

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Postcolonialism is a term used to describe the transition from colonialism, but not only focuses on the after-effects but how the results of colonialism influenced the dynamics of power and social relations in subsequent eras. It generally examines the continuing impact on the culture, politics, and identity of colonized societies. According to Bayly, “Postcolonialism has become an equally pervasive term, especially in studies of the enduring after-effects of colonial rule and the oppressive necro politics of post-independence states and elites”. (Bayly, S. 2016). In other words, Postcolonialism is a period of time that emerge since the colonization occurred, and through this research we will see aspects that emerged as a result of the entry of colonization.

This era usually marked by the existence of political and social transformations that lead to the acculturation of two or more cultures from the countries involved. The entrance of new traditions into a district will cause a mix of cultures, where there will be colonized parties who reject the traditions and of course there will also be those who accept them for various reasons. This kind of thing is very common for areas affected by colonization because of the cultural interaction. In general, the impact felt by colonized people is often not realized, but in fact the value has emerged. This can be seen from the cultural values that are starting to fade in them or even their personalities that have changed due to being influenced by the colonizers. The impact on this personality is something that is

rarely realized, but the change will be seen from their attitude towards their previous culture or life, how they view it is the impact of colonization on their personality.

However, the impact that occurs on the cultural values of the colonized areas occurs due to the presence of new values brought by the colonizers, this kind of thing causes a cross between two cultures in one area, and this is something that is inevitable from the colonization process. The cross between these two cultures not only has an impact on the old culture or the new culture itself, but will specifically affect the individuals in it. In other words, colonized people can have two cultures indirectly, namely enduring to follow their old culture and starting to learn the new culture from the colonizers. This phenomenon was carried out with the aim that the colonized feel safe or so that they can match what the colonizers have which in their view are special. But of course, there are effects that result from the emergence of a new identity in the individual where they will produce something new from themselves to the colonizers in a version that is almost the same but not perfect.

In the postcolonial sphere, many literary works have emerged to convey criticism of colonialism, it conveyed through literary work such as poetry, drama, painting, and one of the popular works is novel. Novel is an extended work of narrative fiction that usually written in prose and published as a book. One of the famous novels regarding to postcolonial criticism is *Things Fall Apart* (1958). This is Chinua Achebe's debut novel, serves as a critical reflection on the intersection of English literature and African culture. Through the narrative lens of his village, Umuofia. Achebe aims to portray the historical context of African conditions prior to and following the process of colonization. The text precisely examines the social, cultural, and spiritual transformations that resulted from European influence,

portraying Okonkwo as a symbol of resistance and criticism against colonial rule. Achebe represents these conditions through the character Okonkwo in *Things Fall Apart* (1958).

Apart from the main character, Achebe also represents his messages and criticisms through other characters, one of which is Nwoye. He is Okonkwo's eldest son, one of the most complex characters in *Things Fall Apart*. Unlike his father who is strict and firmly holds traditional Igbo values, Nwoye is depicted as a sensitive figure who is uncomfortable with the violence and dogmatism of his ancestral culture. His inner conflict reaches its peak when he is exposed to the teachings of Christian missionaries, who provide him with alternative new values that are more in line with his sensibilities. According to Innes,

“Nwoye's transformation is not simply a rejection of Okonkwo's authority, but also a reflection of the failure of the traditional system to meet the needs of the younger generation among social change. His struggle between old and new identities makes him a key figure in understanding the impact of colonialism on Igbo family structures and society” (Innes, 1990).

Nwoye's identity transformation can be read through the lens of Homi K. Bhabha's Mimicry, Ambivalence, and Hybridity theory, which emphasizes the formation of a mixed identity due to the interaction of colonial and indigenous cultures. His transformation is not simply a surrender to colonialism, but a veiled form of resistance to his father authority and the system that silences him, and it also highlights the contradiction of colonialism. In other words, the changes that occur in Nwoye have the potential to become a form of resistance to colonialism,

where it turns out to give rise to a paradox that reveals the contradictions behind the colonialism.

The concept of Bhabha, Mimicry, Ambivalence, and Hybridity is very relevant to see how the response of the colonized society to colonialism. The efforts made to match the colonizers ultimately created an ambiguous identity due to the tug of war between the old culture and the new culture that was adapted. Through this concept, it can also reveal the contradictions that arise from the claims of colonial that received by the colonized society, where in the end the change of individuals who go through this mimicry process turns out to show that there are some contradictions in the colonialism. The contradiction revealed in colonialism indirectly lies in their superiority, which still has weaknesses. Bringing the gospel as a tool for colonization symbolizes their inability to dominate directly. In other words, if they were truly superior, they should not need tools or weapons like the gospel to dominate. What they should do is control the territory directly without wasting time.

Then through the application of the concept of Bhabha in the analysis of Achebe's work, it will support that this research is important and interesting because what is presented in this novel is not only about criticism and resistance to violence committed by colonialists against the colonized, but about how Achebe's ability to build complex characters. In other words, what is conveyed through each character is not just something monolithic but much more complex, the characteristics of each character that represent cultural values and what Achebe wants to convey not only through Okonkwo as the main character only, but it can be seen in Nwoye's character.

1.2. Problems of the Study

The goal of this topic to explain on the following question:

1. How do Mimicry and Ambivalence manifest in Nwoye's character in *Things Fall Apart*?
2. How does Nwoye's transformation expose the contradictions of colonialism?

1.3 Purposes of the Study

1. To examine Mimicry and Ambivalence that manifest in Nwoye's character in *Things Fall Apart*?
2. To analyse Nwoye's transformation which expose the contradictions of colonialism

1.4 Hypothesis

There are Mimicry and Ambivalence on Nwoye's that reveal the contradiction of colonialism in *Things Fall Apart* (1958) by Chinua Achebe

1.5 Previous Studies

First, Zhang, X., & Umeanowai, K. O. *Analysis of Achebe's Things Fall Apart from Eco-Translatology Perspective* (2023). This research focuses on the difficulties experienced in translating Achebe's novel *Things Fall Apart* into Mandarin using an eco-translation approach. This research explores systematically in bridging cultural, communicative, linguistic gaps, and provides new perspectives in translating from English to Mandarin. In other matters, it also provides experiences of challenges as well as solutions in translating cultural elements.

Second, Mumu in his research titled *A Psychoanalytic Analysis of Okonkwo in Things Fall Apart* (2023). Using the theories from Jungian anima and Freud's id, ego, and superego have also been utilized to achieve this. This research aims to analyse the key circumstances that played a significant role in forming or shaping the protagonist's character and to reveal through arguments the underlying causes for his behavioural transformation.

Third, Kariimah in her research titled *Id, Ego, Superego in Main Character of Things Fall Apart* (2022). This research aims to see how the role of id, ego, and superego in Okonkwo, by using the theory of psychoanalysis by Sigmund Freud in analysing the personality and behaviour of the main character and the behaviour of other characters towards the main character. The results of this research illustrate how the behaviour of the main character affects the other characters.

Fourth, Kosasih in her journal research titled *A Stylistic Analysis Of Chinua Achebe's Things Fall Apart* (2019). The focus of this research is a stylistic analysis of figures of speech, as classified by Leech and Short as one of stylistic categories, in connection with the author's purpose of delivering his message to the readers. The findings of the research confirmed that some figures of speech, such as metaphor, simile, personification, and onomatopoeia, are foregrounded by the author to convey meaning and heighten effect so that they helped transmit the author's purpose. The present research aims to analyse the writing style of Chinua Achebe in his novel *Things Fall Apart*.

Fifth, Muqsith with research entitled *Representation of Hegemony in Achebe's Things Fall Apart* (2017). This research uses Gramsci's concept that has

been analysed in intrinsic elements before to analyse appearance hegemony. As the conclusion in this analysis, the hegemony that exists in this novel appears with a variety of strategies for using the integral concept of hegemony. It means the concept of hegemony it does not appear accidentally but it appears with the process of preparation orderly.

Sixth, Achmi in her research titled *The Changing Characterization of Okonkwo In Chinua Achebe's Things Fall Apart* (2017). This research using Structuralism theory by A.J Greimas about the actant function of each character at the story which afterwards the result is the detail process of character's attainment. The result of the research shows that the changes characterization within Okonkwo as the main character in the novel, each character at story and novel has functions that interplay with each other such as subject, object, sender, helper, opponent, and receiver.

Seventh, Setianto in research that was entitled *Okonkwo's Anxiety And Defence Mechanism In Chinua Achebe's Things Fall Apart* (2017). This research used Psychoanalysis approach with Defence Mechanism theory by Sigmund Freud to analyse the main character. This research found that Okonkwo characterized as famous, bad tempered, ambitious, intolerant, optimistic, conceited and hardworking person. Okonkwo also have several defence mechanisms which are repression, projection, regression, displacement, and reaction formation.

Last, Yusuf in his Journal Research entitled *Postcolonialism In Africa Based On Colonialism Analysis In Chinua Achebe's Things Fall Apart* (2017). This article discusses postcolonialism analysis on *Things fall Apart* by Achebe. The method

used in this research is descriptive qualitative. It is found that the novel represents “precolonial tribal” life in Africa: earning a living by farming land and keeping the cattle, diverse cultural backgrounds including belief of traditional religion. Then, the things lost as a result of colonial contact are “religious practice and government”.

From several previous studies that are relevant to this research, I have attached important points in table form below as a summary of previous research data.

Table 1. Summary of Previous Studies

No.	Author Name and Research Title	Purpose of The Study	Methods and Approach or Theory	Findings
1.	Zhang, X., & Umeanowai, K. O, <i>Analysis of Achebe's Things Fall Apart from Eco-Translatology Perspective</i> (2023).	This study explores systematically in bridging cultural, communicative, linguistic gaps, and provides new perspectives in translating from English to Mandarin.	Descriptive Qualitative methods and using an Eco Translation Approach.	To provides experiences of challenges as well as solutions in translating cultural elements.
2.	Mumu, <i>A Psychoanalytic Analysis of Okonkwo in Things Fall Apart</i> (2023).	This paper aims to analyze the key circumstances that played a significant role in forming or shaping the protagonist's character and to reveal through arguments the underlying causes for his behavioral transformation.	This research using the theories from Jungian anima and Freud's Id, Ego, and Superego.	This research found the key circumstances that played a significant role in forming or shaping the protagonist's character and it reveal through arguments the underlying causes for his behavioral transformation.
3.	Kariimah, <i>Id, Ego, Superego in Main Character of Things Fall Apart</i> (2022).	This research aims to see how the role of id, ego, and superego in Okonkwo,	This research using the theory of psychoanalysis by Sigmund Freud	The results of this study illustrate how the behavior of the main character affects the other characters.

4.	Kosasih, <i>A Stylistic Analysis Of Chinua Achebe's Things Fall Apart</i> (2019).	The focus of this research is a stylistic analysis of figures of speech, as classified by Leech and Short as one of the stylistic categories, in connection with the author's purpose of delivering his message to the readers.	Descriptive Qualitative methods and theory by Leech and Short about Stylistic theory.	The findings of the research confirmed that some figures of speech, such as metaphor, simile, personification, and onomatopoeia, are foregrounded by the author to convey meaning and heighten effect so that they helped transmit the author's purpose.
5.	Muqsith, <i>Representation of Hegemony in Achebe's Things Fall Apart</i> (2017).	This research purpose to analyses in intrinsic elements before to analyses appearance hegemony.	This research uses Gramsci's concept about Hegemony.	The hegemony that exists in this novel appears with a variety of strategies for using the integral concept of hegemony. It means the concept of hegemony it does not appear accidentally but it appears with the process of preparation orderly.
6.	Achmi, <i>The Changing Characterization of Okonkwo In Chinua Achebe's Things Fall Apart</i> (2017).	To analyses the actant function of each character at the story which afterwards the result is the detail process of character's attainment.	This study using Structuralism theory by A.J Greimas	The result of the study shows that the changes characterization within Okonkwo as the main character in the novel, each character at story and novel has functions that interplay with each other such as

				subject, object, sender, helper, opponent, and receiver.
7.	Setianto, <i>Okonkwo's Anxiety And Defence Mechanism In Chinua Achebe's Things Fall Apart</i> (2017).	To analyses the characteristic of Okonkwo and to found his defense mechanism.	This study used Psychoanalysis approach with Defense Mechanism theory by Sigmund Freud to analyses the main character.	This study found that Okonkwo characterized as famous, bad tempered, ambitious, intolerant, optimistic, conceited and hardworking person. Okonkwo also have several defense mechanisms which are repression, projection, regression, displacement, and reaction formation.
8.	Yusuf, <i>Postcolonialism In Africa Based On Colonialism Analysis In Chinua Achebe's Things Fall Apart</i> (2017).	This article discusses postcolonialism analysis on <i>Things fall Apart</i> by Achebe.	The method used in this research is descriptive qualitative.	It is found that the novel represents "precolonial tribal" life in Africa: earning a living by farming land and keeping the cattle, diverse cultural backgrounds including belief of traditional religion. Then, the things lost as a result of colonial contact are "religious practice and government".

From the previous research data above, it can be seen that quite a lot of research uses the same object, namely research on the main character, Okonkwo, but there are still limitations in research on other characters. Therefore, I fill this gap by analysing another character who is no less important than the main character, Nwoye, in the hope of filling the gap in the analysis of Chinua Achebe's novel *Things Fall Apart* (1958).

1.6 Theoretical Framework

This research is based on the Postcolonialism theory which refer to theory of Hybridity, Mimicry and Ambivalence from Homi K. Bhabha which supported postcolonial perspectives related to identity and resistance.

1.6.1. Postcolonialism

In general, postcolonialism seeks to understand the impact of colonialism on colonized societies and cultures, and to question the claims of truth and power of colonial powers. According to Young, “The postcolonial perspective rejects the historical view presented by colonial powers, and gives voice to the voices of marginalized and neglected minorities.” (Young, 2003). Postcolonialism also shows how colonization not only damages the society and culture in the colonized territories, but also affects the culture and life in the colonized countries themselves. According to Said, “Postcolonial studies also examine the narratives constructed by colonial powers to shape the image of colonized nations. These narratives were used strategically portraying Westerners as virtuous and civilized, while depicting Eastern societies as their opposite.” (Said, 2003).

This postcolonial theory focuses on discussing the impact that occurred on the former colonial country and how the community responded to these actions. The impact that arises is certainly not only on psychology but there are other impacts such as cultural rifts or on the identity of those who are colonized. As a result of this colonization, there were various kinds of responses from the colonized parties, where there were many criticisms of the colonizers through literary works. This was done not only to resist colonialism but they wanted to voice their rights. The literary works that emerged as criticism were categorized as postcolonial literature, as stated by Ashcroft, Griffiths, and Tiffin “This means that postcolonial studies are concerned with literary works written by authors whose countries were once colonies of Europe. Literary works from those countries were colonized can be included in postcolonial literature.” (Ashcroft, Griffiths and Tiffin, 2002).

Although the concept of postcolonialism emerged after the colonization itself, the concept of this theory can be applied when the colonization was taking place. Important aspects that can be studied such as Mimicry, Ambivalence, and Hybridity which are the impacts of colonization but these three aspects emerged when the colonization was taking place. This theory can be applied to analyse literary works that focus on the impact of colonialism by looking at social, cultural, or political aspects or phenomena as well as how the colonized parties responded to and rejected the domination of the colonizers.

1.6.2. Mimicry

The concept of Mimicry is a thought developed by Homi K. Bhabha which is an important concept in the postcolonial land. According to Bhabha, "Mimicry is

a form of recognition of the Other (the colonized) as a subject of the other who is almost the same, but not quite". On the other hand, it is not simply as the colonized imitated the colonizer culture, but they adapted it into their own culture based on their needs and interests. Somehow, mimicry is "a complex strategy of reform, regulation, and discipline, which 'fits' the Other because it visualizes power" (Bhabha, 1994). In addition, Mimicry is not limited to imitation, it can also be a form of passive resistance to colonial domination. As Bhabha says, "Mimicry can also be a resistance to colonialism that will expose the instability of their power. It is a sign of double articulation that forms a double vision and consciousness among the colonized." (Bhabha, 1994). Bhabha argues that mimicry creates a double consciousness in the colonized a form of imitation that simultaneously exposes the cracks in colonial discourse, making seemingly solid strategies of power unstable. Thus, the "bifurcated" language of the colonizer is not only reproduced by the colonized, but also distorted in meaning, transforming mimicry from a tool of control into a space of subversion.

The process of adapting colonial culture into local culture results in the emergence of an ambiguous situation, where the result of this mimicry often creates an unclear identity. According to Ashcroft, Griffith and Tiffin "Mimicry is an important term in postcolonial theory because it has come to describe the ambivalent relationship between colonizer and colonized. The result of mimicry is a 'blurred copy' of the colonizer that can be quite threatening". (Ashcroft, 1998). Stated from the book *Location of Culture* (Bhabha, 1994). Mimicry as explained by Bhabha, involves the restriction and adaptation of colonial culture as a means of identity formation. "Mimicry includes the imitation of the colonizer's manners,

culture, language, religion, and even ideas. Mimicry often produces ambivalence, reflecting the simultaneity of and resistance to Western ideology.” (Bhabha, 2004).

Bhabha also states “The desire through the repetition of the partial present, which is the basis of mimicry, articulates the disturbances of cultural, racial, and historical difference that threaten the narcissistic demands of colonial authority.” (Bhabha, 1994). However, the act of mimicry can be understood as the result of a rupture in colonial discourse. The relationship between the colonizer and the colonized is always ambiguous because the colonized subject is never completely opposed to the colonizer. For both the colonizer and the colonized, mimicry produces ambiguous and contradictory effects that Bhabha calls "Ambivalence."

As an example, the concept of mimicry can be viewed from a general phenomenon. One example is seen in Indonesia, where, as time goes by, many people imitate European or Western clothing styles. This is done as an effort by indigenous people who want to look like Westerners, so they imitate their clothing styles. On the other hand, during the colonial period, this mimicry was more clearly practiced by the colonized. For example, when Indonesia was colonized by the Dutch, they built schools in the country to create civilized natives like themselves. Then, some indigenous people who could afford to attend school there learned Dutch values and learned Dutch. Their decision to attend school in the Dutch was an effort to make the indigenous people look like them, and this is what is called mimicry, or the colonized attempt to emulate the colonizers.

1.6.3. Ambivalence

Ambivalence was first developed in psychoanalysis to explain an ambiguous situation between wanting something and wanting something else that is opposite, it also refers to attraction and rejection of something. (Young, 1995). Ambivalence was also developed by Homi K. Bhabha in postcolonial science. This term is Bhabha's critique of the contradictions in colonial discourse to see the ambivalence in the position of the colonizer towards the colonized.

The effect of mimicry is "profound and disturbing". It delivers an ambiguity in colonized live that receives double articulations that take them into a maze. Thus, they emerge enigmatic question "What I want?". It's a confusion "in between women" that embedded such ambition for colonization to civilize or even modern themselves like colonial people. Ambivalence suggests that engagement and resistance exist in fluctuating relationships within the colonial subject. It also characterizes the way colonial discourse relates to the colonized subject, since it can be both exploitative and nurturing, or present itself as nurturing, at the same time. (Ashcroft, Griffith, and Tiffin 1998). Then, Ashcroft, Griffith and Tiffin also state ambivalence as "a term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite." (Ashcroft, Griffith and Tiffin, 1998).

Ashcroft, Griffith and Tiffin explain that according to Bhabha's theory, "ambivalence disturbs the colonizer because it makes the colonizer cannot fully dominated the colonized" (Ashcroft, Griffith and Tiffin, 1989). Ambivalence can also be a constant fluctuation between liking one thing and its opposite, where there

is an attachment to one thing and an interest in another. Ashcroft, Griffith and Tiffin also stated that ambivalence is a “complex mixture of attraction as an attitude of accepting the cultural identity of the colonizer and rejection as an attitude of rejecting the cultural identity of the colonizer which influences the relationship between the colonizer and the colonized” (Ashcroft, Griffith and Tiffin, 1989). Ambivalence is a term used when an identity adopts the values of the colonizer but contradicts the pure values of what is in it since ancient times or hereditary. This concept is said to be ambiguous and can be disturbing to the colonizer because in the end the domination they have never fully succeeded. In other words, what is actually produced by the colonizer through the mimicry strategy will only produce ambiguity or even something contradictory.

During the colonial period, an example of ambivalence can be seen. Colonized societies naturally experienced this ambivalence regarding the culture brought by the colonizers. Indigenous people were often amazed and tried to imitate the culture, lifestyle, or language of the colonizers. They saw them as symbols of civilization and progress. However, at the same time, they also resented and rejected the colonizers because of the oppression, exploitation, and humiliation they experienced. Their response, between mimicry and rejection, is an example of the complex ambivalence within colonized societies.

1.6.4. Hybridity

Bhabha stated in the book *The Location of Culture*, “Hybridity is a reassessment of colonial identity assumptions through the repetition of the impact of discriminatory identities. Hybridity exhibits the necessary deformation and

displacement of all sites of discrimination and domination.” (Bhabha, 1994). Hybridity also allows for the introduction of new forms of identity production and cultural forms. This resulting new identity comes from the mixing of two different cultures. According to Barker, “Hybridity, then, can be accepted as a tool to understand cultural change through strategic rupture or temporary stabilization of cultural categories” (Barker, 2005). Homi K Bhabha generated the concept, “hybridity of cultures refers to mixedness or impurity of cultures knowing that no culture is really pure. He states that the cultures are not discrete. Bhabha contends that all cultural statements and systems are constructed in a space that he calls the Third Space of enunciation” (Bhabha, 1994).

Hybridity can be said to be the result of perfect mimicry, where the subject adapts the colonial culture into his old culture and applies both at the same time harmoniously so that a new culture emerges from the result of the mixing. According to Bhabha, “As a result, acting as both a colonizer and a colonized person allows one to negotiate one's subjectivity with dominant power” (Bhabha, 1994). The tension between colonizer and colonized produces what is called hybridity. In postcolonial discourse, this refers to cross cultural exchange. Ashcroft writes that hybridity refers to “the creation of new cross-cultural forms in the contact zones produced by colonization.” (Ashcroft, 1989).

The emergence of hybridity as a form of emphasis from the power of the colonialists who dominate will give rise to something new from the two cultures that intersect. The hybridity that then emerged was more about the influence of Western culture on Eastern culture. This happened because the colonized people always saw the specialness of Western culture. In other terms, hybridity can be

interpreted as the harmonious combination of two different cultures, where none dominates one of them. However, the hybridity process will be imperfect when the individual experiencing it has a tendency towards one of them.

Hybridity in the postcolonial context is the cultural fusion between the colonizer and the colonized, creating new cultural forms. This is not simply acculturation, but rather a complex process reflecting the negotiation of identity, power, and resistance. This theory highlights that colonial influences did not simply disappear after independence but persisted in various aspects of everyday life. For example, English-Indian as hybridity resulted from the British colonization of India. This led to the emergence of a new language style using English but mixed with an Indian accent.

1.7 Research Method

This research is literary research which involves studying and examining some aspects of Chinua Achebe's Novel entitled *Things Fall Apart* (1958). Literary research is a scholarly investigation and analysis of literature. It involves studying and examining various aspects of literary works, such as novels, poems, plays, essays, and other form of written expressions (Klarer, 2011).

In the context of literary research, qualitative methods are highly relevant for analysing the meanings and perspectives contained in literary texts. Qualitative methods are used to answer questions about experiences, meanings, and perspectives, often from the perspective of participants. Qualitative data typically cannot be counted or measured. "Qualitative research techniques include small group discussions to explore beliefs, attitudes, and concepts of normative behaviour

semi-structured interviews to elicit perspectives on specific topics of text and document analysis to explore shared or personal knowledge” (K. Hammarberg, M. Kirkman, S. de Lacey, 2016).

In this research, qualitative methods are used to analyse how the concepts of mimicry and ambivalence are depicted in Chinua Achebe's novel *Things Fall Apart*. By using text and document analysis techniques, researchers can gain a better understanding of how Achebe depicts the complexities of colonialism and its impact on local identities and cultures. Qualitative research is a contextually situated activity that places the observer in the real world. Qualitative research involves interpretive and material practices that make the real world visible. These practices transform the real world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and personal memos.

At this level, qualitative research involves an interpretive and naturalistic approach to the real world, meaning that qualitative researchers study things in their natural settings, seeking to understand or interpret phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 2005). By using this qualitative approach, researchers can gain a better understanding of how literary texts can reflect and shape social and cultural realities. In this research, a qualitative approach is used to analyse literary texts and gain a better understanding of how the concepts of mimicry and ambivalence are depicted in the novel *Things Fall Apart*.

1.7.1 Data Collection Method

Data collection methods are important, because how the information collected is used and what explanations it can generate are determined by the

methodology and analytical approach applied by the researcher. (Bogdan, R., & Biklen, S. K. 1997). Some data collection method used may include primary data which is the novel *Things Fall Apart* by Chinua Achebe (1958) and secondary data such as Journal, Previous study, Theory Books which have relationship with the topic.

This research uses an observational data collection method relevant to literary research. According to Gorman and Clayton, observational research involves the systematic recording of observable phenomena or behaviours in natural settings (Gorman, 2005). Observation is ideal for documenting, exploring, and understanding activities, actions, relationships, culture, or ways of being that are considered commonplace in a particular context (Paradis, 2016). In the context of literary research, observational techniques can be applied by conducting in-depth analysis of literary texts, observing how characters interact, how certain cultures and values are portrayed, and how specific themes are developed within the narrative.

By using this observational technique, researchers can gain a better understanding of how literary elements such as character, plot, and setting interact to create broader meaning. This observation can focus on how the author uses language, symbolism, and other narrative techniques to communicate specific ideas. In this research, the observation will focus on Chinua Achebe's novel *Things Fall Apart*, examining how the concepts of mimicry and ambivalence are focused on a single character namely Nwoye. In doing so, researchers can gain a better understanding of how Achebe depicts the complexities of colonialism and its impact on local identities and cultures.

1.7.2 Data Analysis Method

According to Ngulube, “Qualitative data analysis is concerned with transforming raw data by searching, evaluating, recognising, coding, mapping, exploring and describing patterns, trends, themes and categories in the raw data, in order to interpret them and provide their underlying meanings”. (Ngulube, 2015). In this method, the author searches for data through the novel *Things Fall Apart* (1958), then give marks for each important part that related to the theory, then interprets and finds the deeper meaning of the data. Leech also stated, “Qualitative data analysis in one of the most important steps in the qualitative research process” (Leech & Onwuegbuzie, 2007).

In this research, the first step taken to start the analysis by using the close reading technique, explicitly reading by understanding the meaning of the text in depth. Smith, B. H. (2016) stated “The term close reading refers not only to an activity with regard to texts but also to a type of text itself: a technically informed, fine-grained analysis of some piece of writing, usually in connection with some broader question of interest”. The focus of this research is based on understanding postcolonial theory that identifies aspects that emerged after colonization occurred. However, the concept of postcolonial does not only discuss what happened after colonization, but there are things that have emerged when colonization began or on happening. The extension of this theoretical base is to analyse through the views of Homi K. Bhabha with his theory of Mimicry and Ambivalence to analyse the character of Nwoye in the novel *Things Fall Apart* (1958).

Then by using this concept, this research will focus on the changes that occur to the character of Nwoye who experiences the impact of colonization. Where

he doing the process of Mimicry through the colonizers, however his mimicry at the end being subversive, then he trapped in a phase of ambivalence where his identity being split. Nwoye, who experiences ambivalence, finds himself trapped between an unclear identity, himself who is no longer an Igbo and has not yet become a fully Christian.

Then the analysis continues by seeing whether the transformation experienced by Nwoye is a contradiction of colonialism. The changes that Nwoye goes through after going through imperfect Mimicry and being trapped in a split identity, in other words he is in a phase of ambivalence. What Nwoye finally went through revealed the contradictions behind colonialism, where his change was not just an escape from his fear of the cruelty of his tribe but produced a new identity that was divided. The mission of civilization and the claims of peace promised by the colonizers through Christianity only ended up being a contradiction. Nwoye's transformation has revealed that they ultimately exploit the weaknesses of vulnerable individuals and weaponize them to continue colonialism. This illustrates again how Achebe wants to convey complex ideas through the novel *Things Fall Apart*, not only from the main character but also from the character of Nwoye and how the contradictory side of colonialism.