chief priest. From that day they were never beaten by an enemy. (14-15)

From the above quote it becomes clear that, Unity is strength and a society thrives and flourishes and experience peace and prosperity only through unity and cooperation.

Religious Activities of the Tribal:

Following were the duties of Ezeulu that is to perform at regular intervals of time, all religious activities pertaining to the glory of 'Ulu' as well as counting days for the community in the agricultural calendar to make them perform two important festivals: Pumpkin leaf festival-ceremony of purification before plantations and the new yam festival or the harvest festival-ceremony of bidding good bye to the old year and praising the herald of the new year. Further he had to guard the security and secular problems of the community. But he had his own limitations on such problems of the community. He could not exercise any authority on his own and before arriving at a solution for these secular and security problems he had to convene the Umuaro council comprising of elders and titled men whose decision alone ultimately prevailed on in settling the matters amicably.

Dualism in Religion:

Thus the dualistic tradition of Ibo community in the governance of every action – big or small, individual or community, religious or secular, material or spiritual events of routine or cosmic nature, human or divine- all the above listed factors stood in his way that he (Ezeulu) as a chief priest could not act as according to his whim but he had to consult the elders and the titled men for arriving at a solution for the community.

This dualistic tendency towards power drove Ezeulu to send his son Oduchi to the camp of the Whites in order to expose him to the nuances of their religion and education. As a native and chief priest, he was very certain of the elastic egalitarian native of his Ibo community. During adversities they were ready to oust their existing deity of worship and install a new deity. It had already happened to the installation of the new spiritual guardian deity 'Ulu'. If this 'Ulu' became powerless in not protecting them from danger the Ibo community without any compunction would definitely oust 'Ulu' and install a new deity. Wole Soyinka points out this

tendency that, “When gods die – that is to fall to pieces the carver is summoned and a new God comes into life. The old is discarded left to rot in the bush and eaten by termites” (86).

Negritude in the novel:

The psychological fear of Ezeulu had its roots of the tendency towards accepting changes for the betterment and peaceful coexistence of the community of Ibos. This compelled him to think in such terms of the future of Ibo community. After the advent of the Whites with their attendant qualities that is their religion and education which would definitely find a place in the new future society of the Ibo. This is what Achebe wants to relate to this novel that everything in the Ibo whether it be religious, social or political is subjected to change than the society is ready to adapt itself to such a change. This tendency towards negritude is given credence to this novel. It is found exhibited in Ezeulu who had his premonition that in such a society of codification of social and religious unwritten law his choice itself to assume the post of the chief priesthood came out of his weak birth. Since his father, though medicine man was not a titled man of considerable wealth and therefore was chosen by the elders and titled men of Umuaro to be the chief priest of the new deity ‘Ulu’. It was because of the strong social hope that he would never desert the general well being of the society and aim at his personal aggrandizement.

In “*Political Culture and Stability in Igbo Society*” M. S. O. Olisa discusses the priesthood: in which the Ala priesthood is discussed, signs that a man is “called” to assume Ala priesthood is the manifestation of “Agwu” in his life, a mild display by him of mental abnormality in which he sees visions and has supernatural communication with all sorts of spiritual forces. After undergoing this experience the Igbo often initiated and confer on him the title of Ezeani (20). From the above it is clear that to attain priesthood in the Igbo clan one has to experience spiritual transformation which is acknowledged by the Igbo society.

David Carroll in his criticism on Chinua Achebe opines: “He (Ezeulu) was merely a watchman. His power was no more than the power of child over a goat that was said to be his. As long as the goat was alive it could be his, he would find it food and take care of it. But the day it was slaughtered he knows soon enough who the real owner was” (123). As a human tendency like a child fascinated to touch and feel fire or as a young man’s love for his woman as an adventurer or Eve’s temptation to eat the forbidden fruit Ezeulu had an over bearing ambition to become not only the chief priest but also the king of the tribe. That is why he often indulged in a sort of internal monologue as to the nature and reality of power vested in him that he realized that such a power of him was only superficial, elusive and never could be exercised.

For the realization of absolute power Ezeulu had to fight with two factors, Nwaka and Ezidemili. This is evident from the lines of:

He (Nwaka) was one of the three people in all the six villages who had taken the highest title in the land, Eru, which was called after the lord of wealth himself. Nwaka came from a long line of prosperous men and from a village which called itself first in Umuaro.

They said that when the six villages first came together they offered the priesthood of Ulu to the weakest among them to ensure that none in the village alliance became too powerful. (15)

It was on the matter of enjoying the land of Umuaro absolutely by the natives of that village, Nwaka and Ezeulu stood at logger heads with each other. The farm that Umuaro now enjoyed was given to them by the villagers of Okperi, the village of the mother of Ezeulu. Okperi tribe gave the farmlands for the people of six villages and now Umuarons wanted to have absolute ownership. Except Ezeulu all supported Nwaka who spoke in favour of the absolute ownership of the land, as "Speaker after speaker rose and spoke to the assembly until it was clear that all the six villages stood behind Nwaka. Ezeulu was not the only man of Umuaro whose mother had come from Okperi. But none of the others dared go to his support" (17).

On this issue of the dispute of the farmland this Akukalia was murdered in Okperi and from Okperi no proper explanation was given for his death except that the village sent only his corpse to Umuaro without giving any reason. As a result, Captain Winterbottom, the Deputy Chief brought soldiers and stopped the carnage. He also seized all guns from the six villages and established peace among the villagers, for which Ezeulu was called as the principal witness who told to the jury that the farmland that now Umuarons used was originally given by Okperians and Umuarians had no right to claim absolute legitimacy of the property. Captain Winterbottom developed intimacy with Ezeulu and he found in him the sign of truth and developed friendship with him and as an outcome of his friendly gesture he asked one of the sons of Ezeulu to join in their school in order to learn the ways of his people for which Ezeulu gave immediate concern.

Through this land dispute he became friendly with the White Captain who identified with him the future of the Ibo community and reposed faith in him that had gone to the extent of appointing him as warrant chief of the six villages. In other words, a native representative of the British administration to look after the general welfare of the community was appointed, who is expected to receive help from the British administration.

Nwaka's thirst for Power:

Nwaka hated the proximity of Ezeulu with the White. Nwaka belonged to Umunneore village and the chief deity of the village was 'Udo'. Ezedemili, the medicine man is the Chief Priest of 'Udo'. This 'Udo' is a sacred python. Even after the amalgamation of six villages into one village called Umuaro and also installed 'Ulu' as the principal deity, Nwaka did not stop the Idemeli festival, that is the worship of sacred python and on such festival he wore mask called Ogalanya, a man of riches and impressed the six villages. Though he did not call 'Ulu' as his God he gained power to dance the 'mask of Ogalanya' for which he should have derived some spiritual power from some source and this was his friend and mentor Ezidemili which is clear from the lines given below:

It was he (Ezidemili) who fortified Nwaka and sent him forward. For a long time no one knew this. There were few things happening in Umuaro which Ezeulu did not know. He knew that the priest of Idemeli and Oguwugwu and Eru and Udo had never been happy with their secondary role since the villages got together and made Ulu and put him over the older deities. (40)

This was because of his friendship with Ezidemili that drove him gradually to become a mortal enemy of Ezeulu. According to the Igbo tradition after the death of Medicine men like Ezeulu and Ezidemili their heads were separated from their body and placed in their shrine. But, no one knew the reason for it. It was Ezeulu who related him the spiritual significance of this fact in which he made mention that the deity of Umunneora, Idemeli was there at the beginning of things whereas 'Ulu' was later introduced as the new deity of worship after the amalgamation of six villages. According to Ezidemili the deity belonged to sky and rain cloud whereas 'Ulu' like Ezeulu ". . . who asked his people to bury him with the ancient and awesome ritual accorded to the priest of Idemili" (42). So, on the issue of the supremacy of the chief priest of the six villages the question now asked by the rival priest Ezidemili to Ezeulu created a furore in the heart and mind Nwaka and he harbouring in his mind to fix on this core upon his authority of a chief of the six villages.

Struggle for Power:

It was the power struggle between Ezeulu and Nwaka that urged them to take sides with two diverse factors. In the case of Nwaka he had taken advice and support from Ezidemili before performing any important thing and in addition to that he had the power of oration that gave him strength to challenge any socio political matter uttered by Ezeulu; whereas Ezeulu had his own itching of ideas to join hands with the whites. He believed that the temperament of the society ever ready to accept any change for better would ultimately embrace the whites and their administration. Further it was very strange that "the Ibos in the distant past assimilated a small non-negroid tribe of the same complexion as the Red Indians" (38). Among the Ibo tribes Ezeulu was rather red in complexion and that had created jealous on the part of Nwaka. In one of the assembly meetings of the village, Nwaka made it a point not to allow any person from Umuachale, the village of Ezeulu and talked to the rest of the members in this manner.

The man who carries a deity is not a king. He is there to perform his God's ritual and to carry sacrifice to him. But I have been watching this Ezeulu for many years. He is a man of ambition; he wants to be king, priest, diviner, all. His father they said was like that too. But Umuaro showed him that Ibo people knew no kings. The time has come to tell his son also. . . Let us not listen to anyone trying to frighten us with the name of Ulu. If a man says yes his 'Chi' also say yes. And we have all heard how the people of Aninta dealt with their deity when he failed them. Did they not carry him to the boundary between them and their neighbours and set fire on him? I salute you. (27)

The hostility shown in the verbal expression of Nwaka sets the tone and tenor of the novel in terms of the limitation of 'Ulu' and 'Ezeulu' and formidable opposition to him by his rival deity Idemeli and rivalry between him and Nwaka for the supremacy of the clan. In this context, the novel deals with complex relationships and rivalry, the jealous concern for status that influences every social contact and Ezeulu is surrounded by a whole web of conflict and rivalries.

Nwaka threw him all challenges to his obi in the domestic sphere that he had no peace of mind. After the death of his first wife he wanted to make his son Edogo as his successor but he did not show any sign to become the next chief priest. In the case of Ezeulu it looked as though the deity 'Ulu' had already chosen him as his future chief priest "Even before he had learnt to speak more than a few words he had been strongly drawn to the God's ritual. It could almost be said that he already knew more about it than even the eldest" (40). Such a kind of sign found among the chosen few of the God did not find exhibited in all his sons Edogo Oduche, Nwafo or Obika.

Symbolic destruction of Nigerian Tradition:

Edogo was an artist who carves deities. Obika spent his time on drinking palm wine and literally wandered like a staggering butler who out of his drinking habit used to experience hallucination like his confronting 'Ero' the magnificent deity of wealth on his way back home. In a tree near the ugili tree between the villages Umuachala, and Umunneora, what he witnessed in the sight of 'Ero', the God of wealth that too in between the village of his father and that of the wealthy man Nwaka showed its sign of future destruction of the traditional practices of age long Ibo community since he saw it "at a flash of lightening near the 'Ugili' tree (symbol of Ibo tradition)" (8).

According to the proverb that "coming events cast its shadow" due to the power clash between Ezeulu and Nwaka, Obika, otherwise the 'Ugili' tree, symbol of the tradition with the taste of palm wine and the boorish spirit of picking quarrel whenever the honour at stake, are to end up in tragedy giving room to the rule of the whites, their education and religion about which oracles had already made their prophesy.

Loss of faith in religion:

Ezeulu knew this prophesy. He thought it would be wise for a man of his family in the band of Whites who had come to take the land and rule in future. This knowledge of Ezeulu had already shaken his faith in 'Ulu' and therefore he schemed his way and means in such a manner to bring disaster to his own community. His power is only a power of a watchman informing to the community the date of the plantation and the date of reaping and for this agricultural activities the society relied on him and his deity beyond which he could not wield anyone power from his community. Though he happened to be the chief priest and the mediator between the human land and spirit world he had no control on matter like marriage to his daughter Akuke. She was married to a person belonging to Umuogwugwu. Though Ezeulu became aggressive he maintained balance between his own self and community of Ibo tradition. As a father he gave

asylum to his lacerated daughter. But when the in-law came begging for her union with her husband he subordinated himself to the group of such a practical manner. Without hurting the ego of his bride groom he points that a girl after marriage to be respected and not to be beaten.

Since you began to speak I have been listening very hard to hear one thing from your mouth, but I have heard it. Different people have different reasons for marrying. Apart from children which we all want, some men want a woman to cook their meals, some want a woman to help on the farm, other want someone they can beat. What I want to learn from your mouth is whether our in-law has come because he has no one to beat when wakes up in the morning nowadays. (63)

Such a sense of the community found in the power ridden consciousness of Ezeulu shows that his individualism is subjected to certain limitation. Marriage is one of such limitation. As a medicine man he knew certain magical powers and with that he could achieve his ends in establishing a square deal in the case of his daughter. But he did not do it, because he himself harboured “an ill-will against medicine-men most of whom he said were greedy charlatans” (146). This proved the fact that the present day medicine men lost all their magical powers and they, like any other human being had all taste and aspirations for personal aggrandizement and they had no feeling for the betterment of the community.

Ezeulo had a half-brother by name Okeke Onenyi who had a grudge against Ezeulu becoming the Chief Priest of Umuaro. Ezeulu did not invite him for the ritual of the Covering-Up sacrifice for Obeka’s wife and allowed a worthless medicine man to perform the ritual. This proves that Ezeulu did certain acts of rituals because of social obligation and concern for his clan. It is because in the Ibo community parenthood is not a private concern and that is why he does not allow his half-brother Okake Onenyi to perform the ceremony because in the community there existed a loud talk that he alone was responsible in the typing up the womb of Ezeulu’s first wife after she had borne him only three children. Further, such a man indulging in such an activity would not be allowed to prosper with children. But in the case of Okeke Onenyi, he had a lot of sons and daughters. Further, he had a deep relationship with Edogo, son of Ezeulu and also the son of the very woman he was said to have afflicted. This was also a reason for Ezeulu not announcing him as his worthy successor. His comments on their companionship is in the manner “those two? He once asked, ‘a derelict mortar and a rotten palm nuts’ (148).

Despite having all those differences Ezeulu did not drive his sons away from his quarters. This proves the fact that he believes in continuity and cohesion. The purpose of Ezeulu sending this son Oduche was to get to know about the secrets and wisdom of the white. Ironically Oduche became an easy prey to the temptation of Moses Unachukwu, a Christian convert of Ibo community. He was sent to Umuaro to build a church and then a new teacher Mr. Good country on the matter of teaching them about the sacred python told them that the convert in the name of the God and The Bible had to kill the python, an ill omen. Odeche knew that the royal python is sacred to Idemeli and punished Umuama “from the day the six villages decreed that henceforth

anyone who killed the python would be regarded as having killed his kinsmen" (48). Still he took up two python, a big and a small one that lived entirely in his mother's hut and put them in a box. This was an act of sacrilege and Ezeulu was distributed very much on this score. The very purpose of sending him to the fold of the whites now become a problem and the son of the chief priest of the six villages had got the guts to imprison and kill a royal python, thereby incurring the wrath of Idemili amounting to killing his own kinsmen. From the act Achebe shows that the natives, instead of deriving benefits of their interaction with the whites for the general upliftment of the society became an easy prey to the doctrines of the Christianity wherein Satan was personified as a huge python. This happened to be the danger for the traditional beliefs of the Ibos before this attitude totally reached their people. As it was said by Ezeulu "a man must dance prevalent in his time" (189), his son already started dancing as according to the whims of the Whiteman's religion. But he interpreted the killing of the snake in terms of a sacrifice, just as their ancestors had sacrificed a kinsman to make "the great medicine which they called Ulu" (134). His friend Akuebue on hearing this revealing statement became spellbound and his words proved his surmise of him that he already alienated himself from the clan by his evidence in the act of killing of pythons before the advent of the Whiteman and his religion. He says: "We did many things wrong in the past, but we should not therefore go on doing the same today. We now know what we did wrong, so we can put it right again. We know where this rain began to fall on us" (132). The image of rain is used recurrently by Achebe both in his fiction and non-fictional writings. Achebe would like his people to look back into their past and learn the right lessons from it so as to guard themselves well in future. In other words, he uses the 'rain' imagery to remind them of what colonization had done to them in terms of values, culture and above all dignity.

On these matters Ezeulu went against the existing norms of Ibo world, 1. He sent his son Oduche to Whiteman's school wanting him to be his 'eye' there and learn the wisdom and secrets of the Whiteman. 2. Much against the wishes of Umuaro he bore a witness supporting their enemy village, Okperi on the issue of legal supremacy of losing the farmland originality given to the villages of Umuaro as a gratis. It was on this issue a war broke out between these two villages and important titled men died and the Whiteman intervened and settled their issue after confiscating all their fire arms. Secular titled men like Nwaka had their own grouse against this issue and particularly Nwaka developed intimacy with other chief priest of Idemili and wanted the function of the Chief Priest to be kept under control of the titled men like him. His intention could not bear him any desired result since the spiritual matters like the celebration of the pumpkin leaves festival and the new yam festival were prerogative matters solely under the control of the Chief Priest and the entire community had no power to question him 3. Knowing the absolute authority of the Chief Priest, Ezeulu deliberately postponed the announcement of the new yam festival. On account of which even his intimate friend like Akuebue thus says:

...you forget one thing that no man however great can win judgment against the clan. You may think you did in that land dispute but you are wrong. Umuaro will always say

that you betrayed them before the Whiteman. And they will say that you are betraying them again today by sending your son to join in desecrating the land. (131)

Akuebe, as a typical spokesman of the typical Ibo clan already brought before him the intricacies found woven into the texture of Ezeulu's scheme and plan in maintaining his balance of power. For this Ezeulu gave a fitting reply that was not he as an individual paved them their way to live among them. "They were not born here; how then did they find the way? We showed them and are still showing them... The man who brings ant infested faggots into his hut should not grumble when lizards begin to pay him a visit" (132). From this conversation what Achebe wanted to show, that medicine man like him holding the post of the chief priest of the guardian deities of the Ibo world lost their spiritual power. They too like the society in general slowly tended to change their attitude towards the advent of a new culture, religion and the education of the whites. By doing so they did not want to lose their identity and influence for which intelligent men like Ezeulu had to develop an eye for knowing intimately all about the new religion of the whites and their attitudes to spiritual men like him. This was his motive in sending his son Oduche to the Whites camp. But ironically he learnt only the ills about his own native tendency towards the worship of the python as a god which considered being a symbol of evil in the new Christian religion he was sent to learn. Whether he learnt the new religion and its faith or not, he obviously learnt to desecrate their hoary traditional god their sacred python. This matter was also leaked from the quarters of Ezeulu and the traditional bound villages started suspecting Ezeulu and his efficiency. In the days of Ezeulu there were no medicine men known for their magic like his father who had the capacity to vanish into thin air before others. He had a half-brother by name Okeke Onenyi. He was a renowned herbologist and also learnt a considerable amount of magic. But Ezeulu's pride and jealousy did not allow him to recognize the merit of his half brother. This was found in selecting a real "Charlatan" (146) medicine man who ran away with sacrifice to the parting ceremony of his son Obeka's marriage.

Through these incidents Achebe clearly brought out how the Ibo society on account of their wrong choice of a Chief Priest like Ezeulu who right from the beginning of the novel did not speak in a manner acceptable to the norms of the family and society "even at the best of times Ezeulu only spoke when he wanted to and not when people asked him" (158).

During his stay at Okperi he dreamt a very bad dream which he believed to be a vision. In that dream he and his deity 'Ulu' were dethroned and in that place a new foreign God emerged and that became the presiding deity off all the villages. He was relieved of his present post that was the crown thought for him. He also felt bitter that out of the emergence of such a new God, titled men like Nwaka would wage a war against whites which would bring total destruction to his tribe. He did not want it to happen in his own time and that was why he decided to remain at Okperi for some time to save his kin and power of his clannish trait as it was absorbed by Capt. Winterbottom. Referring to the natives he says: "like children they are great liars. They don't lie simply to get out of trouble. Sometime they would spoil a good cause by a pointless lie" (132).

On account of this factor of the lying they all manage to turn themselves into little tyrants over their own people. It seems to be a trait in the character of Negro" (132). On account of this factor of the lying they all manage to turn in the character of a Negro" (107). Viewing Ezeulu's character from this angle and the vision he had experienced it was very evident that he had developed neurosis which he himself bears witness to the following statement: "I can see things where other men are blind. That is why I am known and at the same time I am Unknowable" (132).

By choosing to be a god's agent and not a representative of the clan Ezeulu's tendency to become the authority spiritual head became a product of null and void and that subjected him as an alienated being from the community. After his stay at Okperi for 32 days, Ezeulu, an artful liar was given a hero's warm reception. Ogduefi Ofaka, neither a friend nor an enemy of Ezeulu then says "who else among us could have gone out and wrestled with him as you have done?" (188). The words of Ofaka mellowed Ezeulu and he started thinking in possible reconciliation and decided to announce the date of the New Yam festival. At this moment "Ulu" barks at his ears to say:

'Who told you that this was your own fight?'

Ezeulu trembled and said nothing, his gaze lowered to the floor.

"I say who told you that this was your own fight to arrange the way it suits you? . . .

'Beware you do not come between me and my victim or you may receive blows not meant for you! Do you not know what happens when two elephants fight? . . . I say go home and sleep. As for me and Idemili we shall fight to the finish; and whoever throws the other down will strip him of his anklet! (191-192)

Critics interpret the intervention of 'Ulu' as an agent of the irrational part of Ezeulu, otherwise signifying a break with the secular principle and forging a link with fetish beliefs. At this level Ezeulu abrogates the belief that he was the representative of the clan but exalted himself in the belief that he was an arrow in the bow of his God that wanted to take revenge against Nwaka and Idemili and in the process his own family and friends were destroyed beyond recognition.

Conclusion:

Achebe through Ezeulu clearly brought out the African tribes' loss of spiritual belief. As a chief priest he wanted the society to surrender before him not only for two festivals but the entire course of action of society in general and individual in particular. Till the day of his father magic played an important role to bind them all to hear his word and obey his word accordingly. After his death circumstances made him as the Chief Priest because he was very weak without having any power of magic of voodooism. But historical necessity drove him to stand as a witness for the establishment of peace between his village and Okperi for which the external agency, the whites-

recognized him for his worth. As a result he developed a taste for the foreign religion and culture which was exhibited in sending his son Odeche to their camp. But even in such a departure he had developed compunction (guilt) that he should act only as a representative of the clan instead of becoming a favourite friend of the whites. In Igbo primordial and communal value system that defines his personality and determine his effectiveness as a creative moral citizen of his community. This is in line with the assertion of Ike Obiora (2001) that:

`. . . a deeper understanding of the African culture and its people will ultimately breed a profound respect for, and embrace of, African traditional values, which, when properly understood reveal to the discerning mind a wisdom of the ages capable of providing some solutions to our contemporary search for sustainable development and a peaceful, equitable society. (34)

But circumstances developed in such a manner that for the realization of his dream to become absolute king of power of both spiritual and political heads of Igbo world he had to lean on the whites to ward off the onslaughts of his rivals Nwaka, the titled men, Idemili, his rival deity. Unfortunately, Ezeulu's plan boomerangs him and makes him to bite the dust at last.

Ezeulu confuses the society through his conduct and tries to fish in the troubled water, but ironically in that attempt the guardian deity 'Ulu' of the community saves the clan from total destruction by means of killing his own son and getting pleased out of sacrifice and allowing the new faith and its attendant god to rule the society in its place. 'Ulu' the presiding deity of the six villages of Ibo community did not favour the vaulting ambition of Ezeulu and decided that such a chief priest had given the chance to continue on its service would bring disaster and any offering given to it through this corrupt priest would spoil its divinity and at the end engineered the events and the values of the society to which they belong. Whereas the self same society adjusts to get accommodated as well as assimilated an alien values into its fold as a matter of its right and privilege. Thus the emergence of the society is much mattered for which Ibos are ready to get adjusted and even polarized their values with the foreign elements since the one aim, one business, and one desire of the society was the accommodation of anything against or contra entities of culture without giving room to any loss of peace and harmony.

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