

**Background Information**

The following excerpts are from the book *Things Fall Apart* by Chinua Achebe. The novel traces the life of Oknokwo, a leader of the Ibo village of Umuofia, Nigeria as his people dealt with European imperialism its impact on their way of life. These excerpts illustrate the different forms of control Europeans used while conquering Africa.

**Your Task**

As you read the passages from *Things Fall Apart*, underline passages that meet the definitions below of direct rule, indirect rule, and “divide and rule.” Use the initials DR, IR or DAR to identify which form of control is being exercised in the each of the passages (more than one form of control may be present in each passage). Write the initials in the box next to the quote near the passage you underlined.

Indirect Rule (IR)	Direct Rule (DR)	Divide and Rule (DAR)
<ul style="list-style-type: none"> <li>- Local leaders are used</li> <li>- Allowed limited self-rule</li> <li>- Goal was to extract wealth, not “civilize” Africa</li> <li>- Governing nation allowed local customs to remain</li> </ul>	<ul style="list-style-type: none"> <li>- Europeans brought in to rule</li> <li>- No self-rule by Africans</li> <li>- Goal was assimilation (make people more like Europeans)</li> <li>- Governments only used European laws</li> </ul>	<ul style="list-style-type: none"> <li>- New borders drawn didn’t take into account traditional borders</li> <li>- Hostile groups put together in same territory</li> <li>- Done on purpose to play these enemies against each other</li> </ul>

Excerpts from *Things Fall Apart*

Excerpt	Annotations ( IR, DR, DAR)
<p>The church had come and led many astray. Not only the low-born and the outcast but sometimes a worthy man had joined it. Such a man was Ogbuefi Ugonna, who had taken two titles, and who like a madman had cut the anklet of his titles and cast it away to join the Christians. The white missionary was very proud of him and he was one of the first men in Umuofia to receive the sacrament of Holy Communion, or Holy Feast as it was called in Ibo. Ogbuefi Ugonna had thought of the Feast in terms of eating and drinking, only more holy than the village variety. He had therefore put his drinking-horn into his goatskin bag for the occasion.</p>	
<p>But apart from the church, the white men had also brought a government. They had built a court where the District Commissioner judged cases in ignorance. He had court messengers who brought men to him for trial. Many of these messengers came from Umuru on the bank of the Great River, where the white men first came many years before and where they had built the center of their religion and trade and government...</p>	
<p>Okonkwo's head was bowed in sadness as Obierika told him these things. "Perhaps I have been away too long," Okonkwo said, almost to himself. "But I cannot understand these things you tell me. What is it that has happened to our people? "Have you not heard how the white man wiped out Abame?" asked Obierika. "I have heard," said Okonkwo. "But I have also heard that Abame people were weak and foolish. Why did they not fight back? Had they no guns and machetes? We would be cowards to compare ourselves with the men of Abame. Their fathers had never dared to stand before our ancestors. We must fight these men and drive them from the land."</p>	

**Direct vs. Indirect Rule using Things Fall Apart****Name:**

<p>"It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy. There are only two of them. But what of our own people who are following their way and have been given power? They would go to Umuru and bring the soldiers, and we would be like Abame."</p>	
<p>He paused for a long time and then said: "I told you on my last visit to Mbanta how they hanged Aneto." "What has happened to that piece of land in dispute?" asked Okonkwo. "The white man's court has decided that it should belong to Nnama's family, who had given much money to the white man's messengers and interpreter." "Does the white man understand our custom about land?" "How can he when he does not even speak our tongue? But he says that our customs are bad, and our own brothers who have taken up his religion also say that our customs are bad. How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart."</p>	
<p>There were many men and women in Umuofia who did not feel as strongly as Okonkwo about the new dispensation. The white man had indeed brought a lunatic religion, but he had also built a trading store and for the first time palm-oil and kernel became things of great price, and much money flowed into Umuofia. And even in the matter of religion there was a growing feeling that there might be something in it after all, something vaguely akin to method in the overwhelming madness. This growing feeling was due to Mr. Brown, the white missionary... And so Mr. Brown came to be respected even by the clan, because he trod softly on its faith.</p>	
<p>... he built a school and a little hospital in Umuofia. He went from family to family begging people to send their children to his school. But at first they only sent their slaves or sometimes their lazy children. Mr. Brown begged and argued and prophesied. He said that the leaders of the land in the future would be men and women who had learned to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them...</p>	
<p>In the end Mr. Brown's arguments began to have an effect. More people came to learn in his school, and he encouraged them with gifts of singlets and towels. They were not all young, these people who came to learn. Some of them were thirty years old or more. They worked on their farms in the morning and went to school in the afternoon. And it was not long before the people began to say that the white man's medicine was quick in working. Mr. Brown's school produced quick results. A few months in it were enough to make one a court messenger or even a court clerk. Those who stayed longer became teachers... New churches were established in the surrounding villages and a few schools with them...</p>	
<p>Mr. Brown's successor was the Reverend James Smith, and he was a different kind of man. He condemned openly Mr. Brown's policy of compromise and accommodation. He saw things as black and white. And black was evil. He saw the world as a battlefield in which the children of light were locked in mortal conflict with the sons of darkness. He spoke in his sermons about sheep and goats and about wheat and tares. He believed in slaying the prophets of Baal (the Devil).</p>	