

Impact of Christianity as an Ideological Instrument in the Way of Colonization: A Postcolonial Insight to Chinua Achebe's *Arrow of God*

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Abstract

This article investigates the manner in which Christianity and colonialism are linked in Chinua Achebe's book *Arrow of God*. Furthermore, by employing a postcolonial viewpoint this paper attempts to show how European missionaries deliberately utilized Christianity to colonize the indigenous peoples of Africa. In the eyes of the majority of Europeans, colonialism advances and helps the colonized African societies, chiefly via the use of Christianity as one of its instruments. The majority of missionaries claim that this religion has nothing to do with worldly pursuits like a thirst for natural riches or colonialism, but in reality, it plays a significant cultural role in aiding the European conquest of the local Africans they have colonized. In Western discourse, Christianity was seen as a tool to liberate African people from their barbarous traditional beliefs and way of life during the colonial era. African Indigenous who have been colonized are educated and trained to lead more contemporary, civilized lives. Nonetheless, some African writers occasionally present an alternative viewpoint on Christianity. Christianity was a tool used by the colonists to further their ideological objectives. This paper explores how Christianity has been used as a tool for colonizing the Africans in *Arrow of God*. Renowned African novelist Chinua Achebe, a writer of postcolonial literature, contributed significantly—though controversially—to the fight against colonialism and his nation's efforts to restore its African identity. The paper is based on textual analysis. The original text *Arrow of God* has been used as the primary source of data and different journals, websites, online materials, and book chapters have been used as secondary sources of data.

1. INTRODUCTION

The majority of African societies had their cultures shaped by colonization. Africans' social, cultural, religious, political, and economic facets are all impacted by colonialism. Certain African authors frequently discuss their colonial encounters in their creative writing. A few of them respond critically opposing the benefits of colonialism that Europeans have constructed among the societies in Africa. They examine the colonial connection closely and begin in some manner to oppose colonial beliefs. They dismantle its myth, racial supremacy, imagery of servitude, and power supremacy (Boehmer, 1995). They also contest the positive outcomes of empire, including civilization and conversion, and bring up topics like oppression, racism,

dominance, exploitation, and orientalism. They provide an alternative story to the lengthy history of European imperialism. They look into what occurs when two cultural traditions collide and one of them with its complementary ideology asserts its superiority over the other and empowers itself. Western literary and intellectual traditions and ideals were guilty of oppressive ethnocentrism when postcolonial literature first appeared critique by Bressler (1999). One of the elements of European civilizing force which often results in critical response is Christianity. History records that Christianity and its Missions are crucial to the development of the colony's culture in Africa. The growth of the Europeans has three objectives. They are gold, glory and the gospel. Vincent B. Khapoya (2009) claims that European three parties are involved in development. They are the explorer, the missionary, and the colonial administrators. While the explorers give geographical information about the colonies and the colonial administrators, such as soldiers, officers, and capitalists, conquer and occupy the land and people, the missionary is imposed on making a cultural approach.

The history of colonialism has been discussed in plenty of published literature. Because the term "post-colonialism" encompasses such a wide variety of ideas and concepts, postcolonial literature covers a diverse array of subjects. The term "post-colonialism" was coined by Childs and Williams in their book "An Introduction to Postcolonial Works" to describe the repercussions of authoritarian authority that occurred throughout the process of colonization (Childs and Williams, 1997)." The colonizers used various religious techniques to exert a more benign control over the colonized peoples. According to Althusser, using ideological instruments makes subjects willing to surrender voluntarily to the ruling class's power. Most of these worldviews are the product of the media, religious institutions, and educational systems (Loomba, 2001). Chinua Achebe is an author who writes in the postcolonial genre.

Chinua was born in the country of Nigeria. He was brought up in a home filled with Christian values by devout Christian parents. His father worked as a catechism instructor for a Christian missionary organization for the congregation they served. Even though Chinua was raised in a traditional Christian environment, most of his neighbours were Christians. China's neighbors were mainly Christians. They performed all necessary clerical and religious procedures and offered their deities food. During their time in prayer, they sang hymns in the Igbo language. Achebe contends that even though people lived at a "crossroads of civilizations," they could still get along and coexist peacefully. This is although the majority of the population led very diverse lives. Chinua started learning English when he was eight years old and attended sessions regularly.

After becoming fluent in Igbo, he was overjoyed to be of Igbo descent and spoke about his heritage with a sense of pride. (Chua, 1996). Throughout their educational experiences, it would appear that most African writers, including Chinua Achebe, were profoundly influenced by the imperialist reality in Africa. After some time, it started to appear as a recurring motif in their works. Instead of accepting a scholarship to study medicine and pursue a career in that field, Achebe decided to pursue his interests in history, theology, and English literature. While teaching African literature to Nigerian students, he was required to read various authors, including Graham Greene and Joseph Conrad. How Achebe perceived Africans and Africa to be portrayed in these works considerably influenced his writing. Achebe was naturally opposed to the stereotypes and misconceptions that European authors had developed about Africa in their literature, and he expressed this opposition in his work. As a result, Achebe has been working hard to create a novel and more authentic representation of Africa. As an author, he is responsible for several different regulations and tasks. He believes that books have a significant amount of educational potential, particularly in a society that places a higher value on community and togetherness than individualism. The author owes it to his readers to educate them about the author's home nation and the information they are legally entitled to know to challenge or escape colonial authority. This presents us with two competing hypotheses that

Impact of Christianity as an Ideological Instrument in the Way of Colonization: A Postcolonial Insight to Chinua Achebe's Arrow of God

attempt to explain African literature's impact on society. The sensitive quality of African literature can be attributed, in part, to the fact that it functions as a critique of the writing done during the colonial era. The next stage is recognising that authors and critics are responsible for acting as cultural guides for future generations. (Achebe, 2007). Achebe's writings share a few characteristics, the most important of which is that they cover a wide variety of subjects and themes. He is relentlessly refuting notions, beginning with the idea that Africa is America's adversary. Because Africa was exposed to Europe's faults, it will never lose its pristine status. Throughout his works, Achebe places a strong emphasis on the significance of the matter at hand.

Chinua was raised in a Christian family by his father, who was a teacher; as a result, he was familiarized with the strategies that catechists used to convert Africans to Christianity during his childhood. The book *Arrow of God* tried to give readers a comprehensive understanding of African religious practices. In addition, he did a masterful job of capturing the struggle caused by European missionaries destroying African beliefs while adding Christianity's entrance.

2. LITERATURE REVIEW

The relevant literature will be presented in the following. In his piece titled "Arrow of God," published in 2021, Deepak Shinde discusses the clash between European colonization and indigenous Igbo culture.

In his research paper, Mpalive-Hangson Msiska states that "Ezeulu's relationship with the forces of Western culture might be understood as both strategic and subversive." (2018)

Msiska also says that "Ezeulu's relationship with the forces of Western culture might be understood as both strategic and subversive." He ponders how a leader and his followers might react if confronted with a direct threat to their way of life and the intelligent system by an opponent with more potent spiritual and destructive energy. His one-of-a-kind thoughts, as well as the native expertise he possesses, affect his style. In addition, Chinua Achebe's collaborative writing approach illustrates the innate cognitive stimulation that promotes adaptability. It is more likely to occur during cyclical transition than due to a desire for superiority or self-aggrandizement.

Ezeulu, like the proverbial bird, needs to change his methods to avoid being undermined or destroyed by the new technologies of power. He is in danger of any of these outcomes. It must be demonstrated that indigenous knowledge may solve the problem of unwelcome external encroachment. When religions advocate for the colonization and standardization of the treatment of non-civilized people, this practice is frequently criticized. According to Zouche, the "inferior position" of Africans was even sanctioned by religion when Biblical interpretation was used to claim that the negro race was a lesser race to serve the higher white race. This was because the negro race was considered inferior to the white race. Such acts often seemed evidence to defend the colonization of Africa and the occlusion of millions of Africans as part of a goal to civilize the people of the continent who lived there (Zouche, 2002). After gaining control of the Igbo region, the colonial rulers intended to institute a new form of governance.

The people concerned have created it unmistakable that they like to warrant chiefs to be appointed. Because the warrant, a piece of colonial legal paperwork, is the only source of his legitimacy, he will be referred to as the chief from this point on. When the warrant chief system was implemented, many African communities were in chaos. The colonial authority used these warrants as puppets to control African communities. Many leaders concluded they did not want to act as puppets for the colonizers. People such as Ezeulu reacted to the administrative system that was in place (Batra, 2013). To reestablish one's identity, it is necessary to investigate the

loss of that identity. As a form of counter-discourse, a decolonization process ought to be implemented. The method of preserving one's cultural frameworks and ideals is what we mean when discussing decolonization. The goal of decolonization is to recreate the natural rhythms of existence that were destroyed (Nayar, 2008).

Using the biographical theory of Slave Narrative put forward by Frederic Douglass and Olaudah Equiano, Chris Kwame Awuyah (1992) of West Chester University in Pennsylvania has also undertaken a study titled "Chinua Achebe's Arrow of God: Ezeulu's Response to Change." It has been discovered that Africans' exposure to European culture has resulted in certain cultural shifts.

3. DISCUSSION

According to Ashcroft (Ashcroft et al., 1998), the spread of Christianity in Africa resulted in the most significant cultural shift that has ever been documented in the history of humanity. The result was an expansion of hegemony across social and cultural realms. Imperialist chroniclers positioned a significant priority on religion's function in the empire's blossoming. Missions, established on religious foundations, had been a substantial factor in the spread of colonialism. Missionaries recreated the role of go-betweens between the oppressive government of the time and the native population. Not only did ministers play an essential role in the progression of colonialism, but they also educated the local people in reading and writing. One of the most important steps forward that have been taken in postcolonial studies is the creation of a better understanding of the part that religion played in the establishment and evolution of colonialism, both before and after countries gained their independence. To keep the institution of colonialism alive, several Christian denominations, including Catholicism and Protestantism, resorted to overt strategies like indoctrination and covert strategies like the dispatching of missionaries. The colonists, who did not practice a religion widely accepted then, such as Christianity, assumed that all the people they conquered were heathens and that their faith consisted of nothing more than superstition.

16th-century Iberian and English colonial philosophers considered European progress as a secular obligation to "civilize" the "barbarians" or "savages" in order to fulfill a worldwide mission, as well as a contribution to a divine plan for the exclusion of the pagans. Sugirtharajah (2004) states that these statements are predicated on the notion that European culture is superior. Because the religion practiced in the colonies lacked an officially recognized sacred scripture, it was far easier for the Europeans to accomplish their goals. The colonists acknowledged the need for conversion even after it became apparent that their theological beliefs were profound and antiquated. Ashcroft (Ashcroft et al., 1998) believes that Christianity can be classified as a "accretion religion". It repeatedly tries to adopt the traditions and practices of the colonial people. African churches, for instance, coexisted with a number of pre-colonial religions. Compared to Europe, it is amazing how fast Christianity expanded over Africa.

A significant portion of the Indigenous population converted to Christianity as a result of their labors. All throughout Africa, Ezeulu is regarded as the most revered clergyman. Africans celebrate the new moon with festivals such as the feast of young yam and the festival of gourd stalks. Everything had to be done by Ezeulu, from sowing the crops to organizing the celebration of the New Year and bringing in the harvest. He was the senior priest, but he was still well-known in his parish and frequently asked to make decisions. In contemporary Africa, the term "religion" has very different connotations than those its European conquerors applied to it. African religious traditions share many fundamental principles, despite major differences in many details.

Impact of Christianity as an Ideological Instrument in the Way of Colonization: A Postcolonial Insight to Chinua Achebe's Arrow of God

Scholars from the West overlook this issue and mistakenly think that people in Africa lack strong religious beliefs. Their primary focus was the spread of their religion rather than the faiths of the Africans they came across. Ezeulu appears to have a great deal of power at the start of the novel. But the more he considered the nature of his power and the situation he would be using it in, the more nervous he grew. His reasoning aptitude was currently being tested. He knew that in order to save the people from dying, he had to declare three important feasts. Ezeulu had doubts about the accuracy of this material. He considered how much he could influence the people, the year, and the harvests. Ulu's Chief Priest was required to show even more than that. There would be no planting, no harvesting, and no celebration if he did not proclaim the day. Could he turn down the opportunity, though? There was no previous instance of a Chief Priest objecting. That kind of thing could never happen. For him to behave in this way is unthinkable (Achebe, 1964). Carroll writes in his book that he thinks Chinua Achebe did a great job choosing the right person to represent this situation, and he commends Achebe for it.

Ezeulu was a self-centred and obstinate man who tried to use his goals to manipulate others by confusing them with those of God (Carroll, 1980). Ezeulu stayed close to Ulu, despite his hatred of having to share Ulu's authority with the other important men in the village. He might have loved direct control even more than he hated the dialectical method of subjugation, but the nature of African politics prevented him from achieving any of these ends there. Most decisions in Africa were determined by consensus among the leaders of the many tribes that could be found there. The story becomes more and more captivating as the book goes on. Despite Ulu's directions, the famous man Nwaka tried to start a fight between them.

Because they were uncomfortable with their allotted division and subservient duties, the priests who came after Nwaka opposed him in this struggle. Encouraged to lead the fight, Nwaka received guarantees that the python god Ezidemili, who had long coveted Ezeulu's position of authority, would support him should he do so.

To get what they wanted, they intended to cause a ruckus over some property. Finally, the political and spiritual struggle could be resolved by the white males. Furthermore, the welcoming of white missionaries with open arms by the Okperi people infuriated the Umuaro people. Carroll suggests the author of the novel wants the reader to feel a connection to Ezeulu. Thus, the author discusses the challenges that tried Ezeulu's reasoning and his conflict with rival monks before narrating the start of the battle (Carroll, 1980). The white government is also a part of these fights. His description by the author suggests that he is just another Umuaro commander. As night fell, a brisk wind arrived, signalling a sudden change in the weather. Because it could seize the gullible European who exposed himself to it and got its kiss of death, this nasty, cold wind was Africa's greatest threat. Africa's biggest threat was this. He would wonder if the continent was merely enveloped in darkness on a nightly basis, or if terrible rituals were performed in the African woodlands (Achebe, 1964). It was important to note that Captain Winterbottom's account of the commencement of the fight presented an altogether different scenario because it was recounted from his point of view, which differed greatly from the Africans'. Because Captain Winterbottom told the story from his perspective, which differed greatly from the Africans', this incident was crucial. Following five years of conflict, the captain eventually made it to the village, destroyed the guns, and rose to fame. He had to decide the land component in consultation with Ezeulu. Ezeulu was the only one who was forthright about the decision, according to the white officials, when he consented to surrender the land to Okperi. Consequently, he gained a reputation for "honesty," and as a direct result, he grew close to Captain Winterbottom. The colonists truly wanted to project the image that all that was stated about them and their supporters was true.

Carroll thinks that in order for Ezeulu to regain Ulu's generosity, "telling the truth" is crucial. He won over the white guys when he proclaimed just before the war was about to break out

that Ulu would no longer support it. It was not long before the war started. Winterbottom helped Ezeulu understand what Captain Winterbottom was attempting to tell him. Ezeulu's contacts with the white missionaries were intended to be strengthened, which is why this was happening. This tactic was successful in getting a member of Ezeulu's family to join the church while also eroding Ezeulu's authority as the leader of the African faith. Reading and comprehending the Bible was one of the church's responsibilities. The public's ability to understand Bible translations was made possible by Protestants. Additionally, they urged individuals to study the Bible.

They reasoned that discussing or analyzing the Bible in public was unacceptable because its words could not be altered in any way. As a result, Protestant churches created new congregations in all the regions they had taken over. They participated in events that were connected to the English and Overseas Bible Association. They came up with a plan that included three main components. They started off by trying to eradicate the "useless" and "heathen" customs of the populace. They then asserted that the Bible is the only source of treatment for their illness. Ultimately, they employed ideologically motivated healthcare and educational establishments to effectively carry out their plan. Protestants without Bibles are as ill-prepared for attack and defence as warriors without weapons are. These committed Christians belonged to the evangelical movement, which held that the Bible was the foundation of England's wealth and power and that spreading the Word of God was a "divine calling." They therefore wanted to impart these accomplishments and the principles of this great country to the native population who lived in poverty. This program was designed primarily to promote Christian books rather than to educate people. And they didn't want that impression of being seen as a prejudiced organization seeking to convert the neighbourhood. They presented themselves as a reliable group that did nothing more than deliver Bibles regularly, which seemed to be a harmless task (Sugirtharajah, 2001). The colonized people are said to have said, "In the beginning, we had the land, and you had the Bible; today we have the Bible, and you have the land," according to Sugirtharajah (2001). The most important point was that reading the Bible alone was insufficient. Everyone had to follow the mandatory requirement of routinely attending church. As to Stirrat (1992), the church uses its authority over others and justification for existing as the custodian of an immutable legacy. Church taught humanity that it was the only path to God and the truth and that it was also the only means by which God could speak to humans (Stirrat, 1992). Umuaro's residents had the belief that Ezeulu was the reason for white people's existence and survival. The reason for this was that Ezeulu sent his son to the church and worked with the white administration.

To protect his religion from the unknowing influence and knowledge of white people, Ezeulu really gave his child instructions to frequently attend church. According to Okot, African Americans find little use in the teachings of missionaries and are unaffected by them in their outlook on life. Then, Okot wonders why the colonists went to church even if they couldn't understand Christianity. He argues that because they were denied access to Christianity, colonized people did not attend church services to have their sins pardoned. He felt that they were powerless since the church was the only way for Africans to become wealthy and powerful, which were the main draws for Africans. He thinks there was nothing else they could have done (Stirrat, 2008).

The missionaries needed to create in the Aboriginal people a sense of shame about their religious beliefs and lifestyles to accelerate their conversion to Christianity. They also blended historical details and biblical tales with anecdotes to convince the Africans that the Bible was the sole source of salvation (Stirrat, 1992). Despite Oduche's initial refusal to move to the church upon Ezeulu's request, over time he grew more and more drawn to American culture and the English language, and he yearned to learn both.

Impact of Christianity as an Ideological Instrument in the Way of Colonization: A Postcolonial Insight to Chinua Achebe's Arrow of God

Native Americans who have converted can now view the world through fresh eyes because of the Bible, which offers resources for analyzing every aspect of their existence. In an effort to disseminate church doctrine and supplant native customs and values with their own, missionaries made an effort to paint them as immoral and corrupt. By doing this, they hoped to supplant the customs and values of the area with their own. Oduche had heard a preacher say once that a devout Christian would kill a python, therefore he determined to do this deed to make a name for himself.

He went so far as to quote a Bible verse to support his behaviour. To say that the Bible forbids people from killing snakes is a misconception. A seasoned soldier and devoted Christian, Moses was praised by many for his efforts to resolve the tension between African tradition and Christianity. Oduche's objections over the killing of pythons were dismissed by the missionary, who then offered to encourage him by giving him the honorary name Peter in honour of Saint Peter. Since it was rumoured that Ezeulu had coerced his child into attending church, everyone pointed the finger at him after Oduche was bitten by the snake. The God of Ezidemili, Python, agreed that his son's actions were impolite. Oduche, his child, should not have been sent to church, in Ezeulu's opinion. White men were becoming more substantial; therefore, Africans would need to be able to navigate if they wanted to fight back against the Europeans. This can be attributed to the increasing power of the Europeans. In order to continue learning even when he was at church, Ezeulu desired for his son to act as his eyes and ears. He was unsure, though, that his child would be impacted by the church's doctrines. How he was going to handle it was a puzzle to him.

He first thought that some individuals had to understand the customs of their god. The white man's great might and conquest upon entering the area was the reason. He gave his approval to his son Oduche being assigned to analyze the non-traditional method. Because he had met Wintabota and heard tales about his people, Ezeulu developed this impression of the white man's intelligence. And because of his experiences, he wants to grow as a person. Conversely, Ezeulu was starting to worry that the new faith was like a leper's. Previously, Ezeulu had expressed worry over his child's gradual transformation into a different person (Achebe, 1964). Because of how productive and effective their work was, the church's missionaries were able to introduce something new.

The gods had predicted that white people would conquer their land, and Ezeulu feared that this would actually happen. This led him to conclude that keeping his son involved in the church would be wise. Imagine what would happen if white people attacked and conquered the area, as several oracles prophesied. In this specific case, having a family member join his band might be a wise decision (Achebe, 1964). As was previously said, one of the missionaries' main objectives was to substitute conventional values and beliefs with ones that were grounded in Christian doctrine. Throughout the service, the bell's ringing remained in a gloomy monotone. Akuebue, one of Ezeulu's acquaintances, once paid him a visit and told him that although he had some authority, he was still responsible for his decisions, including following the law and sending his son to church. He was starting to become restless again as he considered the power that Ezeulu held. Subsequent to direct colonial power, each province's governor oversaw the implementation of indirect colonial rule. The fact that no one power ruled over the entirety of Igbo culture made it difficult.

The colonial state avoided choosing a king since one of its main objectives was to stay away from dictatorship. Regardless, Africans thought there was no way out of their predicament. Because they felt that white men's domination would eventually cause their traditions, values, and sense of self to be destroyed, they looked to God to provide an explanation for whatever would happen. Their religious beliefs supported their assumption that white males would someday gain power. "All of our traditions will be obliterated once the white guy arrives, just

as light dispels darkness. The strength of the white man originates from the one and only genuine God, who has a brilliant presence. Every eighth day, we provide a sermon about the God that we love. As was previously said, one of the primary objectives of the missionaries was to replace traditional beliefs and values with those based on Christian doctrine. The ringing of the bell kept up a dreary monotone throughout the service. One of Ezeulu's friends, Akuebue, paid him a visit once and informed him about the limits of his authority and the fact that he was still accountable for his choices, such as adhering to the law and taking his son to church. As he contemplated the power that Ezeulu possessed, he once more began to feel antsy. Indirect colonial rule succeeded direct colonial authority and was implemented similarly to each province's governor. It was problematic since no single power controlled the entire Igbo culture.

Africans believed there was no way out of their situation; they believed that white men's dominance would inevitably lead to the destruction of their traditions, values, and sense of self; therefore, they attributed this power to God to explain whatever would occur. This belief was based on their religion that white men would eventually take over. "All of our traditions will be obliterated once the white guy arrives, just as light dispels darkness." Therefore, the colonial state avoided choosing a monarchy. The white man's strength comes from the one true God, who is omnipresent and dazzling. We preach about the God we worship on the eighth day of every month (Achebe, 1964). Ezeulu realized that Ulu was using him to exact revenge on the Umuaro people for rejecting him after he was imprisoned and had some time to think things through.

He understood that to maintain African religion, he had to protect internal harmony before he could concentrate on European missionaries. He could have been king, but he turned it down, and as a result, he spent a significant length of time in prison. He was consistently cleared of all accusations the longer he was detained. Thus, it seemed like he was inadvertently getting assistance from other white men, which allowed him to portray himself as strong and resolute. He wanted to demonstrate to his soldiers that he had nothing to do with the white men's arrival, and he succeeded in doing so. His family finally started to visit him in prison after some time had gone and realized how valuable he was. Upon his return to Umuaro, notable members of the village approached him and requested that he proclaim the New Yam Feast; however, he refused their request. There would only be three yams left, he remarked, and he would have to eat them all to declare the feast to have begun. Knowing that the villagers would lose their harvests if the feast went unpublicized, Ezeulu did not let that stop her from persevering.

Because he was unable to prevent Ulu from interfering, his supporters thought he was helpless. At the same time, his critics claimed he was seeking revenge because he was going through a difficult period and the day in question was significant to the Umuaro community. After virtuous missionaries arrived and took control of the government, ties among Africans worsened. Among those who followed Ulu and Christ's teachings, there were two main types of adherents. The fact that white men held the position of ultimate authority caused the two groups to become increasingly attracted to Europeans as possible partners, and they were unable to stay united. Their plea was rejected by renowned Igbo priest Ezeulu, who felt that the existing situation was important for African religious practice. Africans may offer the yams to the Christian God in exchange for protection from Ulu's anger by exchanging the yams for a blessing, according to church missionaries who had been trying to sow discord among the community. The Umuaro people were pleased with the idea and started gathering yams to offer as sacrifices to the Christian God. After that, people began gathering crops in the name of the Christian God. African religious customs will be eliminated, Ezeulu feared, as a result of the arrival of European missionaries. The war began as a direct result of the kings' unfair treatment of the African people and their restricted distribution of power to a few number of chiefs and regions. Even though Ezeulu gave it his all to protect his people and the African faith from

Impact of Christianity as an Ideological Instrument in the Way of Colonization: A Postcolonial Insight to Chinua Achebe's Arrow of God

their assailants, he ultimately failed. Every African who converted to Christianity and swore allegiance to the Christian God was included in Ezeulu's kid count.

4. CONCLUSION

The aim of Arrow of God's portrayal of Christianity is to provide readers with a different viewpoint on European discourse. The readers will come to understand that true Christianity may differ from the Christianity practised during colonialism as a result of this critical analysis and reaction to the European discourse about Christianity. Given what has been discussed so far, it is reasonable to conclude that the expansion of Christianity represented a major advancement in the history of human civilization. It is possible to characterize the influence as violent and destructive towards the indigenous populations and their traditional ways of life. The community is run by a different group of people, the brotherhood is destroyed, and the existing social order is upended. A direct outcome of Christianity's steady but slow influence as an intellectual weapon on Africans' minds was that many of them eventually came to feel that their religion was no more than superstition. Authority was taken away from Ezeulu, the leader of the African faith. This meant that he was unable to come up with a strategy to guarantee the continuity of his people's unity. Most Africans were converted to Christianity by white missionaries who were trying to convert the continent's people. The major aim of their endeavours had been to convert the African populace to the Christian faith. This was not just an attempt to change religion; rather, the goal was to further white supremacy over other racial groups. The colonists believed that it was their heavenly duty to spread civilization to the underdeveloped nations of Africa because their country was the only one that was civilized. Under the guise of civilization, they have consistently attempted to expand their power using a variety of cunning strategies; in certain cases, they have even used Christianity as a colonial instrument.

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