

When Things Fall Apart It Results in Disgrace: Protagonist Analysis of David Lurie in *Disgrace* by J.M. Coetzee and Okonkwo in *Things Fall Apart* by Chinua Achebe

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Abstract – This paper will deal with two novels, namely *Disgrace* by J.M. Coetzee and *Things Fall Apart* by Chinua Achebe. *Disgrace* is set in South Africa and *Things Fall Apart* in Nigeria. The British Empire colonized a few countries all through Africa amid the nineteenth century. It turned into a regularly utilized name for the pioneer control. The task of imperialism was conveying riches toward the western countries through the misuse of different countries. The British Empire colonized the countries thusly as well as the general population living inside the countries. One could state that they colonized both the countries and its brains. They fundamentally considered them to be kids who should have been ruled for their madness and by removing their way of life, religion and public activity they appeared to trust that they could control and lead the colonized individuals. Another part of colonization is the injury that the colonized individuals endured in the change of turning into a frontier subject. Ania Loomba says in his book *Colonialism/Post Colonialism* (1998),

The most across the board understanding was that 'deculturation' was the reason for rising craziness. The breakdown of customary structures and the strains of 'present day' society had actually unhinged Africans who were unfit to adapt to change. (119)

Key Words: Apartheid, Apartness, Deculturation, Consciousness, Displaced Aggression

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INTRODUCTION

Okonkwo, the Igbo saint of the colonized Africa can't adjust to the significant changes realized by the British colonizers and is pushed into the conflict between the two societies. As a result of Post-Apartheid South Africa, David alongside his girl are seriously struck by the recently ground-breaking Blacks as a reaction of malignance towards their previous colonizers. The parallel accounts of the heroes' holding elegant positions in the general public and driving existences of free decision at the start of the books; experiencing the transitional time of wrong doings coming about because of individual blames and getting disciplines of unforgiving reality; and at last gathering their breakdown as a result of the nosy of outside powers will find out that when frenzy and preference, contempt and disdain, desire for power and strength come to constrain, exertion at compromise is neglected. Job inversion may happen however 'long haul harmony' is an idea like a delusion.

In *Disgrace* the subject is David Lurie, a white man. In *Things Fall Apart* the subject is Okonkwo, a dark

man. They are both encountering positions as pilgrim subjects. David has a place with the posterity of the previous colonizers in Post-Apartheid South Africa and Okonkwo has a place with the colonized individuals in Nigeria. In *Things Fall Apart* the dark man is the subject. In *Disgrace* it is the white man who is the subject. Because of the verifiable certainties both the heroes face position as pilgrim subjects. In Nigeria, where the local individuals still had towns for the clans, the battle between the frontier subjects and their white experts were a troublesome issue. At the point when the Christian evangelists got into Umuofia, they began spreading their way of life and religion which managed an incredible hit to the local culture and religion. Places of worship were manufactured and religious clashes emerged.

In South Africa the circumstance was unique. The South African culture needed to observe Apartheid. The word Apartheid is Dutch for 'apartness'. The birthplace of Apartheid returns to 1650s when racial domination because of bondage was solid in South Africa. Politically-sanctioned racial segregation was set up amid the time of 1948-

1994. It comprised of laws that let the white individuals of South Africa rule. The general population were given distinctive names because of The Population Registration Act in 1950. 'Banta' was the name of the dark Africans, 'white' for white individuals and 'hued' for blended races. Amid Apartheid most of the white individuals in South Africa claimed the greater part of the land and involved enormous pieces of the working life. In *Disgrace*, the contention among highly contrasting individuals is appeared white well off individuals are assaulted by poor and disappointed dark individuals. It transforms into an instance of white individuals' dread of dark individuals' vengeance.

The historical backdrop of Nigeria can be followed to ancient pilgrims (Nigerians) living in the region as ahead of schedule as 1100 BC. Various old African civic establishments settled in the district that is today Nigeria, for example, the Kingdom of Nri, the Benin Empire, and the Oyo Empire. Islam achieved Nigeria through the Borno Empire between (1068 AD) and Hausa States around (1385 AD) amid the eleventh century, while Christianity came to Nigeria in the fifteenth century through Augustinian and Capuchin priests from Portugal. The Songhai Empire additionally involved piece of the locale. Lagos was attacked by British powers in 1851 and formally attached in 1861. Nigeria turned into a British protectorate in 1901. Colonization went on until 1960, when an autonomy development prevailing with regards to picking up Nigeria its freedom.

Following the Napoleonic wars, the British extended exchange with the Nigerian inside. In 1885, British cases to a West African range of prominence got worldwide acknowledgment; and in the next year, the Royal Niger Company was sanctioned under the authority of Sir George Taubman Goldie. In 1900, the organization's region went under the control of the British Government, which moved to unite its hold over the territory of present day Nigeria. On 1 January 1901, Nigeria turned into a British protectorate, some portion of the British Empire, the preeminent force to be reckoned with at the time. In 1914, the region was formally joined as the Colony and Protectorate of Nigeria. Officially, Nigeria stayed isolated into the Northern and Southern Provinces and Lagos Colony. Western training and the improvement of a cutting edge economy continued more quickly in the south than in the north, with results felt in Nigeria's political life from that point forward. Following World War II, in light of the development of Nigerian patriotism and requests for autonomy, progressive constitutions enacted by the British Government pushed Nigeria toward self-government on a delegate and progressively administrative premise. On 1 October 1954, the settlement turned into the self-governing Federation of Nigeria. By the center of the twentieth century, the extraordinary wave for autonomy was clearing crosswise over Africa. On 27 October 1958 Britain

concurred that Nigeria would turn into an autonomous state on 1 October 1960.

PROTAGONIST ANALYSIS OF DAVID LURIE AND OKONKWO

The personalities of Okonkwo and David Lurie are no progressively particular with individual decision, opportunity rights and convictions; they are pilgrim subjects. David Lurie, the teacher of Romantic Poetry at the Technical University of Cape Town is a heedless shopper of life. He has the desire to compose a chamber musical drama about Byron's life in Italy, and has a capricious disposition towards sex. He is a moderately aged individual and a separated from researcher with pride. He is controlled by his very own laws and keeps up his living things as indicated by his own points of view. The primary section depicts David with a whore named Soraya. He trusts that his joy relies upon the continuous visit to the whores. He carries on with a sumptuous life and supports his way of life by putting his since quite a while ago rehearsed and obtained profundity of aestheticism and knowledge into utilization. Lurie is disconnected and apathetic regarding the importance of life. At the age of fifty two, an hour and a half seven days of a lady's organization are sufficient to satisfy him, as Coetzee expresses, "His needs end up being very light, all things considered, light and momentary, similar to those of a butterfly." (Coetzee 5)

The tale of Okonkwo, an Igbo saint, is set somewhere in the range of 1860 and 1890, the pilgrim time of Nigeria, in the anecdotal town of Umuofia where brought together individuals of coordinated convictions in traditions and religion dwell. Okonkwo is an independent man, all around regarded individual from the Igbo group. He is stern and amazing, fearless and manly every way under the sun. Some trademark shortcoming are additionally noticeable in Okonkwo. His extraordinary feelings and dread of being thought frail inspire him to take activities that are frequently pointless and are at last ruinous. The murdering of Ikemefuna demonstrates Okonkwo's visually impaired unwaveringness to his way of life and his obliviousness to elective qualities and understandings. His feeling of possession is obvious in the scene. Okonkwo treats his relatives like subjects and approves his unfeeling conduct against them since he accepts,

"Regardless of how prosperous a man was, on the off chance that he was unfit to run his ladies and his kids (and particularly his ladies) he was not by any stretch of the imagination a man. He resembled the man in the tune who had ten and one spouses and insufficient soup for his foo-foo." (Achebe 50)

Regardless, Okonkwo is anything but a character without positive human feelings. He begins to like the doomed kid Ikemefuna, "Maybe down in his heart Okonkwo was not a pitiless man." (Achebe 9) After the homicide of Ikemefuna, Okonkwo was irritated, "He drank palm wine from morning till night, and his eyes were red and savage... ." (Achebe 44) But in the conflict between keeping up the show of feeling and quality, he inclines toward the later.

In *Disgrace*, after his connection with Soraya, David winds up entrapped with one of his understudies. All through the novel David meets unforgiving analysis for his issue. He shields his activity and tells Melanie, "A ladies' stunner doesn't have a place with her alone. It is a piece of the abundance she brings into the world. She has an obligation to share it." (Coetzee 25) According to him, it is worthy to treat a lady like property. David trusts that he is responsible for everything in his life in the start of the novel since he firmly feels that everything he does is correct. David is a desolate man and dejection disintegrated his emotions and he rises into organizing self-enthusiasm. He instructs Byron and he supposes himself as a Byronic saint for whom sex has turned into a moderately aged emergency. David is not interested in judicious conduct about sex and it makes him reluctant to comprehend his bad behaviors. Melanie has no cognizant readiness to permit him towards physical relationship. Neither does he control himself; nor does she stand up to. David is very much aware that he is near the scarce difference between undesired intercourse and assault. He goes about as a "worker of Eros" with no insurances that could spare him. As indicated by this point of view the connection is "not assault, not exactly that, yet undesired all things considered... ." (Coetzee 25) The quality of David's character is his trustworthiness, straightforwardness and immovability of will. He is badgering to concede his blame and apologize as per the law advisory group, yet he doesn't atone and attempts to maintain his conviction, "I am being gotten some information about which I may not be genuine?" (Coetzee 58) Okonkwo is additionally legit, severe adherent of the laws of the tribe, firm and clear. After shocking rejection from the University David's time of self-oust begins. He runs away to his little girl's smallholdings and experiences monetary emergency. Okonkwo likewise meets his outcast for a long time from the tribe as a discipline of coincidentally killing a kid in a burial service.

COMPARISON OF THE PROTAGONISTS

In the transitional piece of David's story after the abdication and amid self-oust, the impact of his little girl and the characteristic rhythms of the ranch guarantee to fit his dissonant life. Be that as it may, the nation had officially gone fast and basic changes. On the off chance that the whites need to get by in South Africa, that must be versatile under the Black's security. Things have additionally changed a great

deal amid Okonkwo's outcast. We see the approach of British preachers, working of chapels and Igbo individuals changing their religion to Christianity. In the initial segment of *Disgrace* and *Things Fall Apart* the heroes David Lurie and Okonkwo are both responsible for their lives. David has regard in the feeling of being an educator at the University and Okonkwo in the feeling of being the huge pioneer of the town where he lives. They assume they are responsible for everything in their lives which isn't the situation. The two heroes leave the spots where they feel safe and amazing in light of the fact that they have committed errors. The time far from the places where they grew up convey changes to them two. David needs to encounter misuse and is little girl's assault, something that makes him change into needing to be a genuine dad. He changes from being an egotistical individual into a minding delicate dad. He quits any pretense of all that he used to be, simply to invest energy with his little girl. Okonkwo needs to encounter a major change in his town. He changes from being a forceful and influential man into a man who feels there is nothing left to live for and he ends it all.

They both surrender. What is astounding about the two heroes is that they both begun off by being two in number, ground-breaking and unbreakable men with solid office, who at that point transform into feeble, botch influencing men and they turn into the sort of men they never envisioned themselves to be. They penance their convictions in what a total life is and supplant it with gloom and passing.

CONCLUSION

People lead their existence with fearlessness, feeling of opportunity with the feeling of self-respect. So if danger goes to their feeling of opportunity they rebel. This reflection is found in Okonkwo's response to the gatecrasher's deductions. His feeling of respect and pride proceed till the end and that influences him to pick between living or biting the dust as opposed to submit to the wills of the interloper. David turns into the substitute, being the focused on object of "dislodged hostility" by the Blacks. Dislodged hostility is a forceful activity against a blameless individual or article instead of against the real reason for disappointment. His distinction is upset and he is heaved from the situation of elegance to disfavor. His transformation is finished when he adapts just to live quitting any pretense of everything-dream, enthusiasm and impassive lifestyles.

Justification of the reason for the ruin of Okonkwo and David comes individually from Obierika and Lucy. Obierika says, "The white man is exceptionally smart. He came unobtrusively and gently with his religion... . Presently he has claim our siblings, and our group can never again act like one." (Achebe 124) Lucy says, "It was finished with

such close to home disdain... .It might have appeared to be close to home, however it wasn't. It descended from the ancestors."(Coetzee 156) We discover as indicated by the grouping of occasions that when things go into disrepair, its outcomes in the clamorous disrespect, embarrassment of human conditions and qualities. Where bargain and empathy are crucial for the sound condition of living, there is scorn and ravenousness. The job inversion happens; yet not the expectation of harmony and toleration that is important for harmony. General love, continuance and compassion which rise above race, religion and governmental issues are missing, thus the fall of David and Okonkwo is inescapable.

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