

# Jude c. okpala analyzes things fall apart

[Literature](#), [Novel](#)



Jude Chudi Okpala analyzes Achebe's *Things Fall Apart* in her article for *Callaloo*. In the 2002 essay, she explains different hermeneutics – or study of the bible's methodology – that are featured in Achebe's story. She also discusses metaphysics and Igbo metaphysics. She looks at what these two have to do with the story. A theme that is common throughout the text is also analyzed as well. One of the hermeneutics she mentioned is the linguistic repetition, which "argues for the illegitimacy of any anthropological interpretation of text" (Okpala 559). This means that because analyzing the text from an anthropologic perspective should not be considered trust worthy. Do not just depend on this text being authentic because of one perspective. Another of the hermeneutic form mentioned "explores the historical and cultural contexts of the novel" (559). It looks beyond what Achebe wrote in his novel. It looks at what things outside of the text influenced the world of *Things Fall Apart*. With these three hermeneutics, the author "shall...explore the text with the intention of showing how Achebe uses metaphysics in his narrative imagination" (559). Metaphysics, defined by Okpala, is the final degree of abstraction (559). Igbo metaphysics is "a thought-system which recognizes the reality and independent existence" (560). Okpala describes Dualism as "a principle of Igbo metaphysics, which underscores the interaction of physical and non-physical beings in human personality" (560). This dualism "is well revealed in this vernacular: wherever something stands, something else will stand beside it" Dualism is a principle of Igbo metaphysics, and is used to describe under lying theme of the interaction between physical and non-physical – mental and/or spiritual -aspects of a person's personality. That sentence "

Wherever... beside it." reflects that idea of dualism perfectly. When Achebe uses metaphysics in *Things Fall Apart*, there are many references to chi - chi is also known as a spirit. When the main character from the text, Okonkwo, says yes, then his chi says yes (561). The text shows Okonkwo in different ways. One way is when he says yes, and his chi says yes as well. But, on the other hand, he also breaks the peace (562). This shows just how dramatic the actions of one person can be within a given text. Causality as a theme reoccurs in Achebe's text. It gives the impression that every action has a reaction, but "not every event has explainable and verifiable causes" (563). Both Okonkwo's and Okoli's lives are "representatives of inauthentic existence, or improper existence" (563). Okonkwo and Okoli should not be the example to base the average person's existence on. Okoli did not have an acknowledged burial due to the fact that he killed the python, leading his people to no longer believe in him as a person. "The lack of cultural finality creates not only a metaphorical gap between them and their people, but a narrative silence that can be read meaningfully from an Igbo cultural context" (563). This quote explains the significance of the fact Okoli did not have a funeral, not only to his people, but also to the reader of the story. After looking at the different hermeneutics of Achebe's *Things Fall Apart*, Okpala looks at what influence they had on the story. Jude Chudi Okpala analyzes Achebe's *Things Fall Apart* in her article for *Callaloo*. In the 2002 essay, she explains different hermeneutics - or study of the bible's methodology - that are featured in Achebe's story. She also discusses metaphysics and Igbo metaphysics. She looks at what these two have to do

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