

CONFLICTS OF LIVING IN TWO WORLDS AS PORTRAYED BY OBI IN *NO LONGER AT
EASE* AND FARAI IN *CHAIRMAN OF FOOLS*

A THESIS SUBMITTED IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN ENGLISH STUDIES

OF

THE UNIVERSITY OF NAMIBIA

BY

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APRIL 2015

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ABSTRACT

This thesis investigated the inner- and interpersonal conflicts caused by living in two different geographical worlds, as well as two different metaphysical worlds as manifested mainly by Obi in *No longer at ease* but also in Farai in *Chairman of fools*. The purpose of the study was to explore how African authors depict characters that are affected by these aforementioned conflicting worlds. In addition, the study aimed to examine the way in which two different African authors from two different countries, namely Chinua Achebe from Nigeria and Shimmer Chinodya from Zimbabwe, addressed a similar theme through literature. The two protagonists that were analysed namely, Obi and Farai experienced inner- and interpersonal conflicts when they returned to their native societies (countries respectively) after spending relatively long periods of time abroad. The study applied the hybridity theory and the theory of transnationalism. The purposive sampling method was used to select the two novels, based on similar themes, the inner and interpersonal conflicts experienced by the protagonists. Here, the researcher employed the qualitative content analysis method in order to explore the purpose of this study. The study revealed that the conflicts experienced by the two protagonists happen for different reasons. For Obi conflict mainly occurs because he choose to ignore traditional practices and to behave like a Nigerian during the four years he has been abroad; while Farai finds himself unable to adjust to the progressive transformations that have occurred in his society during his absence. The study further revealed that Obi's various conflicts also stemmed from societal marital issues based on prejudices that

prohibited him to marry the woman he loved. Farai's conflicts are also religious-based, specifically the Pentecostal church that has been introduced and adopted by his family while he was away. The study further revealed that Obi and Farai's conflicts were numerous and varied. The commonality regarding the protagonists' conflict however stemmed from them being affected in many ways by these varied conflicts, leading them to experiencing psychological trauma. The study concluded that both characters did not adequately prepare themselves for any change they encounter based on their exposure to a different culture versus their native society when they returned from overseas. This, therefore, led to them experiencing many inner- and interpersonal conflicts.

ACKNOWLEDGEMENTS

I would like to bow my head to the Almighty God for the strength he provided me during the course of this research. I would also like to extend a special thank you to my “academic mother”, my supervisor, Dr. T. C. Smit from the University of Namibia, for her excellent mentorship throughout this study. Here, the knowledge and skill I gained will continue to be passed on to many different generations.

I would also like to thank my mom and dad for giving me the opportunity to pursue this research project – your love, support and gentle encouragement sustained me throughout. To my sister, Albertin Ntowele Indongo: your unwavering support will forever be cherished.

Finally, I would like to express my gratitude to my lecturers, my best friend Trophy and everyone who has contributed, directly or indirectly, towards the completion of this study. Thank you very much.

DEDICATION

This thesis is for my father, Sackaria Indongo, because you have never been to university, but you understand the importance of my education.

DECLARATION

I, Julia Ndapandula Indongo, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof has not been submitted for a degree in any other institution of higher education.

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Chapter 1

Introduction and Orientation

1.1 Introduction

This chapter introduces the study. Here, the study's orientation, problem statement, research questions, significance of the study and its limitations are discussed.

1.2 Orientation of the Study

Human beings can be moulded by the geographical location in which they find themselves. Many Africans, just like the two characters that are analysed in this study, namely Obi in *No longer at ease* (1963) and Farai in *Chairman of fools* (2005), travel overseas to further their education or relocate for better paying employment opportunities. During their vacations from work or upon the completion of their studies, most return home to their families in Africa. Upon their return some encounter conflict for various reasons. These conflicts mainly appear to stem from them expecting those who remained in Africa to behave in the same manner as they behaved in the past. The returnees fail to consider that even they, themselves, have changed and that life is not stagnant. In addition, the returnees also seem to expect African societies to operate as those societies they were immersed in while overseas.

Therefore, it appears upon their return that such migrants struggle with re-adaptation into their native societies. According to Matthias and Pierre (2008), even when migrants prepare for their return to their home countries, they are not “immune to the process of re-adaptation in the home country and a personal reflective experience of belongingness” (p. 102).

The two protagonists have different reasons for migrating from their native countries for extended periods of time. Obi, in *No longer at ease (1963)* written by Chinua Achebe, was sent to England to study for four years with money raised by the Umofia Progressive. When he returns to Nigeria, he is no longer at ease with his Nigerian people because, as Gillard (2009) says, “Obi finds himself between the Nigerian and European world” (para. 8). On the other hand, Farai Chari, in *Chairman of fools (2005)* written by Shimmer Chinodya, has been teaching in the USA for some years. When he returns to Zimbabwe, he has serious misunderstandings with almost everyone in the community, including his wife.

Abdile and Pirkkalainen (2011) conducted a study examining the relationship between Somali migrants who returned to their home country and their local communities. The authors found that the outcome or consequences of migrants returning are very difficult to assess; hence, little is known about the anticipated conditions awaiting them (Abdile and Pirkkalainen, 2011). The potential challenges, however, include conflict experienced in their communities when they

return temporarily or permanently, as well as how they are perceived by their communities. Therefore, it is based on these findings and background that I have decided to conduct a study regarding the conflicts experienced by Obi and Farai when they return from abroad.

1.3 Statement of the Problem

Various studies have been conducted on the two novels that are the subject of this research. Examples of these studies are discussed in order to develop the study's problem statement.

The novel *No longer at ease*, had many pertinent studies conducted that apply to this research project. Here, an example is a study by Shen (2000) entitled "Strangers in their own land: The issue of social class and dilemma of individuals in the three novels by Chinua Achebe". In this study, Shen discusses the issue of class and individual problems in three of Chinua Achebe's novels (*A man of the people*, *Things fall apart and No longer at ease*). One of these three novels is, namely, *No longer at ease*, which is also the subject of this research. Furthermore, Ile (2009) conducted a study entitled, "The nature of ethnic conflicts and their representation in selected Nigerian literature: A case study of literature for conflicts resolution". Ile (2009) examined the nature of ethnic conflict in Nigeria as presented in Nigerian novels, including Chinua Achebe's *No longer at ease*.

Wasosa (2010) conducted a study entitled “interrogating characters in Mapenzi (1999) and Chairman of fool (2005). Therefore, based on the preliminary literature review. It is evident that there is a need to examine literature that depicts Africans leaving and returning to Africa after a significant period of time. Furthermore, there is still a need for more studies about how literary authors describe the resulting inner and interpersonal conflicts arising from such a migration and return.

Therefore, this study examines Obi and Farai’s inner and interpersonal conflicts caused by living in a geographical world different from their native land. This analysis extended to the two different metaphysical worlds as manifested by Obi in *No longer at ease* and Farai in *Chairman of fools*. The study aims to show that these two aforementioned characters have many inner and interpersonal conflicts, when they return to their native societies (countries). As the researcher, I therefore, applied the hybridity theory and theory of transnationalism to explore Obi and Farai’s inner and interpersonal conflicts upon returning to Africa after having spent some times overseas.

1.4 Research Questions

- How are interpersonal and inner conflicts in *No longer at ease* and *Chairman of fools* portrayed?
- How are Obi's conflicts similar and/or different to those of Farai?
- How are Obi and Farai respectively affected by their interpersonal and inner conflicts?

1.5 Significance of the Study

The study is significant since it will inform future studies regarding characters and how they are affected by conflicting worlds, both internally and externally. This research will also link literature to real world situations, because there are cases of African people who have spent a significant time overseas who fail or battle to successfully assimilate back into their communities. Lastly, the study will show how different authors from different countries can address a similar theme through literature.

1.6 Limitations of the Study

This study focused only on the two protagonists or main characters, Obi Okonko in Chinua Achebe's *No longer at ease*, and Farai Chari in Shimmer Chinodya's *Chairman of fools*. However, this limitation helped the researcher to undertake an in-depth analysis and study of the two characters.

1.7 Conclusion

This chapter introduced the study. It presented the orientation of the study; the problem statement; research questions; the significance of the study; and the limitations of the study. The next chapter will discuss the literature that was reviewed for this study.

Chapter 2

Literature Review and the Theoretical Frameworks

2.1 Introduction

This chapter deals with the review of the relevant literature related to the study. Here, the two theories, namely, the hybridity theory and theory of transnationalism, are first explained. This is followed by a discussion of the differing worlds, conflicts, causes of interpersonal conflicts, causes of inner conflicts and the consequences of both interpersonal and inner conflicts.

2.2 Hybridity Theory

Hybridity theory is a postcolonial theory, and its key theorist is Homi Bhabha. According to Bhabha (1994), the hybridity theory deals with integrating two worlds and operating within a third space. This theory is applicable for this study because Obi and Farai's conflicts are a result of being in two different geographical and metaphysical worlds. The challenge experienced by these characters lies in integrating these two worlds to operate within the third space, which is life at home after returning from overseas.

Dia (2014, p. 33) indicates that “hybridity has been defined in different ways by various scholars, but to put it in simple words, hybridity is the fact of being cross-bred or living in-between-two cultures”. In other words, hybridity is about people who live with two different sets of cultures. Bhabha (1994) suggests that finding a third space which is in-between-two cultures to avoid conflicting values and morals.

The concept of third space is well explained by Dia (2014, p. 33) as a place of enunciation to experience multiculturalism through the concept of hybridity. For Bhabha (1994, p. 60) the “third space of enunciation” is situated between the “I” and “you”. It facilitates the integration of each culture in the universal civilisation; because for the author hybridity is not only biological, but also cultural. The third space therefore assists people from different cultures to better combine their culture of origin and the one acquired in the process of hybridisation.

In other words, Bhabha (1994) believes that hybridity is a place independent of two different worlds; thus, it is said to be located between “I” and “you”. This place is not a mixture of the components of two places, but differently created, to assist people who have lived in two worlds and have the experience of the two worlds to adjust without experiencing the conflicts. In this study, hybridity is relevant because a third space would contribute to minimising both Obi and Farai’s

conflicts. This minimisation of conflict assists them to use the experience of the two worlds to their benefit, while decreasing the experience of potential conflict.

Bhabha (1994) further mentions that “[w]hat is theoretically innovative, and politically crucial, is the need to think beyond the narrative of ... subjectivities and to focus on those moments or processes that are produced in the articulation of cultural differences” (p. 1). The aforementioned quote shows that the author initiated the hybridity theory as a solution to misunderstandings which emerge as a result of cultural differences. For Bhabha (1994) it was therefore correct to find a solution to a misunderstanding rather than focusing on the cultural difference.

The hybridity theory has been deliberated by many scholars. Young (1995) believes that the hybridity theory is necessary in order to reduce both psychological and physical conflicts stemming from the demands of the specific world where the character finds him- or herself.

Yazdiha (2010) is a recent scholar who contributed to the discussion of the hybridity theory. He mentions that “hybrid [sic] can deconstruct boundaries within race, language and nation”. He further suggests that “hybridity has the ability to empower marginalised collectives and deconstruct bounded labels, which are used in the service of subordinations” (p. 36). With this in mind, it is appropriate to

apply the hybridity theory to this study in order to deconstruct the rationale behind Obi's and Farai's inner and interpersonal conflicts.

The issue of religion and interpersonal conflict can be seen in the works of *Mimicry and hybridity in plain English* (2009), where it states that people can only understand religion which is introduced to them through their culture; in other words, people adhere to a religion that is understood, filters and is supported by their culture, because such a religion does not clash with their cultural practices. This could lead to religious hybridity.

In thinking about religious hybridity the question is usually not whether or not someone converts to a foreign or imposed religious belief system, but how different belief systems interact with traditional and local traditional religious frameworks ...the question is therefore raised as whether it is possible to be a 'religious hybrid', that is to say an African Christian without giving up entirely on what makes one uniquely African. (*Mimicry and hybridity in plain English* 2009, para, 17)

In the latter quote, traditional and local religion is used to refer to the religious practices of the society that have been practised in a certain community before a certain religious belief emerged, which will be regarded as a new religious belief. Hybridity in religion explores the way new religious beliefs blend into the society, without causing clashes between the members of the two religions, as in the case of Farai.

There is a view that indicates that:

... [f]undamentally, hybrid cultures mainly depict groups of former immigrants whose identity is an autonomous fusion of features of their original culture and the culture of the receiving country that differs from both. Not all members of the ethnic community of the (former) country of origin are automatically part of the hybrid culture (Jakubowics, 2012, p. 14).

A hybrid culture is made up of features of two different cultures. It is not a pure culture, and not everyone who has migrated to a different country, returns to live in a hybrid culture. My study examines whether Obi and Farai can be said to have experienced a hybrid life. I will also look at how the hybrid lifestyle can help in mitigating their inner and interpersonal conflicts.

Dia (2014) notes that hybridity is not looked at as something negative by scholars, such as Chinua Achebe. The author indicates that the Nigerian writer views hybridity as a good concept. The writer's ability to embrace hybridity is an indication that writers welcome modernity. Dia (2014) further mentions that it is true that cultures do differ; however, according to the 20th century's civilisation, people of different cultures have to come into contact and will live together with their differences (Dia, 2014). Therefore, the phenomenon of hybridity should normally be taken as the appropriate instrument for cultural dialogue.

Hybridity advocates that there are different cultures, but people need to learn how to live with each other regardless of their cultural differences. My study examines whether learning to live together, regardless of the social, religious and cultural differences, can also be a solution to Obi and Farai's conflicts.

Jakubowicz (2012) raises important questions with regard to those who live in two worlds that any study on hybridity and migration needs to consider. He states that:

In dealing with hybrid identities, i.e. when the feature of identity is placed in the foreground, a basic question can be formulated that is inherent to the topic: Is having a migrant background an advantage, because it lets the individual move more easily between two cultures? Does it allow the given person to act as an "intermediary" between the cultures, or is a migrant background a burden, which in many cases goes hand in hand with discrimination, marginalisation and disadvantage, and which decreases with increasing assimilation? (Jakubowicz, 2012, p. 6)

These questions can help to obtain fundamental information with regard to my study as it deals with conflicts of characters that live in two worlds.

Bhabha (n.d) claims that although many people believe that hybridity can devalue culture, hybridity does not devalue or dilute heritage or tradition. In fact, hybridity reveals that all cultures have elements that need to be interpreted and revised. Evaluation and revision of cultural elements may enhance cultural creativity and images. Hybridity unveils cultural possibilities that are to be found in cultural

traditions or heritage that will enable cultures to connect with values that are universal and become compatible with foreign cultures, traditions, people and the countries.

2.3 Theory of Transnationalism

The theory of transnationalism was also applied to this study. This theory was developed in the 1990s because there was a need for a new paradigm to address migration studies. The pioneers are Linda Basch, Nina Glick Schiller and Christina Szanton Blanc (Bekerman & Geisen, 2012).

According to Schiller (1992), cited in Bekerman and Geisen (2012, p. 23), the theory of transnationalism is defined as, "... the process by which immigrants and former immigrants build social fields that link together their country of origin and their country of settlement". Furthermore, Bekerman and Geisen (2012) mention that transnationalism looks at migration as a context. In Bekerman and Giessen's words, "[m]igration as a context looks at the effects of migration in a given social context and how it becomes the new centre of life for immigrants, as well as the consequences of emigration on the social context which the migrant has left" (2012, p. 23). This is applicable to this study because the study will focus on Obi and Farai as characters that are involved in cross-border migration. It will also review the aftermath of migration on their social lives in their native communities.

Jakubowicz (2012, p. 2) states that:

[t]raditional migration researchers focused chiefly on the various reasons for migration movements. The theoretical concept of transnationalism, by contrast, deals with the question of “how”. The emphasis is not on migration itself, but rather on the cross-border actions of migrants and their descendants.

The theory relates to the study as it examines the way the actions of those who are involved in cross-border migration as well as their families are impacted. My study focuses on the conflicts that are caused mainly by living in two geographical worlds which is believed to create many misunderstandings and tensions between the characters.

Regarding the definition of transnationalism, *Migration and transnationalism: opportunities and challenges* (2010, p. 1) states that:

The definitions of transnationalism vary but generally centre on exchanges, connections and practices across borders, thus transcending the national space as the primary reference point for activities and identities. With respect to migration, being connected to several places at once – or “being neither here nor there” – has long been a defining feature of the experience of being a migrant.

Based on all the aforementioned transnationalism definitions, it becomes apparent that this theory looks at the lives of those who migrate from one country to the next as a whole and how the migrants still keep in contact with their home societies. The contact is maintained when migrants keep on doing things that remind them of their native countries, while they are away or still keep communicating with people of their native community due to nostalgia. This theory also looks at the impact of migration on the lives of those who remain behind and the way the two societies benefit from migration through the migrants. The theoretical framework therefore provides a broader spectrum for cross-border migration.

Migration and transnationalism: opportunities and challenges (2010) further explains that the transnationalism theory also takes into account those who remain behind, while their loved ones migrate abroad, in the same way migration affects migrants. When dealing with the transnationalism theory, it is vital to consider families of migrants who remain in their country of origin. In other words, in order for one to achieve a clearer picture of cross-border migration and how it affects people, one needs to include all the stakeholders, not only those who have migrated. This approach can assist in further revealing Obi and Farai's conflicts.

2.3.1 Challenges

Migration and transnationalism: opportunities and challenges (2011) states that at the individual and family level, several challenges arise. This includes family disruption due to the migration of the breadwinner or primary caregiver that can be a

permanent problem. Smith, Levitt and Jaworsky (2007) support this view and state that family disruption can have a wider social impact on members of the family.

Here, various members of the family however suffer the burden differently. In many instances, women bear the brunt of the burden. Separation of parents from children may give rise to psychosocial challenges and increase the vulnerability of those left behind in their country of origin. This can cause children to become involved in dangerous activities such as prostitution for girls and theft for boys, while the spouse who is left behind might change her usual approach to life. Often, the elderly are left with additional cares and responsibilities, yet they themselves may be in need of care. Indirectly, this can force them to become members of any social or religious group regardless of its characteristics in order to seek for care (Grinberg, Grinberg, & Kernberg, 1989).

Nevertheless, it should also be recognised that family members frequently find new and creative ways to maintain and develop relationships across borders. My study examines what challenges are applicable to Obi and Farai, with a specific focus on their inner and interpersonal conflicts.

2.4 Different Worlds

The two worlds, geographical and metaphysical, were discussed and explained in this section. The section also explained the concept of living in two worlds. Different literature regarding living in two worlds was also review in this section.

2.4.1 Geographical and metaphysical worlds

Cambridge Advanced Learner's Dictionary (2009, p. 1681) defines the word “world” as either, “the Earth and all the people, places and things on it”; or “a group of things such as countries or animals, or an area of human activity or understanding”. The first definition refers to the geographical world, the world that can be found in the atlas that comprises of continents like Africa or Europe. Countries such as Zimbabwe, Nigeria or Namibia can also be called worlds on their own. The second definition refers to the word in a connotative way, where “world” is used to refer to different segments such as those of understanding, ideas and metaphysicality.

The second definition accommodates the metaphysical world that is investigated in this study. This is a world that cannot be seen, but which exists within people or characters. In most cases, the behaviour and practices of individuals show the type of world in which their inner-self exists. The metaphysical world in my study refers to the inner world, inside of Obi and Farai, which cannot be seen, but which is displayed by the way they conduct themselves.

2.4.2 Living in two worlds

In an interview conducted by Brook (n.d), with Achebe, Achebe mentions that he is living in a different world from that of Joseph Conrad, which is shown by the differences in themes in their works. According to Reese (2004), Achebe believes that Joseph Conrad's narratives present racial stereotypes of African people. Achebe claims that "Conrad propagated the dominant image of African in the western imagination" (Reese, 2004, para. 1). On the other hand, Achebe loves Africa. He portrays African people as intelligent, rich and human (Reese, 2004). The two authors have different perceptions of Africa and African people, which creates the perception that the authors live in different worlds.

Achebe further mentions that they will still have differences unless their two worlds come together to become one (Brook, n.d). The idea of the two worlds as viewed by Achebe is similar to the one discussed in this study. Here, Obi and Farai have conflicts which are analysed because they live in metaphysical worlds different from the rest of their African societies.

Pataki (n.d) mentions that, as a result of cross-border migration, those who live in two worlds suffer the same hardship of settling, adjusting and assimilating the two experiences. This is due to them being caught between two different worlds, with two sets of traditions, different religious, lifestyles and social expectations. It is obvious that if an individual has lived in two different worlds for a relatively long

period, that person would have absorbed the characteristics of both worlds, as it is manifested by Obi and Farai. The characteristics of two sets of lifestyles will cause the person to adopt both sets simultaneously, wherever geographically they may find themselves. Equally, this is true in terms of social and cultural life.

According to Ngo (2008), living in two worlds or being caught between two worlds refers to those people who have lived in two countries for many years, enough to gain the experiences of two countries and make them part of themselves. Living in two worlds leads to conflicts in most cases, which is the focus of this study of Obi and Farai. Although Farai has lived abroad for twenty months, he still has conflicts. Ngo (2008) uses the case study of former immigrants from eastern continents that now live in the West, namely, the United States of America (also referred to as the US or America). In discussing the two worlds, Ngo (2008) mentions that the immigrants' values, beliefs and behaviours can cause conflict because in most cases because they tend to differ from that of the people they find in those host societies.

Applying a case study from the U.S. society, Ngo (2008, p. 5) specifically mentions that "... immigrants such as the Hmong are characterised as traditional, patriarchal and rural, in contrast to a highly modern and civilised United States of America society". It is obvious that conflict will occur between the Hmong immigrants and the native U.S. inhabitants, due to the immigrants' different beliefs and values. This

therefore makes their world different to that of the western or the United States of American society.

Bahr (2005) uses the concept of living in two worlds to discuss the life of a young Indian woman in America who maintains her traditional heritage and at the same time learns and masters the urban, modern, non-Indian way of life. Bahr (2005) refers to the young Indian woman, Martinez, as living in two worlds because even though Martinez lives in Los Angeles where she was forced to learn the American urban way of life, as well as its language, her metaphysical world is Indian. She was forced to forget, Paiute, an Indian language, by being punished by school authority whenever she was found speaking it. Regardless of strict measures to ensure she became purely American, she tried by all means not to forget her Indian languages and cultures. Bahr (2005, p. 6) states, "... despite complex, often painful reassessments, she has learned to embrace new ways without abandoning the old".

Heron (2006) has a view about what living in two worlds means that varies slightly from Ngo and Bahr's ideas. The author's view is that:

... we live in two worlds at once, the physical world and the other world. By the physical world I mean the world of nature and human society. By the other world I mean non-physical, non-subjective subtle realms of places, powers and presences; realms that have their own distinctive spatial, temporal and energetic properties; that are in some respects independent of the physical

world and in other respects in continuous interaction with it (Heron, 2006, p. 40).

Heron thus believes that there are two worlds, the physical world which is the geographical world, as well as the world which is metaphysical that lives within people, which he refers to as the “inner world”. The interaction of the two worlds within an individual creates the experience of that specific person’s life.

Living in two worlds relates to this study as it explores the conflict of living in two worlds for the two characters, namely, Obi and Farai. The same subject of Obi living in two worlds is explored in *Obi Okonkwo as a postcolonial subject* (2012) stating that “[t]he major conflict in *No longer at ease* is the fact that Obi Okonkwo, the main novel’s protagonist, is caught between two worlds: that of a traditional African and that of the changing and new world that lives amidst two cultures, English and African”.

2.5 Conflicts

Conflict is one of the primary concepts in this study. Therefore, it is important to introduce the different kinds of conflict that are experienced at the beginning of the study. Barash and Webel (2009, p. 40) state that the word “conflict” is taken from a Latin word *confligere*, which means “to strike together”. Different scholars use

different words to define conflict, although they all agree that conflict is concerned with disagreements.

Barash and Webel (2009, p. 40) further mention that conflict occurs when different groups, that are supposed to work collaboratively, are in competition with each other. For example, if two or more people who are involved in the communication and who live in the same community are in competition for their beliefs and values instead of compromising, conflict will occur. Therefore, these individuals are not willing to compromise some of their beliefs in order to reach an agreement for the benefit of their own growth and that of the community. Such people are likely to engage in arguments and misunderstandings, rather than reach a common agreement.

Although many scholars study and write about conflict, they do not provide a clear definition of conflict; instead they tell how, where and when conflict occurs. In doing so, scholars' definitions of conflicts are indirect. The authors further mention that even the studies that provide a definition of conflict differ, as some say conflict is a disagreement or difference in opinions. Other studies refer to conflict as hostile or antagonistic behaviours, while others say it is a mixture of negative emotions, such as anxiety, jealousy, frustration and anger (Barki & Hartwick, 2002).

It is evident in all these definitions that different concepts were used to define conflict. However, all the authors tend to agree that conflict is the divergence in terms of ideas or thoughts that can lead to different people who are supposed to work together as a member of the society or organisation have opposing views or ideas.

My study applies the definition of conflict by Claire (2008, p. 212) as "... a struggle, or state of disharmony or antagonism, or hostile behaviors, resulting from contradictory interests, needs, or beliefs, or mutually exclusive desires". This definition relates to my study because it explores the conflict that arises due to the differences in interests, needs, beliefs and desires of Obi and Farai and those in their community when Obi and Farai return from abroad.

2.5.1 Inner conflicts

Hunter (2005, p. 1) states that inner conflict "occurs when a person has two different parts of the sub-conscious pulling him/her in opposite directions". Inner conflict occurs within a person; usually no external forces are involved as inner conflict occurs when a person is in disagreement with his or her own consciousness. A certain consciousness wants the individual to do something, whereas the other consciousness is against such action. Therefore, the contradiction in a person's consciousness leads to inner conflicts.

Schermerhorn (2005, p. 60) cited in Elmagri and Eaton (2011) concurs with Hunter's (2005, p. 1) definition, defining inner conflict as a "... kind of conflict which can occur within an individual because of actual or perceived pressures from incompatible goals or expectations". Again, this definition emphasises the point that inner conflicts occur between the individual and their inner self.

Nelson and Quick (2006) argue that self-analysis and diagnosis of the self-situation are effective measures to deal with personal, inner conflicts. Inner conflict is on a personal level as only the person affected will observe it while it is still at its initial stage. It is therefore difficult for an outsider to notice conflicting situations in another person's inner-self, when the signs are not yet visible on the outside. Therefore, one can manage inner conflicts by identifying them while they are still at an early stage. Following this, a person can find assistance from specialists or even think of possible solutions, as such an individual understands his/her inner-self better than any outsider would. My study investigates the manner in which Obi's and Farai's inner conflict is handled, in relation to the authors' Nelson and Quick's (2006) view.

2.5.2 Interpersonal conflicts

Barki and Hartwick (2004) explicate interpersonal conflict as opposing ideas between people or a group of people who are involved in interdependent relationships, where background situational factors and personal conditions exist. This means that interpersonal conflict occurs when two or more people, who want to

achieve something, have to work together in order to achieve that goal. However, there appears to be an inability for the people involved to work well together although they need each other to achieve the common goal. Such inability to do work together leads to interpersonal conflicts.

Lastly, Beheshtifar and Zare (2013, p. 401) state that “interpersonal conflicts manifest between people who are involved in the project or between different groups of interest. The interpersonal conflict is the process through which a person or a department frustrates another from obtaining the wanted result”.

It is evident from the different definitions by different authors that interpersonal conflict happens where there are two or more people who are supposed to cooperate in order to achieve a coordinated goal, but end up differing. Obi and Farai have various conflicts with many people in their societies because the two characters live in two different geographical worlds. This appears to alter their beliefs and desires. Therefore, because their beliefs and desires are different from those of their societies’ people, these differences create many conflicts.

Furthermore, the two characters live in two different metaphysical worlds, which again influences the way they view the world. On the other hand, the African worlds, which in this case are the Nigerian and Zimbabwean society, also have their own interests which they strive to protect and achieve. Therefore, Obi and Farai, as well

as their respective societies frustrate each other in the process of obtaining what they want, and the end product is conflict.

2.6 Causes of Interpersonal Conflicts

Grinberg, et al. (1989), state that migration on its own is a change. Therefore, those who migrate from one world to the next and even back to the first world experience many changes. Here, the differing personality and personal morals, cultural differences, marital issues and prejudices, long periods of migration, religion and family are discussed.

2.6.1 Differing personality and personal morals

Wall and Callister (1995) mention that the differences in people's values, caused by different cultural and religious backgrounds, could potentially have a strong impact on their personalities. Elsayed-Elkhouly (1996) states that individual personality, culture, attitude, values and perceptions can cause interpersonal conflicts. The personality of a person can be shaped by the world in which they live. If a person has lived in two different geographical worlds, like Obi and Farai, then that person's personality will not be similar to those who only lived in one geographical world.

The differences in personality are demonstrated by Obi and Farai, whose personalities are completely different from those of everyone else in their native

society. Thus, the issue of personality differences relates to my study, as the research study investigates how Obi's and Farai's personalities are linked to their conflicts.

2.6.2 Cultural differences

Lalonde (n.d, p. 58) defines culture “as the norms and standards of a group that will delineate the appropriateness of behaviour”. The author’s definition implies that culture is what defines the types of behaviours that are appropriate in any given setting. He further uses the concept of bicultural people to refer to “... individuals with psychological access to two sets of cultural norms that may be tied to geography, ethnicity and/or religion” (Lalonde, n.d, p. 58). Obi and Farai are bicultural as they have two sets of cultures which they have acquired in the two different geographical worlds. The issue of cultural differences of bicultural people is relevant to my study as cultural differences are investigated to determine whether they contribute to the conflicts experienced by Obi and Farai.

Otjinmah (n.d, p. 54) mentions that:

[t]raditionally, a child in Igboland belongs to the community and his obeisance to the culture and tradition of his people rests much on what the child picks up instinctively by associating with other children and the community at large.

Thus, in Igboland, a society based in Nigeria, a child relies on the whole society for moral teaching, not only on their parents. The community is responsible for ensuring that every child is raised in line with the culture and values of the society. If a person whom the society has brought up according to their expectations lives in two geographical worlds through migration and adopts the values, standards and interests of the second world that are contrary to the those of the society that has raised them, then tension may arise. This occurs with Obi who comes back to Igboland and occasionally behaves like a westerner in Africa. The society reprimands such western behaviour and in the end conflict ensues between the two parties involved. My study investigated how the cultural behavioural changes caused by living in two worlds caused many conflicts for the main characters in both novels.

2.6.3 Marital issues and prejudices

Lalonde (n.d) explains that cultural norms play a role in how one selects a life partner and how to look for a potential partner in marriage. In western culture, marriage is viewed as a union between two people. Although the family needs to be informed for approval, young adults are expected to find their own partners without their parents' involvement and assistance. Marriages are seen as a result of the couple's romantic love.

In African culture, marriages are the alliance between two families. Parents need to become involved when young adults are selecting life partners. Africans who have

elements of both western and African culture may find themselves in conflict with their families when it comes to the selection of their life partners as their families may not be in agreement with the partner they want to marry. Families want to ensure that the person who marries their son or daughter is the type of person that they would prefer to connect to. This is due to the fact that in African culture and tradition, marriage connects families. This study investigates how living in two worlds affects Obi's view of choosing a life partner, as well as whether his decision about whom to marry, contributes to his conflict.

Dion and Dion (1993) state that marriage is a result of a couple's feelings or romantic love in the western world. This means that when it comes to whom one should marry in a western setting, it is purely based on the love between the two couples. One chooses whom to marry without considering the family history or connotations attached to their partner's family.

An African individual who has lived in the western world and who prefers the notion of choosing a marriage partner, may decide to choose their partner based on love, and ignore prejudices attached to certain families. In the end, it may result in tension. On the other hand, a western person who has grown up in an African world may expect their parents to choose a marriage partner for them, if they view that practice as best.

To link marriages to the study, Obi's parents believe they have the right to decide whom he should not marry. Obi cannot understand this as he is also influenced by the second world (England) where he lived. In England a man or a woman has the right to choose his or her own partner. In my research I investigate how choosing a marriage partner contributed to Obi's conflict.

2.6.4 Long periods of migration

While some people have the desire to migrate beyond their countries and continents in search of knowledge, others stay and place obstacles in the path of those who went to seek knowledge (Grinberg, et al., 1989). The latter can be possible especially in a traditionalist society, where many people do not migrate to different worlds to search for new knowledge by enrolling in a university. In societies where people strongly respect their tradition, the fact that somebody migrates to a different geographical world will not be seen as positive. In most cases, people will try to do everything to hinder the progress of that person before he migrates or even when they return to their home country.

These disruptions are carried out because it seems that African traditionalists fear people who go abroad and come back behaving differently, especially like westerners. It is however likely for migrants to be influenced by the second geographical world they live in. I will investigate how such disruptive behaviour leads to Obi and Farai's interpersonal conflicts.

Grinberg, et al., (1989, p. 67) state that:

[t]he reactions of those who remain behind when others emigrate, and the nature of their feelings, depend upon the quality ... of the bonds that unite them with those who are leaving. Inevitably there is a sense of loss and abandonment when close relatives separate. Those who remain behind feeling overcome by sorrow and depressive feelings and are not free of hostility toward the departing person for the suffering he is causing.

Both Obi and Farai leave their families behind when they go overseas; thus my study investigates if the sense of loss and abandonment when they have left is also one of the causes for the conflicts experienced.

Grinberg et al. (1989) note that some of the changes that migration brings are of a great magnitude. These people lose valued artifacts such as language, culture, customs, climate, sometimes professions or economic/social milieu, to which they have deep affection. In the end, people are therefore in danger of losing a part of themselves.

People are defined by the environment that surrounds them. The environment gets its meaning from the surrounding objects such as people, language, climate, culture, customs, professions and even the economic milieu. Any person, who migrates, leaves behind artifacts that have made up their identity and is likely to lose

themselves. He or she gains a new identity in the new environment that they migrate to. If that person then leaves the new environment to go back to the old one, especially if they have spent many years there, that individual will struggle to regain their old identity which was defined by the old environment. The role of migration will be examined in this study with regard to Obi's and Farai's conflict.

2.6.5 Religion

Houdmann (2012, para. 1) defines Pentecostalism as “a fairly modern movement within Christianity that can be traced back to the Holiness movement in the Methodist Church. A major focus of Pentecostal churches is Holy Spirit baptism as evidenced by speaking in tongues”. Tembe (2010) states that Pentecostal churches are new churches in Africa and these churches promote miracles through the power of healings. From this definition it is evident that many people, especially those who are sick and those who are not happy due to many varying reasons, are likely to join.

Often the introduction of new ideas or a belief system in a society is likely to cause conflict. Adapting to change is not easy, especially for those who choose to retain their already existing beliefs, cultures and the lifestyles of their society.

Therefore, the introduction of new church practices that are different from the already existing churches, may cause tension between members and those who are not members. This was what occurred to Farai who is not at peace with the new church that his wife has joined. Many changes happened while Farai was away in the

other geographical world (America). If Farai had not left, he would have changed with the Zimbabwean people and not be surprised on his return that things had changed. The fact that his wife is in a new church comes as a shock to him, especially as he finds the way people attend the new church quite unusual. Thus, it seems that the fact that Farai lived in the second geographical world (America) has forced his wife to join the Pentecostal church and it appears to be the source of many conflicts that Farai experiences.

2.6.6 Family

Hassan (2013, para, 1) postulates that the concept of family is “one of universal precedence amongst all Africans, whereby they belong to the west, east, central or southern regions. Family is a vital aspect of African livelihood. It is what unifies us.”

Family is an important aspect in any individual’s growth. A family can build a person or simultaneously cause an individual’s regression. It is however vital for members of a family to live in the same world, geographically and metaphysically to create commonality. Therefore, if people who are family and are supposed to advise each other live in different worlds characterised by different beliefs, then conflict is inevitable. Thus, my study scrutinizes whether the fact that Obi and Farai live in two different physical and metaphysical worlds from those of their families has contributed to their various conflicts.

Hassen (2013) further mentions that in the African world family problems are not confined to the house hold. They are taken to extended members as these are also seen as members of the family. In an African setting, an immediate family includes

aunts, uncles and grandparents. In western worlds, a family consists of a mother, father and children; and other relatives do not partake in a family's domestic problems. Consequently, a person who has been living in a western world for a relatively long period of time may not understand the interference of relatives in their family problems. Many people in the Zimbabwean society presented in *Chairman of fools* counsel Farai on how to handle his marriage. Farai refuses to take their advice because he finds it unnecessary for them to interfere in his domestic problems. Farai seems to believe that domestic problems should be solved by him and his wife, as it is done in the western world.

2.7 Causes of Inner Conflicts

Cooper (2013) mentions that when a person experiences conflict on the outside, it is a sign of inner conflict. In other words, outer struggles and strains are signs of internal struggles. Cooper (2013) further states that the manner, in which a person behaves and thinks signifies what is occurring within and, therefore, reflects how one sees the world and one's inner conflicts. It is based on this background that the factors that cause inner conflicts are discussed and linked to Obi and Farai's experiences with their own inner conflicts. Here, loneliness and lack of emotional support, together with personal morals and self-sabotage, are discussed.

2.7.1 Loneliness and lack of emotional support

Connel, Russel and Paul (n.d) believe that people who have migrated experience isolation and loneliness at times when they are starting to adjust to their new environment. Moving from one place to the next involves many changes such as finding new relationships, as one has left friends and family behind.

This shift in location also requires one to adjust to all the changes cultural, social and religion of the new place. If a person is not supported by friends and family to settle, then it is likely for that person to experience inner conflicts caused by the feelings of isolation. This study examines to what extent and the manner in which Obi and Farai are received back into their society. This is however the same society that causes them to feel lonely and isolated; therefore, its contribution to their inner conflicts needs to be explored.

Furthermore, Michaelson (2013, para. 5) states that:

Loneliness is a result of wanting to be in the friendly or loving company of others at the same time that person is prepared, unconsciously, to experience unresolved feelings such as separation, rejection, abandonment or unworthiness ... conflict is between wanting love, but expecting rejection or abandonment.

People want companionship and therefore want to feel loved by those around them.

However, simultaneously and unconsciously, people can choose to continue to be alone by behaving in a way that repels people. Thus, my study investigates the loneliness that is experienced by Obi and Farai and how this adds to their inner conflict.

2.7.2 Personal morals and self-sabotage

The *Cambridge advanced learner's dictionary* (2008, p. 924) defines morals as "... the standards of good and bad behaviour, fairness, honesty, which each person believes by, rather than to laws". All people have beliefs about what they view to be morally right and thus avoid committing such actions or behaviours. For example, there are those people, like Obi who believe corruption is morally wrong or like Farai who views joining a Pentecostal church as wrong. *Moral or value conflict* (2003, para 1) states that "... conflict sometimes results from a clash between differing world views".

An individual's moral compass generally does not condone engaging in morally incorrect behaviour, like engaging in corruption or joining a Pentecostal church. However, if the outside world is directly or indirectly forcing the individual to go against their morals, then it is likely for that person to have inner conflict. *Moral or value conflict* (2003) further mentions that people are often not willing to give up their morals and morals do not change; they are constant. Contrary to the latter, there are certain people who give in to the pressure of the outside world and go against their morals. In that way they are changing or altering their morals. My study

investigates whether Obi and Farai were forced by their society to give up their morals.

The Cambridge learner's advanced dictionary (2008, p. 380) defines desiring as “wanting something, especially strongly”. Cooper (2013) mentions that when people have a desire to have something and yet do not do what they need to do because they regard it as not good enough or they have two conflicting consciousness, then inner conflicts are likely to develop in that person. Conflicting desires are related to this study because the study will explore how Farai's conflicting desire to join or not to join a new church leads him into conflict and how Obi's conflicting inner desire to accept or not to accept the bride price leads to his inner conflict.

2.8 Consequences of both Interpersonal and Inner Conflicts

There are various consequences to both inner and interpersonal conflict. If these conflicts are not dealt with adequately, or resolved, it could lead to destructive behaviour as displayed by the two protagonists. Here, the destructive habits and behaviours of alcoholism and prostitution are discussed together with the consequences, namely psychological trauma and crime and punishment.

2.8.1 Alcoholism and prostitution

Many characters, when faced with so many different conflicts, tend to turn to alcohol as a way of coping or escaping their situation. In the analysis of a novel, *Reservation blues*, Smith (2011) states that some characters drink too much alcohol as medication for their hard times. He further emphasises that alcohol serves as a means of self-defence against the outer world. However, the attempt to escape the situation through alcohol has shown itself to be a short-term relief and does not heal the suffering of the examined protagonists.

Rubinstein (1994) believes that alcohol can cause stress and make the situation more problematic. Alcohol is a complex factor in the social change ecology for those who live in two worlds. Alcohol is also often a cause of the breakdowns of many families. Many people, who find themselves in isolation because their families have distanced themselves from them, tend to consume a considerable amount of alcohol as a means to forget that they live in isolation. My study examines if alcohol is one the mechanisms Obi and Farai choose to turn to, to deal with their various conflicts.

2.8.2 Psychological trauma

Kangira (2012, p. 553) defines bipolar disorder as "... suffering from mood exaggeration mood swings". According to *Bipolar disorder* (n.d) biopolar disorder is also known as manic depression. *Bipolar disorder* (n.d) further mentions that the exact cause of bipolar disorder is not known but many people assume that it is caused by extreme stress, overwhelming problems and life changing events. Therefore, this research will examine whether Farai's bipolar disorder is caused by too many

problems and high levels of stress associated with living in two worlds and life changing events.

2.8.3 Crime and punishment

According to Barley (1966, p. 720), “corruption, while being tied particularly to the act of bribery, is a general term covering the misuse of authority as a result of considerations of personal gains, which need not be monetary”.

On the issue of Obi taking bribes, Moanungsang (2011, p. 217) writes:

... the world that Obi comes back to is not the world of his dreams, a country given to purity and sacrifice, but a world of corruption where it becomes very difficult if not impossible to escape the vice-like grip of the evils rampant in all levels of life ... the world expects him to maintain the luxurious lifestyle that elite are accustomed to and in order to do that within the confines of his salary was impossible. Obi had been assaulted from all sides by this alien force that had surrounded him to pervade not just the atmosphere in his office, but hangs over the whole society like the smog that covers an entire city.

With all the pressure imposed on this young man it was easy for him to take a bribe, regardless of the fact that it was his dream to make Nigeria a corruption-free nation (Moanungsang, 2011). This study investigates whether Obi is forced to take bribes by the pressure exerted on him by the Nigerian world, or whether something else induced him to succumb.

2.9 Literature

Literature does more than informing the audience about issues addressed. It can assist people to understand complex issues that happened in the past and those that are about to happen in the future. Hence, African authors teach their own societies through literature, like Chinua Achebe and Shimmer Chinodya do. These authors have utilised their novels to educate people about the dangers of various conflicts through the use of characters like Obi and Farai.

Pourjafari and Vahidpour (2014, p. 679) state that “Creative and imaginative literature has a power to reflect complex and ambiguous realities that make it a far more plausible representation of human feelings and understanding than of a branch of scientific research.” Literature can therefore depict the most complex issues that happen in societies in real life.

Through literary works, audiences and researchers get a broader understanding of challenges and issues that reside within their own societies, as well as a chance to study societal issues through research. This is what occurs in this study whereby the dilemmas of characters (Obi and Farai) that are living in two worlds are being examined.

Kangira (2012) explains that African literature began long before the introduction of colonialism into Africa. Kangira (2012) further mentions that African people had poetry, folktales and stories that were communicated orally as these were not written down. Oral discourse was a medium in which African heritages were passed on from one generation to the next.

Gikandi (2001, p. 71) cited in Smit (2009) states that:

Here, then is an adequate revolution for me to ... help my society regain its belief in itself and put away the complexes of the years of denigration and self-denigration. And it is essentially a question of education in the best sense of the world. Here, I think, my aims and the deepest aspirations of my society meet ... I would be quite satisfied if my novels (especially the ones set in the past) did more than teach readers that their past with all its imperfections was not one long night of savagery from which the first European's acting on God's behalf delivered them. Perhaps what I write is applied art as distinct from pure. But who cares? Art is important, but so is education of the kind I have in mind (p. 89).

There are various other definitions for African literature. Kangira (2012) defines African literature as "... works of poetry, drama, fiction and non-fiction, authored by Africans, about Africa, primarily for Africa themselves, but ultimately for consumption by anyone, especially Europeans whose colonial literature depicts

Africa as the *Heart of Darkness* (like Joseph Conrad, Rider Haggard, etc.)” (p. 14). *The Columbia electronic encyclopedia* (2012) defines African literature as “literary works of the African continent. Africa literature consists of a body of work in different languages and various genres, ranging from oral literature written in African and non-Africa languages” (para. 1).

2.9.1 Migration African literature

According to Pourjafari and Vahidpour (2014, p. 679), migration literature is literature that deals with the subject of migration, culture and tradition of the host nation, as well as the experiences of migrants and their difficulties in adaptation. The two novels, *No longer at ease* and *Chairman of fools* are also migration literature as they present the experience of Obi and Farai as migrants and the adaptation difficulties that they encounter when they return from abroad.

Frank (2008) says this regarding the literature of migration:

Thematically, the literature of migration portrays characters who try to cope with migration in a different way. This reaction varies from the experience of the uncertainty of the displaced characters as “destructive, agonizing, and painful”, to the experience of migration as “productive, fascinating, and appealing”, both of which work towards the same end of “rewriting identities” in order to evoke their impure and heterogeneous character (p. 18).

Portes (2008) states that migration is a social change which “can lead to transformation both to the sending and receiving country” (p. 14). He further mentions that for migration to bring a change in the society, it depends on the number of people involved. This means that it is not likely for one return migrant to bring change in the society; hence, for transformation to occur as a result of migration, a reasonable number of people from a certain society should be constantly migrating and returning. This transformation also requires a lengthy period of time for a shift to occur.

2.10 Conclusion

This chapter dealt with the review of relevant literature related to the study. The researcher discussed literature related to the hybridity theory, the theory of transformation, as well as the differing worlds, conflicts, causes of interpersonal conflicts, causes of inner conflicts and consequences of interpersonal and inner conflicts as portrayed in literature.

Chapter 3

Methodology

3.1 Introduction

This chapter outlines the methodology used in this study. It focuses on the research design, the population and sample, the research instruments, data collection procedures, data analysis and ethical considerations.

3.2 Research Design

According to Johnson and Christensen (2004), a research design is an outline, plan or strategy one intends to use to seek an answer to a research problem. It focuses on the end-product by determining the type of study being planned and the required results. In this section of the chapter the qualitative approach is discussed, followed by the strengths of qualitative research.

3.2.1 Qualitative approach

This research study employed a qualitative approach. Amora (2010, p. 2) states that “qualitative research is used to go deeper into issues of interest and explores nuances related to the problem at hand”. According to Bui (2014, p.14), “... qualitative

approaches collect non-numerical data to answer research question(s). Non-numerical data are narrative data (i.e., words)". This means that a qualitative approach employs words to answer the research questions, as opposed to data or numbers.

Wiersma (1995) further explains that qualitative research is a system of inquiry which seeks to build a holistic, largely narrative, description to inform the researcher's understanding of social or cultural phenomena. Anderson and Asernault (2001) concur with Wiersma (1995) and add that qualitative research is "... a form of inquiry that explores phenomena in terms of meanings people bring to them" (p. 119). The aforementioned authors in their definitions also state that in a qualitative approach, the researcher studies elements or phenomena as they are in their natural settings (Amora, 2010; Bui, 2014; Wiersma, 1995; Anderson & Asernault, 2001). This approach has been applied to this study to analyse the conflicts that occur in the two novels, *No longer at ease (1963)* written by Chinua Achebe and *Chairman of fools* written (2005) by Shimmer Chinodya.

3.2.1.1 Strength of qualitative research

Bui (2014, p. 14) states that:

In qualitative research, inductive reasoning is often used, which is moving from the specific to the general. A qualitative researcher starts with specific

situations, finds patterns or themes in the data, establishes a tentative hypothesis, and then develops theories or conclusions.

In this study, the researcher started with a specific situation, namely Obi and Farai's various conflicts. Then patterns were established by linking Obi and Farai's many conflicts to existing literature before conclusions were drawn.

The sample in a qualitative study is small. Here, a small sample gives the researcher the time and opportunity for an extensive interaction with participants or the text being studied (Bui, 2014). Therefore, qualitative research allows the researcher "... to investigate the topic in depth, to interpret the outcomes based on the participants [sic], not the researcher's, perspectives; and has created a holistic picture of the situation" (Bui, 2014, p. 15). This means the data obtained through qualitative study are reliable and valid as they are not from the perspective of the researcher, but rather conclusions that are drawn from the situation at hand and the whole picture of the situation is taken into consideration.

3.2.2 Desktop study

The research was conducted as a desktop research study because the researcher uses *No longer at ease (1963)* to study Obi's conflicts and *Chairman of fools (2005)* to study Farai's conflicts.

According to the *Education and training unit* (n.d, p. 1),

Desktop research refers to seeking facts, general information on a topic, historical background, study results, etc., that have been published or exist in public documents. This information can be obtained from libraries, newspaper archives, government, universities, websites, NGOs and CBOs etc.

In other words, in desktop research, a researcher does not conduct interviews or use questionnaires. The researcher only reads and analyses various sources which are already available or published to draw conclusions. This approach is applied to this study in order to examine and answer the research questions.

This study used primary sources, *No longer at ease (1963)* and *Chairman of fools (2005)*. Primary sources are first-hand information, the information which is written by the author and not by someone else interpreting the work (Bui, 2014). In my study, the two novels that were studied are both original works of the said authors.

Secondary sources and any other elaborative documents on conflict that could be related to Obi and Farai's experiences were also applied. The aim of using these secondary sources was to shed light on the research questions. Secondary source are, however, viewed as second-hand information.

According to Bui (2014), secondary sources are:

... a source that describes or summarises the work of others (i.e. second hand information). These sources are typically not as descriptive or comprehensive as primary sources. Secondary sources are typically published in research journals in the form of meta-analyses, literature syntheses, research reviews, or textbooks ... (p. 50).

3.3 Population

Neuman (2011, p. 241) defines a research population as “[t]he abstract idea of a large group of many cases from which a researcher draws a sample and to which results are generalised”. Creswell (2012, p. 142) concurs and adds that a research population is “a group of individuals [sic] who have the same characteristics”.

The population of this study was two African literature works written in English by African authors. Both novels deal with protagonists experiencing various conflicts caused by living in two geographical and metaphysical worlds.

3.4 Sample

According to Creswell (2012, p. 142), “[a] sample of the study is a target population or a group of individuals with some common defining characteristics that the researcher can identify and study”. Neuman (2011, p. 243) defines sample as “[a] small set of cases a researcher selects from a large pool and generalises to the population”.

In this study, the sample comprised of two novels, namely Chinua Achebe’s *No longer at ease* and Shimmer Chinodya’s *Chairman of fools*. The method of sampling which was used in this study was purposive sampling. Bui (2014, p.143) states that “[i]n a purposive sampling, the researcher selects individuals who are considered representative because they meet certain criteria for the study”. This applies to this research study because the two novels, *No longer at ease* and *Chairman of fools*, were selected due to both narratives having a similar theme, namely inner- and interpersonal conflicts. In addition to Bui (2014), Babbie (2001) describes purposive sampling as the one that is selected based on the knowledge of a population and the purpose of the study.

3.5 Research Instruments

A checklist which was informed by the literature reviewed on the topic of inner- and interpersonal conflicts, was developed. The aim of this list was to guide the researcher in the analysis of the two novels.

3.6 Procedure

The two novels, *No longer at ease* and *Chairman of fools* were read in-depth. The researcher investigated how the authors portrayed various conflicts arising from living in two different geographical and metaphysical worlds. This investigation was informed by literature that focused on conflict. Special emphasis was paid to Obi's and Farai's inner and interpersonal conflicts as they integrated the two worlds into the third space after returning home (Bhabha, 1994). All other secondary sources that contributed to the discussions regarding Obi's and Farai's conflicts were scrutinised. Conclusions regarding Obi and Farai's conflicts were made, based on information extracted from the two novels and secondary sources.

3.7 Data Analysis

The content analysis method was used to analyse the data collected by studying the two novels, *No Longer at Ease* and *Chairman of fools*, while focusing on the two main characters, Obi and Farai. Krippendorff (2013) states that the term "content analysis" first appeared in *Webster's Dictionary of the English Language* in the 1961 edition. This means that the term is one of the more recent methods of data analysis.

According to *Webster dictionary of the English language* (1961) as cited in Krippendorff (2013, p. 36), content analysis is an “analysis of the manifest and latent content of a body of communicated material (as a book or film) through classification, tabulation, and evaluation of its key symbols and themes in order to ascertain its meaning and probable effects.” Krippendorff (2013, p. 40) further defines content analysis as “... a systematic reading of a body of texts, images, and symbolic matter, not necessarily from an author’s or user’s perspective”.

Neuman (2011, p. 361) mentions that “in a content analysis study you gather and analyse the content of text. The content can be words, meanings, pictures, symbols, ideas, themes, or any communicated message”. Therefore, scholars on content analysis have stated that content analysis is the study of content of a text, which is already written. This is the approach that was applied to this study as the content of the two novels were analysed.

Therefore, the content of the two novels was analysed with emphasis on Obi and Farai’s inner and interpersonal conflicts. Krippendorff (2013, p. xii) states that the “content analyst view data not as physical interpreted, and acted on their meanings, and must therefore be analysed with such uses in mind. Analysing text in the context of their uses distinguishes content analysis from other methods of inquiry”

The content analysis method has both weaknesses and strengths. One weakness is that it cannot provide overly one single interpretation of the text, which means different people can have different interpretations of a similar text. According to Neuman (2011, p. 36), content analysis "... cannot determine the truthfulness of an assertion or evaluate the aesthetic qualities of literature. It reveals the content in text, but cannot interpret the content's significance". On the other hand, content analysis has its strengths, such as that it can show the author how different people from different cultural backgrounds understand and receive the message communicated in the text. The content analysis method can also help to make the message communicated in the text clear by linking it with the same situations that are taking place in real life situations.

Krippendorff (2011, p. 2) states that

It can also link literature to theories as usually this method requires one to link the content studied to the already existing theories. This method does not limit the interpretation of the text, as researchers are free to come up with different interpretations of the content as long as it is supported by the text. Content analysis enables researchers to plan, execute, communicate, reproduce, and critically evaluate their analyses whatever the particular results.

This means this method gives freedom to the researchers to critically study the text. By implication, the researcher will also employ discourse analysis to shed more light on Obi and Farai's various conflicts. Krippendorff (2013, p. 22) states that "discourse is defined as text above the level of sentences. Discourse analysts tend to focus on

how particular phenomena are presented”. This is relevant in this study because the study looks at what is communicated beyond the sentences written in the novels.

Neuman (2011, p. 361) defines a text as “... anything written, visual, or spoken that serves as a medium for communication”. Therefore, in this context the texts are the two novels, *No longer at ease* and *Chairman of fools*. The emerging conflicts were analysed in relation to the hybridity theory and theory of transnationalism. Data were presented under emerging themes.

3.8 Research Ethics

The researcher avoided personal biases in the analysis by being objective when analysing Obi and Farai’s conflicts. The information was therefore presented as it was obtained from the two novels. All the sources which were used in this study, were acknowledged. The researcher was as objective as possible by focusing on the truth discovered by the research in the two books and not by what researcher personally believed to be true. No section of the two novels, *No longer at ease* and *Chairman of fools*, was reproduced for personal gain, but was used strictly for study purposes.

3.9 Conclusion

This chapter outlined the methodology used in this study. It focused on the research design, the population and sample, the research instruments, data collection

procedures, data analysis and ethical considerations. The next chapter deals with data analysis and presentation.

Chapter 4

Data Analysis and Presentation

4.1 Introduction

This chapter presents the analysis of the data collected from the novels *No longer at ease* (1960) and *Chairman of fools* (2005). Here, the two characters, Obi and Farai's various conflicts are discussed and presented. The findings are presented under various sub-themes, according to the research questions. Obi and Farai's conflicts are first analysed individually and then discussed collectively.

Obi and Farai have both experienced inner and interpersonal conflicts after they return from abroad to Africa. Both characters live in two geographical and metaphysical worlds. Obi geographically lives in the Nigerian and American worlds; while metaphysically he lives in a new changing world and the world of old cultures and traditions. Farai on the other hand, geographically lives in the American and Zimbabwean world. Metaphysically Farai lives in the world where he is a great writer and people really respect him; and the second world in which he is sad, not well-liked or respected. This second metaphysical world is the sphere in which he does not listen to people. The clashes of the experiences of the different worlds cause both Obi and Farai's various conflicts.

The major questions employed by this study were:

- How are interpersonal and inner conflicts in *No longer at ease* and *Chairman of fools* portrayed?
- How are Obi's conflicts similar and/or different to those of Farai?
- How are Obi and Farai respectively affected by their interpersonal and inner conflicts?

The interpersonal and inner conflicts experienced by Obi and Farai will be discussed below under sub-themes in the sections that follow.

4.2 Interpersonal and Inner Conflicts of Obi in *No Longer at Ease* (1963)

The various conflicts are discussed here, under sub-themes, namely personality; cultural differences; marriage issues and prejudice; long period of migration; religion; family; loneliness and a lack of emotional support, as well as personal morals and self-sabotage.

4.2.1 Personality

Obi's personality, when he returns from England, causes various conflicts with the people whom he encounters in Nigeria. The Nigerian society, as portrayed in the book, is characterised by the love people have for one another and the ability to help one another. Here, Achebe mentions that:

Umuofians abroad had formed their union with the aim of collecting money to send some of their brighter young men to study in England ... the first scholarship under this scheme was awarded to Obi Okonkwo ... (p. 6).

The Union members are used as a symbol to represent the Nigerian society. Therefore, the author uses the phrase “their brighter young men” to indicate that, as portrayed in the Nigerian society, children belong to the whole community and society treats all the children as their own. In addition, this depicts love in the society, as well as the society’s willingness to help other members to succeed. Here, the example of this love is when they assisted Obi with funds to study law in England. Therefore, it is wrong for Obi to act as an individual in a society characterised by unity which causes Obi’s various conflicts with other members of that society.

The individual personality Obi portrays can be attributed to living in two geographical worlds. If Obi had not gone to England, his personality would have been the same as those of other Nigerian people who remained in Nigeria. On the other hand, Obi’s selfish behaviour shows that metaphysically he lives in a new changing world characterised by individualism, where people do not care about other people in their society.

Furthermore, Achebe indicates that the Umoufians (p. 6) “... taxed themselves mercilessly” in order to contribute to the fund that benefits young people in their community. Achebe uses the word “mercilessly” as it is indicated in the previous

quoted phrase to show that the Umoufia Progressive Union members do not contribute from the surplus of their income, after their spending, but they donate a large amount of money to the fund, even when they earn low salaries. This again illustrates that the Nigerian society, portrayed in *No longer in ease*, is characterised by brotherly love and unity.

Furthermore, when Obi returns from England he does not aim to please anyone. He wants to live and behave in the manner that pleases him only. Contrary to that, the Nigerian society he returns to from England, as presented in the novel, believes in the sense of *Ubuntu*. Although the philosophy of *Ubuntu* is a southern African term which advocates for human kindness towards others, it is applicable to the general African spirit. *Ubuntu* therefore promotes the spirit of love and sharing among members of the society (Bhengu, 2005).

This *Ubuntu* spirit can be seen when the Umoufia Progressive Union (UPU) contributes money to send Obi to England. When he comes back, the UPU ensures that Obi is accommodated in a hotel, in order to reflect the loving nature of the Nigerian society and to suggest that the future of the Nigerian society is bright. Achebe presents the differences in terms of the two personalities, of Obi versus that of the whole of Nigerian society, represented by UPU, which embraces the sense of *Ubuntu*. This is further clarified in the conversation between Obi and Joseph when he says:

... why Joseph had not put him up as he had asked before he left England.

Instead, the Umoufia Progressive Union had arranged at their own expense

for him to stay at a not particular good hotel owned by a Nigerian, on the outskirts of Yaba. ‘Did you get my last letter from England?’ Joseph said yes. As soon as he had got it he had discussed it with the executive of the U.P.U., and it was agreed that he should be put up in proper fashion at a hotel ... ‘Nonsense’, said Obi. ‘I’m moving out of this filthy hotel tomorrow morning and coming into your place’ ... ‘What will people of other towns say when they hear that a son of Umuofia returned from England and share a room in Obalende?’ [Joseph asks Obi] ‘Let them say what they like’ [Obi answers]... (p. 28).

The Umuofia Progressive Union places Obi in a luxurious hotel not because that is what they want for Obi, but to show harmony in the society. They want people to have good things to say about the way Obi is received back in Nigeria, which is indicated in Joseph’s question when he asks “[w]hat will people of other towns say when they hear that a son of Umofia returned from England and share a room in Obalende?” (p. 29). To which Obi answers that “[l]et them say what they like” (p. 29). Obi’s answer shows that he does not care at all about the public’s opinions about where he lives or how he is being treated, thus indicating his selfish-centredness.

Achebe therefore uses Obi and Joseph's conversation to show that living in two different geographical worlds has changed Obi's personality. That is why he is the only one who thinks like an individual in the Nigerian society where people live as a team and their actions aim to please the whole team.

Furthermore, Obi's reaction shows that even when he is living in a country full of people, metaphysically, he lives in a new world as an individual, alone. This world is visible through the selfish behaviour of Obi, which in this case causes conflicts because the spirit of *Ubuntu* banishes individualism. Achebe uses this selfish side of Obi to suggest that the new generation, represented by Obi, will soon change the notion of *Ubuntu* that has been governing the older generation.

4.2.2 Cultural differences

The two cultures and traditions of the two geographical worlds, the Nigerian world and British world, in which Obi lives, as well as his metaphysical world, affect the way Obi looks at things, upon his return to Nigeria. This is illustrated when Obi is waiting for Clara at the open market; he mentions to Clara that "I can't understand why you choose your dressmaker from the slums?" Clara did not reply. Instead she started humming "Chesarasara" (p. 13).

The fact that Obi does not understand why Clara has to buy her dress from the slums is an indication that Obi does not understand the prevailing Nigeria culture of buying from the slums, from their own people, anymore. Achebe, purposefully, mentions

that Clara does not reply to Obi's claims about buying at slums. Instead, Clara uses some local phrase to tell the readers about the contrast between the local tradition and the new changing world characterised by Obi's metaphysical world.

Obi's objection can therefore be attributed to living in two geographical worlds, especially to the British world, where people buy from decent shops and not slums like in Nigeria. Furthermore, it shows that even if Obi lives in a traditional society physically, metaphysically Obi lives in the new changing world where people buy from decent shops.

Achebe mentions that at the welcoming meeting of Obi in Lagos "[e]verybody was properly dressed in *agbaba* or European suits except the quest of honour, who appeared in his shirtsleeves [sic] because of the heat" (p. 25). From the statement quoted it is clear that it is a Nigerian culture for people to put on *agbaba* or a suit whenever they are attending an important meeting. That is why all the people dressed that way. The fact that Obi does not put on any of the required attire can also be attributed to the English culture of wearing attire according to the weather. The English world has therefore influenced Obi to dress in that way even though it appears to be improper in Nigeria. Furthermore, Achebe uses the phrase "properly dressed" (p. 25) ironically to make the reader question who is actually dressed properly: Obi or the Umuofians, given the fact that it is hot?

Again, living in two worlds has changed Obi's perceptions with regards to paying a bride-price, which is also known as *lobola* in Africa. Obi is an African man and any African person is supposed to understand *lobola*, but Obi seems to not understand this and does not agree with the system of *lobola*. The conversation between Obi and Joseph shows this discrepancy between Obi's culture and the culture of his adopted country, England:

‘Didn’t I tell you I was getting married?’

‘So what?’

‘When you have paid a hundred and thirty pounds bride-price and you are only a second class clerk, you find you haven’t got any more to spare on other women.’

‘You mean you paid a hundred and thirty? What about the bride-price law?’

‘It pushed up the price, that’s all’.

‘... I am not paying five hundred pounds for a wife. I shall not even pay one hundred, not even fifty.’

‘You are not serious,’ said Joseph. ‘Unless you are going to be a Reverend Father’ (p. 33).

Obi's anti-*lobola* stance can also be attributed to living in the second geographical world, the English world, where people do not pay *lobola*. If Obi would have lived in the Nigerian world only, he would have understood the bride-price like all other

Nigerians, represented by Joseph in this case.

Furthermore, the way Obi is against the bride-price is an indication that metaphysically he lives in a new changing world. Achebe uses Obi as a symbol to suggest that the new generations in a new and changing world will not be prepared to adhere to some of outdated or irrational cultural and traditional expectations, such as bride-price.

4.2.3 Marriage issues and prejudice

In the Nigerian world, the society discriminates against the *osu* people when it comes to marriage. In Nigeria *osu* people cannot marry because they are outcasts and the society takes such prejudices seriously. The issue of discrimination against *osu* people is mentioned in the conversation between Clara and Obi:

‘I can’t marry you,’ she said suddenly as Obi tried to kiss her under the tall mango tree at the edge of the swimming-pool, and exploded into tears.

‘I don’t understand you, Clara.’ And he really didn’t. Was this the woman’s game to bind him more firmly? But Clara was not like that; she had no coyness in her. Not much, anyway. That was one of the things Obi liked best about her. She had seemed so sure of herself that, unlike other women, she did not consider how quickly or cheaply she was captured.

‘Why can’t you marry me?’ He succeeded in sounding unruffled.

There was a hint of tears in his voice.

‘I am an *osu*,’ she wept. Silence. She stopped weeping and quietly disengaged herself from him. Still he said nothing.

‘So you see we cannot get married,’ she said, quite firmly, almost gaily – a terrible kind of gaiety. Only the tears showed she had wept.

‘Nonsense!’ said Obi. He shouted it almost... (p. 56)

Although geographically Obi lives in a world of such discrimination, namely, the Nigerian world, Obi metaphysically lives in a new changing world where all human beings are equal and treated the same. This world is shown by the way Obi is not prepared to let go of Clara because she is an *osu*. Obi’s metaphysical world is shaped by the English world because in England people believe in the equality of all people.

Obi and Clara, metaphysically, are not living in one world. Obi lives in a new changing world and Clara lives in a traditional world where *osu* people are still being discriminated against. This is indicated by the way Clara seems to admit that *osu* people are not like other people; hence, they do not get married. She, herself declares that she is an *osu*; therefore, she cannot marry Obi. Achebe uses this scenario of the differences in terms of Obi and Clara’s beliefs to show that prejudices in Nigeria against *osu* people are deeply rooted. This is to the extent that even *osu* people themselves, like Clara, take the prejudice as real. Achebe further suggests that

young people who have experienced the peaceful atmosphere of a society where equality prevails, like Obi experienced in England, strive to change the situation, no matter how deeply rooted it is.

It is very important for partners who are in love to live geographically and metaphysically in the same world to avoid conflicts, like Obi and Clara. Achebe, through the character of Obi, is again emphasising that the new generation is prepared to mix the aspects of different worlds. This is achieved by doing away with African beliefs that are not seen as acceptable and are replaced by those of the western world. This is indicated in the way Obi is prepared to marry an *osu*, regardless of the fact that he is not allowed to do so by the Nigerian society.

Metaphysically, one can see that Obi lives in two worlds. One world is the world of old tradition, where people believe in getting married first before they live together. That is why Obi does not want to cohabit with Clara, but he wants to marry her first, as it has always been done in Nigeria. The other world he lives in is a new changing world, characterised by modernity, where people do not follow prejudices, such as that *osu* people cannot be married. That is why Obi still wants to go ahead and marry Clara, even when she is an *osu*.

Furthermore, the education that Obi received in the other world (England) changes his outlook on discrimination and prejudices towards *osu* people. It becomes clear from the conversation between Obi and Joseph about Clara who is an *osu*, below.

‘I am going to marry,’ Obi said.

‘What!’ Joseph sat up in bed.

‘I am going to marry her’.

‘Look at me,’ said Joseph ...

... ‘You know book, but this is no matter for book. Do you know what an *osu* is? But how can you know?’

‘I know more about it than yourself,’ he said, ‘and I am going to marry the girl. I wasn’t actually seeking your approval (p. 57).

Regardless of Joseph’s input and advice that Obi should not marry an *osu*, Obi seems unwilling to change his mind and keeps on repeating the same information that he will marry an *osu*. Achebe uses the character of Joseph to tell the readers that the discrimination against *osu* people in marriage is not only among the older generation, but even among the youth themselves, especially those who only live in one geographical world. He is also further emphasising the point that the youths who lived in two worlds and received a western education that liberated their minds, are ready to change the situation in Nigeria by marrying *osu* people like in the case of Obi.

Achebe suggests that the “effect that Obi’s mission-house upbringing and European education had made him a stranger in his country – the most painful thing one could say to Obi” (p. 57). In other words, Achebe is blaming Obi’s ignorance regarding prejudices against the *osu* on the education that he received, as well as on the fact that he was raised in the house where missionary Christianity is followed. On the

issue of mission-house upbringing, the author seems to contradict the same idea of mission house upbringing, with the conversation between Obi and his father, when they say:

‘I said you cannot marry the girl.’

‘But why, Father?’

‘Why? I shall tell you why. But first tell me this. Did you find out or try to find out anything about this girl?’

‘Yes’.

‘What did you find out?’

‘That they are *osu*.’

‘You mean you tell me that you knew, and you ask why?’

‘I don’t think it matters. We are Christians.’ ...

‘We are Christians,’ he said. ‘But that is no reason to marry an *osu*’. (p. 57)

Obi’s father is more Christian than other characters in the book and he teaches Christianity. However, at the same time he is also against Obi’s wish to marry Clara who is an *osu*. This is ironic because to God all people are equal, regardless of their background.

In addition, a Christian like Isack Okonko is not supposed to discriminate. Obi tries to convey to his father that religious people are not supposed to discriminate, by quoting bible verses to convince him. Achebe uses the irony to indicate that prejudices against *osu* people in marriage are also deeply rooted in the Nigerian world, even among the Christians. Achebe is further suggesting that it is only those who have lived in a second geographical world and have experienced the cultures and practices of the western world who are willing and ready to change the situation.

The fact that Obi lived in the second geographical world, England, has changed his view on choosing a marriage partner. Obi chooses Clara as the person he wants to marry, a choice that his society objects to. Obi believes it is solely up to him to choose whoever he wants to marry as it is done in the English world. This is however not the case in the Nigerian world, as relatives have the right to reject whomever they do not want to be married to their sons or daughters. The contrasting beliefs on marriage between the two geographical worlds put Obi in conflict, especially with his mother who cannot agree with Obi's choice. She threatens Obi that:

‘If you want to marry this girl, you must wait until I am no more. If God hears my prayers, you will not wait long ...

‘But if you do the thing while I am alive, you will have my blood on your head, because I shall kill myself’ (p. 108).

The words uttered by Obi's mother indicate that even if Obi wants to choose a person to marry according to the norm in England, while he is in Nigeria, the society does not keep quiet. The society keeps on defending its belief that *osu* people cannot be married. The fact that Obi's mother uses her death as a threat to stop Obi from marrying Clara indicates that the Nigerian society will do anything to stop the youth like Obi from violating the society's norms. Therefore, it appears to be not as easy to do away with Nigerian beliefs.

4.2.4 Long period of migration

In the four years that Obi has lived in England, he has learnt to appreciate the English way of life and has discarded some aspects of the Nigerian lifestyle. This puts him in conflict when he returns to Nigeria. At Obi's welcoming party by the Umuofia Progressive Union in Lagos, Achebe mentions that

Everybody was properly dressed in *agbaba* or European suit except the quest of honour who appeared in his shirtsleeves because of the heat. That was Obi's mistake Number One. Everybody expected a young man from England to be impressively turned out (p. 25).

Furthermore, it is mentioned that

... Obi's English, on the other hand, was most unimpressive.

He spoke 'is' and 'was'.

... Mistake Number Two (p. 26).

Obi makes the two mistakes because he lived in England for four years and he has just returned. If Obi would have stayed in Nigeria, he would behave the same as the

other people who attend the meeting. Achebe is suggesting that a long period of migration to a different geographical world can change a person's behaviour and that can cause conflicts when that same person returns, as it happens with Obi.

Obi's long period in England did however make him miss Nigeria. Achebe mentions that Obi "had written a callow, nostalgic poem about Nigeria. It wasn't about Lagos in particular, but Lagos was part of the Nigeria he had in mind" (p.13). This is the poem Obi has written:

'How sweet it is to lie beneath a tree
 At even time and share the ecstasy
 Of jocund birds and flimsy butterflies;
 How sweet to leave our earthbound body in its mud,
 And rise towards the music of spheres,
 Descending softly with wind,
 And the tender glow of fading sun (p. 13).

Based on the way Obi describes Nigeria in the poem, it shows that he has imagined Nigeria as a beautiful country, while he was in England. However, when Obi returns, he finds Nigeria not as beautiful as he thought, as "there are remains of a dog which had no doubt been run over by a taxi" (p.12). There is also corruption almost everywhere; for example, the boy who deals with Obi's cabin wants a bribe from Obi, so that he can reduce the fee that Obi is supposed to pay, from five pounds to two pounds. Obi condemns this behaviour, and this causes a disagreement between them (p. 24). Furthermore, Mr. Mark visits Obi's office to bribe Obi so that he can

award Mr. Mark's sister a scholarship (p. 68), a request that Obi again condemns. Later, Miss Mark offers herself to Obi, in order for him to offer her a scholarship which, again, Obi refuses to do (p. 73).

All these are negative encounters that Obi experiences, soon after his return to Nigeria. All these things seem to shock him because he has not expected Nigeria to be that drenched in corruption. At first, Obi is prepared to defend the beautiful mental image he has had of Nigeria while in England, by refusing to take bribes. Obi's defensive mentality against those who want to engage in corrupt practices results in Obi experiencing conflicts with them.

4.2.5 Religion

Obi's parents are Christian and he was raised in a Christian house hold, where he was subjected to the Christian teachings. Even on the day Obi left Umuofia Village to go to Lagos so that he could go to England, a prayer was given. When Obi returns from England, it appears that he is no longer interested in religion. This is indicated when his father tells him that "Tomorrow we shall all worship at church. The pastor has agreed to make it a special service for you" and Obi replies that "[b]ut

is it necessary'. Is it not enough that we pray together here as we prayed this night?" (p. 45). Obi's question to his father's request is an indication that he is not interested in religion anymore. That is why he is asking if the prayers they always recite at home are not enough. A religious person is supposed to know that prayers are never enough.

Here, Achebe is, again, suggesting that living in two geographical worlds can change a person's way of viewing the world, as it happens to Obi who is no longer interested in prayers and church, and this develops into disagreements with his father. On the other hand, Achebe is showing the metaphysical world of Obi which characterises the new changing world. This suggests to the reader that in the new world, where a new generation takes over from the older generation, religion will not be important, just like Obi does not find it important.

When Obi and Clara buy their rings, it is mentioned that Obi does not know that rings are always bought with a bible. Clara however reminds him of this and they decide to buy the bible as well (p. 58). Achebe uses this scenario to suggest that the new Nigerian generation, represented by Obi Okonko, lives in two metaphysical worlds, the traditional world represented by the fact that they follow the tradition of buying rings for marriage and the new changing world represented by Obi who does not know that purchasing a ring goes with acquiring a bible.

Here, Achebe wants the readers to think of the kind of Nigeria they would like to live in: is it the old Nigeria characterised by African traditional religion or under the leadership of the new generation of Obi, who does not know about tradition? Obi has forgotten that rings have to be accompanied by a bible because he was away for four years and has not attended any engagements in Nigeria.

4.2.6 Family

The Umuofia Progressive Union represents Obi's family. This is indicated by the way the UPU raised money to send Obi to England to study and organises accommodation for Obi in the hotel when he returns to Nigeria. Unfortunately, Obi turns against the people who educated him. At the meeting, Obi becomes angry when the UPU president talks about his relationship with Clara. Obi tells the president "... don't you dare interfere in my affairs again" (p. 66). The way Obi warns the president to distance himself from his affairs is an indication that Obi is influenced by the western definition of the family, in which a family consists of a husband, a wife and their children only. That is why he does not want the UPU members to involve themselves in his affairs. However, when his biological parents speak about his relationship with an *osu* he listens, even if he does not do what they say. Obi's reactions, both to the UPU and his parents, show that to him his parents are the only people he considers as his family, not other family, such as the Umuofia Progressive Union, who are regarded also as a family in the African world.

Achebe mentions that after Obi has answered negatively to the UPU president, that he “pushed his way through and made blindly for his car with half a dozen people at his heels pleading that he returns” (p. 66). The scenario symbolises that young people represented by Obi are running away from the African world, as they seem not to like or choose to adhere to its traditions and how they operate. However, the older African generation is not ready to let the young people go without trying their best to keep them. That is why the UPU members run after Obi and beg him to return.

Achebe mentions that “... for him (Obi) it was either Clara or nobody. Family ties were all very well as long as they did not interfere with Clara. ‘If I could convince my mother,’ he thought, all would be well” (p. 60).

The quote suggests that Obi is not happy with his extended family as represented by the Umuofia Progressive Union members who interfere in his love affair because he believes it is solely his decision. Obi’s disapproval of the extended family in his affairs is further made clear by his belief that “only his parents he needs to convince as he has convinced his father already” (p. 63). This suggests that to Obi the whole society does not matter.

When Obi is in the village, Umuofia, for a visit “he refused to be seen, and neighbours and acquaintances felt wounded” (p. 109). Obi refuses because he believes he comes to visit his family only as per the western definition of a family, not everyone in the village.

In the English world (England) where he has lived, people do not flock to a certain house for a visit in that manner, when someone who is living far from home comes to visit. Therefore, if Obi has not lived in two geographical worlds, I do not think he would have had a problem with neighbours and acquaintances coming to visit him.

Achebe uses the word “wounded” to show the family’s (close) relationship with their neighbours and acquaintances that causes them to feel for Obi, even when Obi himself does not feel connected to them. That is why they feel badly hurt. If there were no family (close) relationship, the neighbours and acquaintances would not have felt that way.

4.2.7 Loneliness and lack of emotional support

When Obi returns to Nigeria, he is supported emotionally by the Nigerian society and this prevents him from feeling alone in Nigeria. For example, in Lagos the Umuofia Progressive Union organises a meeting where reporters, photographers and the Nigerian Broadcasting Service are invited to cover the event (p. 25). The

invitation of the various media shows that the Umuofia Progressive Union wants to ensure that their son (Obi) is wholeheartedly welcomed back into their society.

Furthermore, Achebe mentions different groups of people and different occasions where Obi is welcomed to tell the audience that Obi is given enough emotional support when he returns. Here, immediately after the welcoming meeting, which has been organised by the Umuofia Progressive Union, Joseph takes Obi out for dinner at a restaurant (p. 27). The Umuofia Progressive Union organises a hotel room for Obi to stay (p. 28). In the village of Umuofia a big feast is organised to welcome Obi, where musicians wait for him near the road and elderly people wait for his arrival in numbers at Mr. Okonkwo's house (p. 38).

4.2.8 Personal morals and self-sabotage

Even though Obi has lived in England for four years, he still wants to be identified as a Nigerian. For example, Obi asks for traditional Nigerian food in the restaurant when Joseph takes him out for dinner (p. 25), which is an indication that he has some affinity for his identity as a Nigerian man. However, Obi is not willing to always conduct himself like any other Nigerian man in Nigeria. An example of this occurs when Joseph tells Obi about the bride-price that Nigerian men pay to marry women. Obi responds by stating that he is “not paying five hundred pounds for a wife ... not even pay one hundred, not even fifty” (p. 33).

Also, Obi is willing to marry an *osu* lady, when the Igbo people do not marry *osu* people. Obi has engagement rings, while in Nigerian tradition people do not marry with rings, as Joseph indicates (p. 60). All these behaviours indicate that Obi has a conflicting conscience: he wants to be an Igbo man and at the same time he is not willing to act like other Igbo.

Furthermore, Obi is against corruption which is almost part of the Nigerian culture since it is practised ubiquitously. For example, the day he comes to Nigeria from England, he condemns a young man who wants to bribe him in the boat. Obi further condemns a bus driver who wants to bribe a police officer on his way to the Umuofia village (p. 35).

When Obi has financial problems and wants money, as is indicated by an overdraft he takes from the bank (p. 81), he requests the Umuofia Progressive Union to extend his pay-back date. However, at the same time Obi is not willing to accept payoffs, like when Mr. Mark offers him a bribe. This scenario is an indication that Obi has a conflicting conscience. In the end, however, due to many different problems, Obi does become corrupt himself.

4.3 Interpersonal and Inner Conflicts of Farai in *Chairman of fools* (2005)

Next, Farai's interpersonal and inner conflicts are discussed: personality, cultural difference, marriage issues, long period of migration, religion, family, loneliness and lack of emotional support, as well as personal morals and self-sabotage.

4.3.1 Personality

Farai's personality is portrayed as one of the main causes of his interpersonal conflicts that he experiences with people around him, especially his wife and relatives. Farai metaphysically seems to live in a world, where he does not listen to other people's advice. He does not seem to be moved by anyone's thoughts or opinions about him. This might have been exaggerated by his stay in America.

Pastor Mwaita is heard by Farai on the radio saying:

Somebody out there, a child of the lord, is having problems and he knows himself, '... [t]his person is a well-meaning man but engulfed in sin. He is like an uprooted sapling drowning in a fast-flowing river. He has lost his faith. Yes, it is you my child and I shall not say your name on the air because that would break your frail heart. You know yourself. You have not slept or eaten for days, my child. The problems you are trying to solve need a clear mind and you cannot achieve this without sleep. Why don't you try to catch a little sleep before you begin another day? Why don't you try to start afresh?' (p. 25)

Even if pastor Mwaita does not mention the name of the person he is talking about, it strongly appears that he is talking about Farai because all the characteristics he describes fit that of the protagonist. However, because he has a selfish personality, that prohibits him from being open to listening to people, he instead “yanks the hi-fi cord out of its socket and sits up” (p. 26). Chinodya suggests that should the pastor have been near Farai while he was speaking a misunderstanding could have occurred between the two which illustrates his unwillingness to listen to others. This is indicated by the way Farai reacts to the radio.

Furthermore, Farai’s selfish personality causes conflict with his sister Tindo. In Tindo’s office, Farai uses her work telephone to call many people, including Walter, Veronica’s boss, to ask whether she is at work. Tindo feels embarrassed by her brother’s behaviour. Tindo says to Farai, “Mkoma Farai, stop it. You can’t do that here, in my office!” and Farai replies that “Shut up, I know what I’m doing” (p. 39). Tindo is trying to prevent Farai from showing his unacceptable selfish behaviour to others. This could reveal to others that Farai and Veronica do not understand each other and that there is disharmony at home. Farai, however, decides not to listen to his sister, but instead shouts at her.

To make matters worse, Farai decides to go to Veronica’s office regardless of Tindo’s pleas not to. This is stated in the text that “[a]t the taxi rank his sister Tindo grabs his arm and pulls him back.” But Farai responds with “[l]eave me alone’. He

instead slaps her hand away, jumps into the taxi, and slams the door shut in her face” (p. 42). Farai’s selfish personality of not listening to people’s advice, therefore, causes conflict with Tindo.

Furthermore, at the garage Farai experiences further conflict, caused by a seventy-five percent cash deposit that he is required to pay. Farai does not understand why he has to pay an amount that does not reflect on his invoice. Again, the fact that Farai has lived in American before, where everything is well-organised, especially if there are amounts to be paid, these are reflected as part of the invoice information. This makes Farai, even though he is now in Zimbabwe, unwilling to accept a payment that does not reflect as part of the invoice. That is why he says “[i]t’s not on the invoice” (p. 65).

4.3.2 Cultural differences

It appears as if Farai is not in agreement with some of the cultural practices of the Zimbabwean world. The night Farai goes to the traditional dance with Fatima and Enesti, Farai runs away as he is not willing to participate in the dance, but rather watches others dance. This is regardless of the fact that all the participants are male. Chinodya states that Farai is not willing to participate:

The dancer pauses, then struts around searching for the next victims ... Farai feels chosen, trapped and has a weird foreboding of things to come ... Farai’s quart tips over into dusty, thirsty earth like an offering to unknown spirits and

he freezes, cowering in the space between the two stilts. He sees the dancer sway above him and the mask staring angrily at him. He plunges into the crowd, ploughing up a hurried exit with his arms. Outside in the gathering dusk silhouettes scatter and he scrambles for his car, leaps in and starts the engine (p. 9).

The traditional dance represents the Zimbabwean cultures and traditions. The fact that Farai chooses to run away from the traditional dance could mean that Farai is running away from his own heritage, culture and tradition. Therefore, his stay in America caused him to fear the masked dancer because he is not used to such customs anymore. Chinodya is suggesting that Farai lives in a different metaphysical world from those of his people, when he returns to Zimbabwe. This is why he is not willing to participate in Zimbabwean culture, in this case represented by the cultural dance. Farai being in conflict with the traditional dance symbolically means he is in conflict with his tradition.

In African, many people use superstitious reasons to explain their down fall, for example, when a person dies unexpectedly, they may conclude that witchcraft is the cause of death. In *Chairman of fools* (2006), when Farai is in hospital, Mr. Pimples warns Farai to not consume milk, as Mr. Pimples was informed by one of the traditional healers that milk is also a source of problems for people of his family. Mr. Pimples claims that he is part of Farai's family. Regardless of Mr. Pimples' warning to Farai not to consume milk, it is stated that "[a]t breakfast he (Farai) again has two

mugs of tea with milk and several chunks of bread. Mr Pimples glares at him with displeasure as he sips his tea” (p. 121).

In this case Mr. Pimples represents a typical Zimbabwean (African) man who lives solely in the Zimbabwean world. Therefore, Chinodya presents Farai consuming milk regardless of Mr Pimples’ instruction to suggest that even when Farai was geographically living in Zimbabwe, his inner world was in a different world. This was why he refused to cooperate with superstitions of the Zimbabwean world.

The Zimbabwean tradition challenges and requires a husband to stay with his family regardless of any misunderstanding. This is indicated by Wilbert, Farai’s friend, who advises Farai to stay with his wife and go to church with her some times, regardless of the fact that Farai does not like the new church. Furthermore, Fatima advises Farai that “make sure you don’t lose her (Veronica)” (p. 7). Wilbert and Fatima are used as symbols to indicate the societal traditional view on marriage, which Farai seems not to follow because even when his wife leaves him in the house, all he seems to worry about is his children. This is further indicated by the fact that after Farai has found his children, he stops calling and walking around to look for (Veronica) his wife. The latter indicates that Farai is residing geographically in Zimbabwe, but metaphysically he lives in a different world with different beliefs to those of a Zimbabwean society, namely the American world where people are more egocentric.

4.3.3 Marriages issues

As earlier stated, it is vital for married couples to live in the same metaphysical world even if they do not always share the same geographical world. In *Chairman of fools* (2005) one of the causes of Farai's conflict is the fact that he is living in a different metaphysical world to that of his wife, Veronica. These conflicts are increased because of Farai's chauvinist behaviour.

Farai still lives in a traditional world which is characterised by a chauvinist mentality. This is indicated when Farai tells his wife that, "You left me no supper" (p. 2) and again Farai asks Veronica that "[w]hat about breakfast" (p. 3), when she is ready to go to church. This is regardless of the fact that Farai has been preparing his meals himself, while he was away. He is still demanding that his wife cooks for him because, according to African traditions, particularly in Zimbabwe prior to his departure, women always cooked for their husbands. Veronica in return instructs him to make his own breakfast. The chauvinist mentality of Farai shows that living in America for some time disadvantages Farai, because he does not know that the situation in his home has changed. That is why he still expects his wife to submit to his requests. In the end, it causes conflict with his wife.

Furthermore, Farai needs a wife and this is why he does not divorce Veronica. At the same time, Farai's actions are pushing his wife away from him. Examples of this is his arguments with her (p. 3) and consuming far too much alcohol (p. 11). Farai

unconsciously has two contradicting desires of wanting company and a loving family, and at the same time he is unconsciously pushing the wife away from him and this causes him inner conflict.

4.3.4 Long period of migration

The fact that Farai had migrated to American for work for twenty months is the main cause of his conflicts as he does not realise that much has changed in Zimbabwe in his absence. Farai mentions that “a woman can change a lot in twenty short months” (p. 2). The quote reveals that Farai finds his wife different from the person she used to be. Furthermore, these are Veronica’s thoughts “[y]ou think I’ll stay the same, that I won’t change to become ME, MYSELF, I, ME. Be warned, my dear man, that I’m definitely changing; that there are things in store for you” (p. 1). This heralds her own change of character in his absence.

It is obvious that Veronica is no longer the same person she was before her husband went to America. Chinodya therefore uses Veronica as a symbol of a changing world, from traditional to modern. This shift occurs in order to show how Farai’s behaviour has led to various conflicts after living in American for some time. The lifestyle in Zimbabwe changed while he was in America. He did not see his wife change, something which is important in any relationship. This change causes Farai to experience many conflicts since his return. Again, Chinodya is challenging the

audience to inquire if Farai is really the causes of his conflicts or has he been disadvantaged by time.

Furthermore, when Farai comes back from America for vacation, he has a conflict with his wife which destabilises the peace in their home. The conflict that Farai has with his wife leads him to encounter many other conflicts and personal confusion, which makes many people see the two metaphysical worlds Farai lives in. In the one world he is a great writer and the other, he is a bad husband that many people do not like.

It is however mentioned in the novel that “[h]e is a man waiting to be found; a confused person waiting to be rediscovered and restored to himself” (p. 6). The quote emphasises the point that Farai feels lost when he returns from America and the author uses the quoted words to make the readers understand that Farai feels lost in the Zimbabwean world; he is a victim of time, hence, he needs to be helped to rediscover himself.

Veronica’s perspective is different as she feels that Farai has given her the extra responsibility of taking care of the household and the children alone, while he is staying in America. Veronica expresses this burden, when she says “what about me, alone here, with the children? ... Why didn’t you take us with you?” (p. 2). To which Farai replies defiantly, “[w]hy should I drag my family into all that snow and

snobbery when I've built a nest for them here? Squandering a fortune? To prove what?", again Veronica replies that "it would've been a good experience for the children" (p. 2).

The answer that Farai's wife provides suggests that she is not angry with the fact that Farai was away, but with the fact that he left them behind. That is why she uses the children as an excuse to mention that Farai has denied the children a good experience they would have had in America. If Farai had not migrated to the other world (America), the conflict would not have happened. Even Farai seems to know that living in two geographical worlds, through migrating to America for employment, is the main cause of his various conflicts. This is evident when Farai says "he wonders why he accepted the job" (p. 6), which means he is regretting his stay in America.

Living in two geographical worlds has created more conflicts for Farai. He also has a misunderstanding with Ms. Khumalo, the tenant living in his flat. Farai claims that a male tenant lives in his flat, while the female tenant has moved into his flat while he was away and he has not been informed about her. The misunderstanding between Farai and Ms. Khumalo is clear when he says "[f]irst you move in my flat without my permission" (p. 18). If Farai had not chosen to live in America for an extended period of time, he would have known who occupied his flats. Also, there would have been an agreement regarding rental payment.

On the other hand, Farai is educated, which means he is supposed to understand Ms. Khumalo's explanations that she has occupied his flat while he was away. However, due to Farai living in a different metaphysical world where he does not listen to people, he decides to argue, regardless of Ms. Khumalo's clear explanation.

4.3.5 Religion

When Farai goes to America for work, his wife joins the Pentecostal church. This appears to contribute to Farai and Veronica's constant conflict and misunderstandings. While Farai lived in the other geographical world, which is America, Veronica felt lonely. The question that Veronica asks Farai about "[w]hy didn't you take us with you?" (p. 2) shows that Veronica did not feel happy to remain in Zimbabwe while Farai was away. Veronica, further, shows her unhappiness when she responds to her husband that "maybe I've found comfort in it (church)". After Farai has asked her "what d'you expect me to do when you go to that church of yours three times a day" (p. 3). Veronica's words show that she joined the new church for comfort when her husband was absent. Therefore, it implies that if Farai did not move geographically to America then she would not have joined the new church.

Furthermore, Veronica seems to have replaced her husband in her heart with the church. She seems to love her church more than she loves Farai. The latter is

indicated by Veronica's statement to Farai that "[m]aybe it's time I became my real self and stopped you trying to change me into whoever you want me to be" (p. 2). A woman who really loves her husband would not answer her husband in such a harsh manner.

Farai seems not to detest religion, but only harbours a feeling of resentment towards his wife's beloved Pentecostal church. Chinodya mentions that:

[i]n the early morning, he vaguely hears the wake-up church service programme, Reverend Mwaita, still going strong, is preaching a sermon about faith. He is a well-known multi-denominational evangelist (p. 25).

If Farai does not like religion, he would have not listened to Reverend via the radio. What Farai hates is the Pentecostal church because it is a new religion that seems to have come to Zimbabwe while he was in America. Farai does not see this church being established; he therefore does not understand it. He finds it already established. The fact that Farai is the only person who has problems with the Pentecostal church presented in the novel, shows that the new religion comes to him as a shock; especially that he finds his wife already is a member. When he returns from America he finds that this church is different from other churches that have been in existence in Zimbabwe because a new church requires its members to attend church service three times a day.

Furthermore, Chinodya, through the character of Fatima, refers to the Pentecostal church as a “new church” regardless of its name. In other words, it has recently been introduced. The fact that Veronica joined the church while Farai was in America further implies that the church started to operate in Zimbabwe while Farai was away.

Farai hates the new church. To him Pentecostal churches are not good. This is illustrated when Farai mentions to Mainini that “[y]ou know these Pentecostals. ‘Mainini!’ he says, shaking his head ...” (p. 23). The fact that Farai shakes his head while he is talking about the Pentecostal church is an indication that he disapproves of Pentecostal churches.

On the other hands, Farai seems to believe that the same religion he hates is capable of changing his life with prayers. That is why the night he meets a man in a white gown, when his car has broken down, he asks that man to pray for him to reach his house safely (p. 14). Therefore, Farai has two conflicting inner thoughts; he does not like the new church, yet at the same time he believes that a prayer by a new church member can help him. These contradicting thoughts lead to his inner conflicts.

4.3.6 Family

Farai lives in a completely different metaphysical worlds to those of his African family. Starting with the geographical world, Farai’s family, which is represented by

his wife and his sister, all live in one geographical world which is Zimbabwe. The fact that Farai sometimes stays in America makes him expect the typical Zimbabwean practices, while Zimbabwean people have already moved on to more modern lifestyles while he was away. This is shown by the way Farai expects Veronica to still do everything for him, like preparing breakfast. Here, equality now prevails, whereby man and woman have equal rights and can do the same job.

Farai also lives in a different metaphysical world to that of his family members. The family members, metaphysically, live in the world where people give each other advice, as indicated by the way Tindo gives Farai advice:

You are no longer the giant you seemed to be when I was little. How now, Mr Know-it-all? Where to now, Mr All-in-charge? ... You are caring, generous and intelligent man, my dear brother, but sometimes you miss the little points. Can't you see what your three sisters, Kata, Bertha and myself are doing behind the scenes? Don't you realise what your behaviour is doing to everybody in the family, all the stress and anxiety you are causing us? What if you drink yourself to death? What if you get involved in a fatal accident? What if your marriage breaks up? ... You are the most successful member of our family and when you speak everybody listens, but I think you in turn ought to listen to others, my dear brother (p. 57).

Therefore, Farai metaphysically lives in a world where he does not listen to other people and does not like the extended family to interfere in his family's affairs. This is evident, when Farai mentions that people are "pushing me to the forefront to sort out family problems and blaming me when things go wrong" (p. 162). In other words, Farai is not happy with the way people are trying to solve his family problems for him, even when people's intentions are to assist him. Farai lives in two geographical worlds with two different cultures; therefore, I believe Farai has acquired the American way of sorting out domestic issues, where extended families are not supposed to be involved.

4.3.7 Loneliness and lack of emotional support

Farai feels lonely because his wife and the children have deserted him. He finds himself living in the house alone. It becomes clear that Farai is lonely when it novel states:

He goes into the bedroom, and plays more music on the hi-fi at the headboard. The music makes him feel expensive and he wants to hug the walls and the curtains of the bedroom but he lies still on top of the blankets, with his eyes closed (p. 25).

Even when Farai does not seem bothered by the fact that he lives in his house alone without a wife, his inner-self is disturbed by the fact that he is now alone. This is shown by how Farai hugs the "curtain and wall" (p. 25). Again, Farai's tuning the

radio to listen to music shows that he feels alone, hence seeking company in music (p. 25). On the other hand, Chinodya is telling the audience that Farai's inner-self is in conflict with itself, because Farai wants to be loved and to live in the company of his family, but at the same time he behaves contrary to that, in a way that causes his wife and children to leave the house.

4.3.8 Personal morals and self-sabotage

Farai hates Pentecostal churches, but Farai turns to the Pentecostal church to find help. An extract from Chinodya's novel shows this in the passage that follows:

In the gathering dusk, three figures approach him, humming church hymns.

'Good evening,' they say to him.

'Good evening, he replies. 'Are you going to church?'

Yes. Can you take me to a priest?'

'Sure. Why do you want to see a priest?'

'I want him to pray for me.'

'Come with us.'

'Today you will see miracles,' says one of them. 'There is no one who comes to our church that doesn't get help.

His soul flutters with hope. ...

Outside in the church yard a tubular bulb suddenly sputters and explodes like a firearm, spraying a purple shower over the cars.

The boy returns with a slender, stooping man ...

The two men shake his hand.

‘I am Brother Jacob,’ says the man with a stoop. ‘And this is Brother Siwela. The priest is busy right now. How can we help you?’

‘Can you pray for me?’

‘Before we can pray for you, we need to know what your problem is.’

‘My life.’

‘Your whole life?’

‘My whole life! I do not know where to go or what to do, or what is happening to me.’

‘Where have you come from? Where do you live?’

‘Can you just pray for me?’

Brother Jacob places a finger on the tip of his nose and searches Farai’s face with his mournful eyes ... [w]ell we will pray for you.

The two men put their hands on his head ... They pray aloud together, each uttering his litany, but every now and then their voices unites in an urgent refrain. They pray long and loud, pressing hard against his head, so their

many fingers massage his skill, kneading the deep empty pain inside him. He feels better already and does not want them to stop.

But they do stop and the man with a stoop says, 'Come to our service' (p. 77).

Farai asks the church brother to pray for him three times in their conversation. He even suggests to be taken to the priest of the same church that he does not like. In this way Farai has two contradicting thoughts: the thought that Pentecostal churches are bad, and the thought that the Pentecostal church priest's prayers can help him.

Ironically, Chinodya discloses Farai's mental illness after he has visited the Pentecostal church. This suggests that the prayers Farai received from the two church brothers have not accomplished what he hoped for. Farai's mental illness is also a sign of his inner conflicts.

4.4 The Similarities between Obi and Farai's Conflicts as portrayed in the two Novels

Both Obi and Farai experienced various conflicts with their families and friends. For example, Obi has various conflicts with the Umuofia Progressive Union on several occasions. Firstly, at his first reception in Nigeria where he arrives dressed differently from everybody else, and perhaps inappropriately, because he claims that

it is a hot day. Secondly, the day the Umuofia Progressive Union president mentions that Obi is “moving around with a girl of doubtful ancestry, and even thinking of marrying her ...” (p. 65). Obi’s reaction to this resistance to their view regarding his future bride is to react by creating conflict. The UPU symbolises Obi’s extended family; therefore, for Obi to experience any conflict with them, implies that Obi is in conflicts with his family.

Just like Obi, Farai also experiences various conflicts with his family members. Farai is involved in conflict situations with his sister Tindo. One of these conflict situations arises in his sister’s office the day he uses her work telephone to call specific individuals to inquire about his wife, Veronica’s, whereabouts. Tindo and Farai experience further conflict at the taxi rank when Tindo tries to stop Farai from taking a taxi to go to Veronica’s office to find her.

Farai also is involved in various conflicts with his uncle, Mr. Pimples, who advises him not to drink milk, so that he can heal from his illness. Mr. Pimples therefore shows that he cares for Farai and that this is the reason why he is advising him. Farai demonstrates that he strongly disagrees with him and therefore continues to drink tea with milk.

In addition to Obi’s various conflicts with his family, he experiences further conflict with his biological parents. This struggle emerges because they do not want him to

marry an *osu* lady (Clara) (p. 106; p. 108). Even when his parents are against his idea of marrying an *osu*, it is obvious that Obi is not ready to give up on his love. He does however manage to convince his father that all human beings are equal, and continues to see Clara when he returns to Lagos, regardless of his mother's threat to kill herself if he marries an *osu*. Achebe adds to the conflict between him and his biological parents by emphasising that Obi is determined to break all prejudices against *osu* people in Nigeria.

Due to all these conflicts Achebe and Chinodya have presented in their novels, it is concluded that Obi and Farai have numerous conflicts with their families, friends and casual acquaintances. It should be noted that Farai's parents have passed on; therefore they are not presented in the novel. However, all these conflicts only arise after both protagonist returned from abroad.

Furthermore, both Obi and Farai are involved in various conflicting situations with their friends. Obi experiences conflict with his friend, Joseph, on several occasions. One of these situations occurs in a restaurant when Obi requests traditional Nigerian food and Joseph feels ill at ease that his friend requests traditional food (p. 27). Obi and Joseph have further disagreements regarding bride-price because Obi mentions that he cannot and will not pay for a wife. Joseph feels that it is wrong for Obi to say that because it is part of their culture and tradition (p. 33).

Conflict between Obi and Joseph ensues when the issue of marrying an *osu* is raised. Joseph does not believe that it is good for his friend, Obi, to marry an *osu*. These comments make Obi angry and conflict occurs (p. 33). Obi and Joseph, again, have a disagreement regarding the issue of engagement rings. Joseph feels that engagement rings are not part of Nigerian custom as their forefathers did not marry with engagement rings, and Obi defends his case by stating that it is not too late for them to change (p. 180).

Farai also has conflict with his friend, Wilbert. When Wilbert takes Farai to hospital, Farai continues to behave badly and inappropriately. Wilbert then tells Farai:

I could slap you in the face, Farai. Hard. At first I thought you had one too many and now this – you shaming us both with the nonsense about people ransacking your house and orderlies stealing our dicks and you refuse to cooperate. So, is this what madness is about? Stripping off our thin disguises and exposes our deepest insecurities (p. 96).

Wilbert's words to Farai indicate that the two friends are in conflict. That is why Wilbert threatens to slap Farai.

Obi further also has conflict with his friend, Christopher. It is fuelled by the story of Miss Mark who tries to offer her body to Obi. When Obi tells his friend the story of Miss Mark, Christopher replies that “[i]f a girl offers to sleep with you that is not bribery ...” (p. 96). Christopher's response marks the beginning of an argument

between the friends about Miss Mark's conduct and especially the fact that Obi hates corruption.

Farai again experiences conflict with another friend Fatima, with whom he goes with to the traditional dance at the village. Farai runs away from the village where the traditional dance is held, leaving behind his friend, Fatima. Even after she has banged on the car windows and door in order for Farai to notice her, he just drives off and leaves her behind. Therefore, it is obvious that a misunderstanding has occurred, especially when Farai leaves Fatima behind without transport at night time.

Both Obi and Farai experience conflict with their lovers. Obi has conflict with Clara at many different occasions throughout the book. Clara and Obi also have disagreements about going to a film, because Obi refuses to watch a film when Clara asks him to, regardless of the fact that Clara also does Obi favours by doing things she does not like, just to please him. This includes agreeing to meet Christopher even when she does not like him, and listening to Obi's poems even when poems bore her (p. 15).

Obi and Clare also experience disagreement about *osu* people. Here, when Clara informs Obi, as she is crying, that she cannot marry him because she is an *osu*, the message makes Obi angry and he starts to shout that it is nonsense (p. 59). Obi and

Clara, again, have a disagreement caused by an overdraft that Obi has taken from the bank without informing her. Further disagreement arises between Obi and Clara when Clara suggests to Obi that they should break off their engagement (p. 98). Also, Clara refuses to see Obi when she is in the hospital for an abortion (p. 125). All these scenarios show that the couple are not at ease.

Also like Obi, Farai also has various conflicts with his wife throughout the novel. When Farai returns from American, disagreements between Farai and Veronica occur and increase daily. One of the most heated disagreements occurs about the new church which she has joined.

The constant conflict-fuelled atmosphere that prevails in Farai's house forces Veronica to leave with her children. Even when Farai is sick, at the annexe, where Veronica takes Farai for mental examination, the doctor encourages Veronica to at least keep on buying Farai two alcoholic beverages to drink at home. When Farai hears the doctor's words to Veronica, he protests bitterly that "[s]he never bought me a beer in her life" (p. 128). The way the couple behave at the hospital prompts the matron to ask them "[a]re you two happily married?" (p. 128). The matron's question indicates that the conflict between the couple is clearly visible even to those people who do not know them. That gives the readers an idea that the relationship between Farai and the wife is tense.

Both Achebe and Chinodya present Obi and Farai in conflict with their women. This is used to inform the readers that Obi and Farai have serious conflicts when they return from overseas, even with their lovers. These are the very relationships that are supposed to be based on love for each other.

To begin with, both Obi and Farai have conflicts with the cultures and traditions of their native societies. It is mentioned when Obi says to Joseph that “I’m not paying five hundred pounds for a wife. I shall not even pay one hundred, not even fifty” (p. 33). According to the traditions of the Nigerian society, presented in the novel, it is compulsory for a man to pay a bride-price before he marries her, as it is indicated by Joseph (p. 33). Therefore, for Obi to decide that he will not pay for a wife, something that is part of their heritage, he is in conflict with his cultural traditions of their society.

Furthermore, in the Ibo society whenever a person who migrates to faraway places returns to visit at the village, the neighbours and acquaintances come to see and greet that person. That is why Obi’s neighbours and acquaintances come to see him at Mr Okonko’s house, when he returns from Lagos. Therefore, Obi’s refusal to see the neighbours and acquaintances does not only conflict with the desire of those people he refuses to see, but with the entire Nigerian cultural practices, because in this culture people visit each other (p. 109).

Farai also is in conflict with his culture and tradition. It is mentioned that the night Farai goes to the traditional dance with Fatima, he ran away when he was identified as the next person to dance. Traditional dance is a symbol of Zimbabwean culture and heritage; therefore, when Farai refused to dance and runs away, it shows that he, symbolically, is afraid of the Zimbabwean culture after being exposed to the American culture. Metaphysically Farai is now in a hybrid world of differing cultures.

Literally, Obi and Farai also have various conflicts with their neighbours. Obi's conflict with his neighbours occurs when he refuses to see them when they want to see him. While Farai's conflict with the neighbours occur the day he jumps into a neighbours' yard at night, claiming that he wants the contact details of the police disturbing them at a time when they are supposed to be asleep. Here, Farai's neighbours do not understand him; thus, they ask him if it is very urgent.

Notably, Obi and Farai also experience conflict within themselves. When they returns from overseas, Obi from England and Farai from America, they fail to understand that they have migrated back from overseas, and that they are now in Africa. For example, in *No longer at ease* (1960), Achebe mentions that the day Obi returns to England, one of the Nigerian passengers, Mr Stephen Udom, who is on the same ship as Obi, as soon as he sees Lagos from afar "he had returned to his cabin to emerge half an hour later in a black suit, bowler hat and rolled umbrella,

even though it was a hot October day” (p. 24). Achebe uses the scenario of Mr Stephen Udom to tell the readers that people who live in two geographical worlds, like Mr Stephen Udom, need to prepare themselves physically and mentally to avoid having clashes with people who remain in the African world as they do not really know how life is, on the other side of the world.

Although Obi and Farai have returned to African willingly, they refuse to adjust their consciousness and thoughts to start acting like other African people, in Nigeria and Zimbabwe respectively. That is why they unconsciously behave contrary to their societies preferred behaviour. For example, Obi wants to marry an *osu* and Farai wants his wife to do all chores on his behalf, something that existed in an earlier Zimbabwean society; thus, I have concluded that they have inner conflict.

4.5 The Differences in terms of Obi and Farai’s Conflicts as portrayed in the two Novels

Obi experiences some conflicts which are different from the conflicts experienced by Farai; namely. These conflicts are discussed below.

While Obi has conflict with his biological parents caused by his decision to marry Clara, Farai does not experience this because his parents have passed on by the time Farai returns from America. Furthermore, Obi has conflict due to the prejudices that

the Nigerian people have against *osu* people, while Farai did not experience this type of conflict.

Obi also has various conflicts with people who want to engage in corrupt activities that begin the moment he turns to Nigeria. On the day of his return, he has a conflict with a young Nigerian man who is dealing with Obi's cabin. The young man wants a bribe and Obi hates bribery (p. 24). Farai however does not experience any conflict caused by corruption or bribery.

Obi also has conflict with the bus driver when he looks at the police officer when the bus driver wants to bribe him. Here, the police officer responds by turning the driver away, as he is afraid of Obi. The fact that Obi looks at the police officer, angers the bus driver and the bus driver decides to confront Obi about it. The driver decides not to talk to Obi for the rest of the journey (p. 35). Again, Farai does not experience such conflict.

Furthermore, the day Obi attends an interview he has conflict with one panellist who has been sleeping most of the time during the interview. The panellist asks "[w]hy do you want a job in the Civil Service? So that you can take bribes?" Obi answers that "Even if my reason is to take bribes, you don't expect me to admit it before this board. So I don't think it's a very useful question." Again, the same panellist replies that "[i]t's not for you to decide what questions are useful, Mr

Okonko ... (p. 32)". Therefore, based on the manner that Obi and the panellist answer each other, it shows that there is a conflict between them. On the other hand, Farai does not attend any interviews; hence, he does not have any conflict with a panellist.

Farai does however experience some conflicts that are similar to those experienced by Obi. Even though Farai's experiences are different, they are also constant and numerous. Farai experiences conflict with a tenant that occupies one of his rental flats. Farai claims that Ms. Khumalo, the tenant, occupies his flat without his permission and has not paid rent for three months. It is evident from the conversation that Farai has with Ms. Khumalo that they have a serious misunderstanding. Ms Khumalo tries to explain that "I've come for the lease" (p. 18) And Farai asks her "[h]ave you paid all your rent up to date?" Ms Khumalo, again, explains:

[w]ell, when I moved in I paid her the deposit but I haven't been able to raise the rent yet. You see I separated from my husband and my mother died last month and things have not been easy for me (p. 18).

Farai replies:

Look, I'm not new at this game. I can tell a problem tenant in two minutes. I don't care who's died or if you're divorced. Rents has to be paid, ma'am ... if I had to wait three months for my rent you can afford to wait a few days for your lease, Baby (p. 18).

Farai responds harshly to Ms Khumalo harshly and that causes the conflict. It is mentioned that at the end of the hostile exchange "Farai grabs the car door and bangs it in her (Ms Khumalo's) face" (p.18), which again shows conflict. Obi does not have tenants; thus, he does not experience any such conflict.

Furthermore, Farai has conflict with the police on several separate occasions. The first incident begins with an altercation with the owner of the garage where his car is being fixed because the manager tells him to pay the seventy-five percent cash deposit, which Farai does not want to pay because, apparently, it is not reflecting on his invoice. Farai throws all the invoices which are on the desk in the manager's face (p. 65).

Following the argument, Farai goes to the police station where the police openly disapprove of his behaviour, as they have already been alerted by the garage manager. Again, Obi does not experience any such conflict with the garage manager and the police.

The following incident involving the police occurs the night Farai ran away from the traditional dance. Here, a police officer discovers that Farai is driving while under the influence of alcohol (p. 10). Farai argues that he is not drunk even when there is an evidence of empty alcohol bottles in the car and his car reeks of alcohol from a distance.

The third conflict-fuelled incident that Farai encounters with police occurs once again at the police station, when he goes there to report another case against the garage manager. The police officers at the stations are angry because Farai has already lodged three cases against the garage manager at the same police station. This leads to the police wanting to lock him up in a cell. (p. 66). Obi, however, does not experience any conflict with the police or any other government law enforcement agency.

Farai also has conflicts with the new religion, the Pentecostal church that his wife attends three times a day. This makes it impossible for her to be at home during the day.

Furthermore, Farai has conflict with a couple who have parked their car in a manner that obscures his ability to drive his car from the garage. Farai shouts at the couple and the garage staff wanting to report the incident to the police. However, Farai's uncle who is a police officer calms the situation (p. 74).

It however appears that Farai's ability to engage and fuel conflict is boundless, as both of the aforementioned incidents have not occurred with family or friends. These two aforementioned conflicts are not experienced by Obi.

The two authors present the two characters, Obi and Farai, as engaged in many conflicts. This is to inform the readers that living in two geographical and metaphysical worlds cause these protagonists' lives to be saturated with conflict.

4.6 The Effects of Interpersonal and Inner Conflicts on Obi and Farai

Obi and Farai are affected in various ways by their many conflicts. The ways in which the two characters are affected are discussed under the following themes: alcoholism and prostitution, psychological trauma, crime and punishment.

4.6.1 Alcoholism and prostitution

Obi, just like Farai, also has many conflicts, but Obi does not consume alcohol as a mechanism to solve or repress his problems. Even when Joseph brings beers to his flat to give to those people who came to visit him, when his mother has passed on, Obi does not drink.

On the other hand, Farai starts consumes alcohol, thinking that he is stopping himself from thinking of what is going on in his life. Chinodya (2005) mentions that “the beer so early in the day is exhilarating him (Farai) but intensifies his loneliness” (p. 6). In other words, alcohol gives Farai a strong feeling of happiness and excitement, but at the same time that strong feeling does not last as he still feels lonely. Furthermore, Wilbert advises Farai that he must eat before he drinks alcohol (p. 5). The statement by Wilbert implies that Farai is always drinking and not eating enough.

Also, when Fatima asks Farai “how many crates of beer have you taken?” Farai answers that “maybe a half” (p. 8). For an individual to drink half a crate of beer, he could be considered a serious drinker. The author further mentions that Farai goes to an afternoon Jazz club to drink beer (p. 20). Therefore, Farai finds alcohol to be a perfect way to suppress his problems, as well as to seek company because his many conflicts have caused him to feel and live alone. This is why Farai chooses not keep alcohol at his home, but preferred to buy alcohol at clubs and shops.

Both Obi and Farai do not sleep with prostitutes as a way of seeking company or companionship, as they have too many conflicts with people who are supposed to provide companionship. Chinodya however narrates that Farai has been with a strange woman one day in a room before he left for America (p. 142). However, when he returns to Zimbabwe, Farai does not engage in affairs with other women, even when Veronica pushes him away. Chinodya states that “[h]e (Farai) thinks perhaps he should have a small house, but he has never had the patience to run one nor a woman to try it out with. Besides, he has never been a small house man. He fears attachments” (p. 6). These quotes indicate that Farai is not ready for intimacy with any other woman apart from his wife.

4. 6.2 Psychological trauma

Obi has been going through psychological problems and when he receives the news that his mother has passed on, it further shocks him psychologically. This is proved to be a crucial event, especially when he is experiencing many other conflicts, even with his deceased mother.

Achebe narrates that

Obi has been utterly prostrated by the shock of his mother's death ... [e]verybody was most kind. Mr Green said he could take a week's leave if he wished. Obi took two days. He went straight home and locked himself up in his flat (p. 128).

For Obi to decide to take only two days' leave following his mother's death, even when his boss Mr. Green allocates a week, speaks of his emotional instability. In addition, he spends both days locked up in a room is an indication that Obi is mentally unstable. Furthermore, Achebe narrates that

When the period of guilt was over Obi felt like a metal that has passed through fire. Or, as he himself put it in his one of his spasmodic entries in his diary: 'I wonder why I am feeling like a brand-new snake just emerged from its slough' (p. 132).

This quote illustrates that Obi's conflicts, together with the death of his mother, have traumatised him further and as a result, he is not mentally stable. That is why he is described feeling like a "metal". A metal is an object with no feelings; therefore, for Obi to mention that he feels like a "metal", it means that he does not care anymore and will even take bribes.

Furthermore, Obi states that he feels like a “brand-new snake” and a snake is a symbol of evil because in the bible it is the snake that tricks Adam and Even to eat an apple from the tree. Therefore, the two symbols a “metal” and “a brand-new snake” give the idea of a very dangerous Obi who is now capable of anything. This shows that Obi is completely affected by his various conflicts.

On the other hand, when Farai’s problems multiply and he goes to the Pentecostal church for prayers, he becomes mentally ill. It is mentioned that after the service “[h]e (Farai) joins the cars going to the west ... the west is where life ends” (p. 18). The fact that Farai is going to the west is an indication that his healthy life ends there. Farai starts to think that he is dead; he even goes to the cemetery (p. 83). Here, he starts to see people who do not exist, like the woman he sits with on a bed in his house (p. 85).

Farai also “sees” his brother Dzimai who is deceased (p. 84). Farai, due to his mental instability, is admitted to the mental hospital where he is diagnosed with bipolar disorder. This condition is explained to Farai by the doctor who examines that

Your brain swings up and down. It’s something to do with the chemicals in your head. When the activity in your brain gets high you become hyper-active. That’s why you couldn’t sleep and you rushed about, thinking things were happening to you and everything happened fast (p. 127).

Chinodya presents all these scenarios to indicate Farai's mental instability. The "chemicals" in Farai's head that cause the illness are the alcohol that Farai is constantly drinking. Therefore, Farai's problems cause him to drink so much, and thus in turn cause his bipolar disorder.

4.6.3 Crime and punishment

Achebe mentions that Obi starts to take bribes, and the first bribe he takes is fifty pounds from a man who visits him at his apartment in exchange for a scholarship recommendation for his son to study in England (p. 134). It is portrayed in the novel that people keep on referring each other to Obi, and Obi keeps accepting the bribes, which is a crime. This is an enormous shift, as he was strictly against bribes when he first returned to Nigeria.

Therefore, Achebe uses the scenario of Obi who uses to condemn corruption and taking bribes, to inform the readers that corruption in Nigeria is very deeply rooted. Obi's shift shows that even if the younger generation, represented by Obi, want to end corruption, the problems they encounter will make them succumb to corruption. On the other hand, Farai does not commit any crime; hence, after he is discharged, he starts to recover with the help of his family.

Unfortunately, Obi is caught accepting bribes and he is incarcerated. He is then taken to court and his case is attended by the majority of Nigerians. Obi's accepting bribes is an indication that he has completely lost the qualities of the Western world he once lived in. Now he is a fully fledged Nigerian man and corruption is no longer a moral or value-driven issue for him, just like it is not a problem to any other Nigerian men.

4.7 Summary of Analysis

Based on the analysis of these two novels, it can be deduced that the overall cause of the various interpersonal and inner conflicts for Obi and Farai, as portrayed in *No longer at ease* (1963) and *Chairman of fools* (2005), are due to living away from their native societies for some times. It causes Obi to forget the preferred behaviour in Nigeria, while Farai on the other hand upon his return, finds that the Zimbabwean world is transforming from a traditional to a more modern society. Obi's various conflicts are mainly based on marital issues and prejudice. Farai's conflicts on the other hand stemmed mainly from religion, more specifically, the Pentecostal church.

Even though both characters have conflicts which are similar, they also have some conflicts which are different. Obi experiences many conflicts, namely, the Nigerian's prejudices against *osu* people; people who engage in corrupt activities; the bus driver; and one of the panellist at the interview. These are conflicts that Farai has not experienced. Farai, also, has many conflicts, namely, with the Pentecostal church; his female tenant; the police officers; and the garage staff. Once again these are not conflicts that Obi has experienced.

Finally, although both Obi and Farai are affected by their conflicts, Farai appears to be the one who is most severely affected as he is diagnosed with bipolar disorder, a mental illness that is said to be permanent. That means that for the rest of his life he will be required to take prescribed medication. Farai's condition is exacerbated by the changes in life style that occurred in Zimbabwe while he was staying in America.

4.8 Conclusion

This chapter presented the findings of Obi's and Farai's conflicts under various themes, namely, Obi's interpersonal and inner conflicts in *No longer at ease* (1963), and Farai's interpersonal and inner conflicts in *Chairman of fools* (2005). There are similarities and differences in terms of Obi and Farai's conflicts as portrayed in *No longer at ease* (1963) and *Chairman of fools* (2005).

The next chapter is a discussion of findings, as well as some recommendations and conclusions. Here, the following themes and subthemes, namely, a summary of major findings as related to the research questions, interpersonal and inner conflicts in *No longer at ease* (1963) and *Chairman of fools* (2005), Obi and Farai's conflicts, the effects of both Obi and Farai's interpersonal and inner conflicts will be addressed. This will be followed by recommendation, as well as a conclusion.

Chapter 5

Discussion, Recommendation and Conclusion

5.1 Introduction

This study investigated the inner and interpersonal conflicts caused by living in two geographically different worlds, as well as two different metaphysical worlds, as manifested by the protagonists Obi in *No Longer at Ease* (1963) by Chinua Achebe and Farai in *Chairman of Fools* (2005) by Shimmer Chinodya. These two protagonists, namely, Obi and Farai, experience many inner and interpersonal conflicts when they return to their native society (country) after spending a relatively long period of time overseas.

The main purpose of the study was to establish how African authors depict characters that are affected by conflicting worlds, as well as how two different authors from two different countries in Africa, Chinua Achebe from Nigeria and Shimmer Chinodya from Zimbabwe, address similar themes through literature.

5.2 Summary of Major Findings as Related to the Research Questions

The major questions employed by this study were:

- How are interpersonal and inner conflicts in *No longer at ease* and *Chairman of fools* portrayed?
- How are Obi's conflicts similar and/or different to those of Farai?
- How are Obi and Farai respectively affected by their interpersonal and inner conflicts?

5.2.1 Interpersonal and inner conflict in *No longer at ease* (1963) and *Chairman of fools* (2005)

The long period spent abroad is portrayed as the main cause of Obi and Farai's conflicts. Obi's lengthy stay in England has caused him various conflicts when he returns to Nigeria. Kangira (2012) states that in the four years that Obi was in England, he forgot how to behave in Nigeria, as well as how to live as a Nigerian man in Nigeria and that causes him to behave like a foreigner when he returns (see § 4.2.4).

Farai's conflict is rooted in the changes that took place in Zimbabwe while he was absent for 20 months because as Grinberg, *et al.* (1989, p. 67) mentions that "those who remain behind feel overcome by sorrow and depressive feelings and are not free of hostility towards the departing person for the suffering he is causing". An

example of this can be seen when Veronica joins the Pentecostal church as a result of being and feeling alone, which causes Farai many conflicts upon his return (see § 4.3.5).

Obi's interpersonal conflicts are made more severe by his inner conflicts because although he missed his country while in England and he is happy to return to Nigeria; at the same time he is not ready to behave like all other Nigerian people. For example, he does not want to engage in corrupt activities. These conflicting emotions cause him to engage in many conflicting encounters with different people because he does not have peace within himself. This absence of inner peace makes it difficult for him to have peace with other people.

In *Chairman of fools* (2006) the author portrays Farai as the victim of a transformed society that occurred while he was away. Farai chooses to retain the chauvinistic aspects of Zimbabwean men, while he was abroad and returns with the same mindset. However, while he was away, the society changed; thus, being a chauvinist is a thing of the past in Zimbabwe. This societal transformation causes Farai to experience numerous conflicts, because many people condemn his behaviour.

To link Farai's behaviours to transnationalism theory (1990) (see § 2.3), this study found that it is not always a good idea for migrants to maintain some aspects of their societies while they are abroad. This theory clearly advocates this because the society may become transformed in different aspects in their absence. Therefore,

the returning migrants may return with old aspects of the society, which may be considered outdated and strange in the transformed society, as experienced by Farai.

The inner conflicts of Obi and Farai are what Hunter (2005) (see § 2.5.1) refers to because the sub-consciousness of both characters is different; thus, pulling them in different directions. For Example, Obi wants to be identified as a Nigerian, but at the same time he refuses to conduct himself like other Nigerians (see § 4.2.8). On the other hand, Farai wants help from the Pentecostal church's priest, but he hates the church (see § 4.3.8). These examples indicate that each of the two protagonists is led by a differing sub-consciousness.

Both Obi and Farai fail to deal with their conflicts through self-analysis and diagnosis (see § 2.5.1). Both characters think there is nothing wrong with them. The failure to spot their own inner conflicts at an early stage causes their various conflicts and the emotional turmoil that prompt it to grow, until it affects them psychologically.

5.2.2 Obi and Farai's conflicts

The study found that both Obi and Farai have interpersonal conflicts with their friends, lovers and families upon their return from overseas. Here, both characters' beliefs and desires are opposing those of their native societies as a result of being in

different worlds (see § 2.4.2). The two authors, Achebe and Chinodya, blame the characters for their conflicts because, as Matthias and Pierre (2008) suggest, they have failed to adjust and re-adapt to the lifestyles they find in their native societies when they return.

Former migrants can blend well into the lifestyles that they find in their native countries when they return, if they had kept close connections through communicating with their family and friends in their native countries. Here, they could be informed about current shifts, such as lifestyle changes, in their home countries (see § 2.3). For example, Obi could accept the lifestyle of corruption, prejudices and bride-price that he finds in Nigeria; while Farai could accept the new lifestyle of the Pentecostal church and a modern lifestyle where equality prevails. This is exactly what Bhabha (1994) is advocating in the hybridity theory that people must create a third space that facilitates the integration of different lifestyles (see § 2.2). The third space could have prevented Obi and Farai's conflicts as both characters' lifestyles and those of their society could be integrated. This would have resulted in everyone living as united without differences or conflict.

Both Obi and Farai's conflicts occur furthermore as a result of their communities' being not unwilling to allow different lifestyles as part of their society. These communities are afraid that if they allow different lifestyles into their society, their own lifestyles may lose value. But Bhabha (n.d) mentions that hybridity does not

dilute cultures or lifestyles; it accommodates different people's view at once, by creating the third space where society mixes good behaviour patterns from both worlds, African and western, as well as old and modern (see § 2.2).

Reviewing the communities' fears, I tend to disagree that hybridity can dilute cultures and lifestyles. The moment a society's values and beliefs are merged with different values and beliefs, as it is suggested by the hybridity theory, then that particular societies' lifestyle is no longer pure.

Cooper (2013) mentions that when a person displays various conflicts on the outside, it is a sign of many inner conflicts. Therefore, both Obi and Farai have failed to settle their inner disputes; hence, they have inner conflict. This is indicated by the many conflicts these characters have at different occasions within the novels.

However, the focus of Obi and Farai's conflicts are slightly different. Obi's conflicts are mostly based on marital issues and prejudice, where Nigerian people believe that *osu* people cannot marry. Although Obi wants to change his society's prejudice, Portes (2008) mentions that for migrants to bring a change into their society, it depends on the number of people involved. Obi is the only one in the Nigerian world who has migrated and tested the peaceful nature of being part of a society free of prejudice; therefore, Obi alone cannot change the society (see § 2. 9).

However, his efforts result in many conflicts as the society reprimands Obi's western behaviours in his efforts to change the Nigerian society (see § 2.6.2).

Also, Farai's conflict mainly is with the Pentecostal church. His wife has joined the Pentecostal church as a mode to alleviate her loneliness because the church promotes miracles through the power of healing (see § 2.6.5). Any person who feels alone like Veronica is likely to join for emotional (love) healing. It is also said (see § 2.2) that people adopt religions that support and accommodate their cultural lifestyles. The Pentecostal church schedule however does not permit Veronica to be at home with her husband and children as it is supposed to be in any healthy family settings. The church's tight schedule therefore does not appear to permit the cultural lifestyle of the family. Therefore, this results raises conflict between Farai and his wife.

5.2.3 The effects of both Obi and Farai's interpersonal and inner conflicts

It is apparent from the beginning of both novels that Obi and Farai are both affected socially and psychologically by their numerous conflicts. This study concurs with Moanungsa (2004) that the pressure from the society on Obi to accept or take bribes is unbearable (see § 2.8.3). Therefore, with the conflicts he is continuously experiencing, Obi could no longer resist the crime of taking bribes, which results in him being apprehended and facing a court case.

Farai's conflicts cause him to consume copious amounts of alcohol. Hence, his situation becomes progressively worse and problematic. This relates to Rubinstein's (2004) discussion that consuming alcohol can cause stress (see § 2.8.1). Stress causes Farai to become mentally unstable and he is later diagnosed with bipolar disorder.

My study further found that people's personalities can be altered by every society in which they have live in for a substantial period of time (see § 2.6.1). That is why it is only Obi and Farai who have different personalities compared to all the people in their native societies. For example, Obi does what he wants even if it is forbidden in the Nigerian society (see § 4.2.1). In addition, Farai refuses to listen to people's advice, and chooses to do as he pleases (see § 4.3.1). This is in contradiction to their native societies that are characterised by love, unity and care. Therefore, if a person's personality is different to that of the society within which they live, then misunderstandings and conflict are bound to occur as it has happened with Obi and Farai.

5.3 Recommendations

Pourjafari (2014) states that literature represents what is happening in reality. Since it might not be easy to observe and study migrating Africans in a real life situation, I therefore recommend that more literary studies, regarding migrating Africans leaving and returning, should be conducted. This will enable an assessment regarding how African people, especially the youth, cope with the aftermaths of migration.

Furthermore, the researcher recommends more studies to be conducted specifically on how literary authors describe the interpersonal and inner conflicts resulting from migration. This will establish the similarities and differences in differing scenarios.

Cross-border migration occurs often and people who migrate are likely to acquire different traits from different societies/countries where they have been to, especially the young adults like Obi and Farai. Therefore, societies need to be more tolerant and accommodating with regard to new traits being brought into their societies by migrants, as is proposed in the hybridity theory (see § 2.2) in order to eradicate potential conflicts with returning migrants.

Furthermore, cross-border migrants should keep communicating with those who remain in their native societies while they are away as it is proposed by the theory of

transnationalism (see § 2.3). The communication will assist cross-border migrants to be kept abreast with the changes that are occurring in their societies, while they are abroad. This will allow them upon their return to know and understand what is no longer relevant or accepted in that particular community. This would in turn minimise misunderstandings and conflicts within their native communities.

5.4 Conclusions

The study investigated the inner and interpersonal conflicts caused by living in two geographically different worlds, as well as two different metaphysical worlds, as manifested by Obi in *No longer at* and Farai in *Chairman of fools*. The study concluded that both characters did not prepare themselves mentally for any changes they might encounter when they returned from overseas; thus they experienced many conflicts which resulted in the downfall of both characters.

Both authors, Chinua Achebe and Shimmer Chinodya, are suggesting, through their novels, that migration is a life altering experience. Hence, returning migrants need to prepare themselves mentally for any changes or form of challenges they may find in their society when they return in order to avoid various conflicts.

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