



Nietzschean Perspectives on Colonial Slavery: The Erosion of Autonomy and Identity in Chinua Achebe's *Things Fall Apart*

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ABSTRACT

This study investigates the intersection of Friedrich Nietzsche's philosophy of master and slave morality with Chinua Achebe's *Things Fall Apart*, focusing on how colonial domination contributes to cultural distortion, identity erosion, and the transformation of Igbo society. Through a qualitative research design and textual analysis, the novel is examined alongside secondary scholarly works to reveal how religion, economy, politics, and psychology collectively enslave the colonized. The findings show that Achebe's narrative demonstrates not only the physical but also the cultural and psychological dimensions of slavery, highlighting how colonialism systematically dismantled Igbo autonomy. By applying Nietzsche's critique of slave morality, this research underscores the mechanisms through which the colonized internalized imposed values, leading to profound moral and cultural disintegration. The study contributes to postcolonial discourse by showing how literature, philosophy, and history intersect to critique colonial systems of domination.

1. Introduction

1.1. Background

Western literary traditions have long stereotyped Africa as barbaric and primitive, frequently denying its peoples a legitimate history, culture, and voice (Said, 1978; Achebe, 1977). European writers such as Joseph Conrad reinforced these stereotypes through works like *Heart of Darkness* (1899), which portrayed Africa as a "dark" and "uncivilized" space, while Africans themselves were presented as voiceless and dehumanized figures within a Eurocentric framework (Conrad, 1899/1995; Brantlinger, 1985). Against this backdrop, Chinua Achebe's *Things Fall Apart* (1958; 2006 edition) emerges as a powerful counter-narrative, reconstructing African history, culture, and identity from the perspective of the colonized (Gikandi, 1991; Abreu, 2020). Achebe himself made clear his motivation to "write back" to colonial narratives, famously asserting that "if you

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don't like somebody's story, you write your own" (Achebe, 1994, p. 3). His work positions African literature within the global canon as a voice of cultural authenticity and as resistance to colonial misrepresentation (Ngũgĩ, 1986; Irele, 2001).

Achebe's depiction of the Igbo community highlights the complexity and sophistication of African societies prior to colonial intrusion. Far from being "primitive," the Igbo possessed intricate political structures, spiritual systems, and cultural practices rooted in communal responsibility and moral codes (Iyasere, 1969; Arifalo, 2010). Yet, with the arrival of European missionaries and colonial administrators, this autonomy was systematically eroded through religion, economics, and law (Anene, 1966; Okpewho, 2003). Religion was an unifying power and it slowly replaced the belief systems of the indigenous people with Christianity, which caused internal conflicts and division of Igbo society (Ojinmah, 1991; Obiechina, 1992). Equally, the establishment of a colonial judicial system discredited the existing authority and destabilized the existing ways of solving conflicts established by the community (Nnoromele, 2000). Such economic transformations as the introduction of new trade and currency systems promoted reliance on colonial markets and Igbo became not only physically but also psychologically and culturally enslaved (Echeruo, 1973; Mbemba, 2001). This loss of self and agency highlights the wider concern that Achebe has about colonial slavery as a comprehensive state of servitude (Lindfors, 1997; Amuta, 1989).

To get further into this process, we can take the philosophical input by Nietzsche especially his notion of slave of morality as an instrument and tool of interpretation. Nietzsche (1887/1994) contrasted slave morality and master morality: the former morality exalts submissiveness, humility and conformity and the latter morality glorifies strength, invention, and independence (Ansell-Pearson, 1994; Cartwright, 1988). The colonized were subjected to a situation that can be described as an example of slavery as proposed by Nietzsche: they had no agency, weakness was idealized, and they internalized the values dictated by their oppressor (Young, 2001; Collinson, 2020). In the case of Christianity, especially, it served as an instrument of this slave morality that transformed the concept of virtue into humility, obedience, and willingness to suffer, which were the same values that perpetuated colonial rule against the indigenous self-determination (Fairclough, 2003; Engster, 2007). The way Nietzsche criticized morality, thus, illuminates how colonialism worked not only by physical domination, but also through psychological enslavement and re-programming of cultures (Cunliffe, 2011; Capriles, 2012).

Using the Nietzschean philosophy to Achebe *Things Fall Apart*, this research paper will examine how the colonialism was not only used to enslave the Igbo but also to redefine their cultural and psychological life. The novel is used to show how a free and independent society has changed into a disrupted society that is broken by the external and internal forces (Boehmer, 1995; Ashcroft, Griffiths and Tiffin, 2002). Placing the story of Achebe into the context of the Nietzschean criticism of the slave morality will allow to better see how the sense of autonomy and identity is driven out by the colonial regime (Appiah, 1992; Nnoromele, 2000). Finally, this Nietzschean approach makes the colonial slavery look like a multidimensional process of a religious, economic, judicial, cultural, and psychological nature that still reverberates in the postcolonial discourse (Mbemba, 2001; Bhabha, 1994).

1.2. Statement of the Problem

This paper explores how *Things Fall Apart* by Chinua Achebe echoes the master and slave morality by Friedrich Nietzsche by pointing out the loss of Igbo autonomy and identity in the face of European colonialism. It delves into how the colonial ideological reforms increased the speed at which local traditions were destroyed, created new power dynamics between the colonizers and the colonized, and created moral tensions that Nietzsche would have found relatable to his slave morality critique.

1.3. Significance of the Study

This research is important as it is an interdisciplinary one, as it combines postcolonial literary criticism with Nietzschean philosophy to provide a new understanding of *Things Fall Apart* by Chinua Achebe. First, it is a part of postcolonial literature as it demonstrates that history and culture are derailed in the era of colonial rule, especially the religious, law, and economics, which played the role of toxicizing the independence and identity of the Igbo people (Achebe, 1958/2006). Placing the novel into the context of Nietzsche criticism of the morality of master and slave, the work also clarifies how colonialism was not only an external control but also an internal control of the psychology and thus the transformation of weakness, submission and conformity to the virtues of heroism. Secondly, this study indicates how Nietzsche dislikes slave morality and how it is applicable in the interpretation of the occurrence of the moral inversion in the face of colonialism. Achebe writes a piece that becomes one of the places where the philosophical criticism of morality by Nietzsche can be reflected in the life experiences of colonized people and offer a more accurate view of how the systems of domination manage to prosper through the internalization of the imposed values. Lastly, the paper highlights the ironic tragedy of gradual consent or some sort of duress upon the Igbo people that has led to their eventual acceptance of they can be subjugated, until their culture is wiped out of existence. This observation

does not only help us to gain a deeper insight into the dynamics of colonial slavery, but also provides us with a more generalized reflection on the long-term effects of ideological domination in postcolonial societies. Therefore, the study makes valuable contributions to the study of African literature, as well as philosophical issues that deal with power, morality, and identity.

1.4. Research Objectives

The specific objectives of this study are as follows:

- To analyze how Achebe's *Things Fall Apart* illustrates Nietzsche's concept of master morality within the Igbo cultural framework.
- To examine the processes through which the colonized Igbo community became victims of colonial domination and slavery.

1.5. Research Questions

1. How is Nietzsche's concept of master morality reflected in Achebe's *Things Fall Apart*?
2. In what ways do the colonized Igbo people become victims of slavery under European colonialism?

1.6. Purpose of the Study

This research paper is mainly aimed at examining the ways in which *Things Fall Apart* by Chinua Achebe reflects the concepts of the master and slave morality identified by Friedrich Nietzsche with the application in the context of European colonialism. Through the study of the ways through which the Igbo cultural identity was destroyed under the colonial rule, the study aims at revealing the ways in which power politics, ideological changes and moral struggles are expressions of the philosophical relationship between the morality of the master and that of the slave. Finally, the research is expected to offer an interdisciplinary lens between the literature, philosophy, and postcolonial studies that can bring more insight into the ways in which the issue of colonialism transformed African independence and identity.

1.7. Limitations of the Study

There are a number of significant limitations to this study. First, it is limited to Chinua Achebe and his *Things Fall Apart* and how it has historically and culturally captured the Igbo society before and during colonial infiltration. The discussion is not continued to other works done by Achebe and African at large. Second, the study uses the qualitative approach where the researchers use only textual analysis and interpretative models but not empirical data. Third, all secondary sources (scholarly books, articles, and journals) are exploited in the study and no fieldwork or oral history is performed. Lastly, the theory of Nietzsche slave morality is the main theoretical background which, though intellectual, can certainly be limited since it focuses on one particular philosophical view instead of other arguable, potential critical frameworks.

2. Literature Review

A literature review does not merely summarize prior works but engages critically with them by identifying strengths, weaknesses, and knowledge gaps in the existing scholarship (Boote & Beile, 2005). As Ridley (2012) notes, an effective literature review situates new research within wider academic conversations, while Machi and McEvoy (2016) emphasize that it refines research questions and justifies methodological approaches. In literary studies, the review often encompasses historical, cultural, and theoretical contexts to interpret a text within broader intellectual debates (Fink, 2020). For this study, the literature review synthesizes scholarship on Chinua Achebe's *Things Fall Apart*, the concept of slave morality in Friedrich Nietzsche's philosophy, and critical perspectives from postcolonial, feminist, and ecocritical frameworks.

Chinua Achebe's *Things Fall Apart* (1958/2006) is widely regarded as a seminal text in postcolonial literature. Achebe himself described his literary mission as an attempt to "teach his readers that their past—with all its imperfections—was not one long night of savagery" (Achebe, 1975, p. 45). Scholars such as El Arbaoui (2021) highlight the novel's counter-narrative function, challenging Western representations of Africa as primitive, as seen in Joseph Conrad's *Heart of Darkness* (1899). Rashid (2021) similarly argues that Achebe reconstructs African identity by presenting Igbo cultural depth, while also exposing internal tensions that colonialism exacerbated. Salami and Tabari (2020) consider the novel a cornerstone of postcolonial studies for its portrayal of cultural disintegration and psychological fractures under colonial rule. Wise (2019) further notes that Okonkwo's struggles reflect broader crises faced by colonized peoples navigating traditional identity and imposed colonial values. Jefferess (2020) adds that Achebe's portrayal of alienation resonates with Frantz Fanon's (1967) idea of "colonial alienation," where the

subject internalizes oppression. Thus, the novel remains foundational in decolonizing African narratives, situating itself against Eurocentric historiography while affirming indigenous perspectives (Whittaker & Msiska, 2007).

Nietzsche's *On the Genealogy of Morality* (1887/2017) offers the critical framework for this study. Nietzsche distinguishes between *master morality*, which celebrates strength, vitality, and autonomy, and *slave morality*, which valorizes weakness, submission, and conformity (Schacht, 1983). Ressentiment—a deep-seated resentment of the powerless—lies at the heart of slave morality, leading the oppressed to invert values and glorify suffering (Nietzsche, 1887/2017, 1.10). Bittner (1994) explains that slave morality thrives by defining itself in opposition to external power, producing a morality of “no-saying.” White (1988) stresses that Nietzsche saw Christianity as central to this moral inversion, as priests transformed weakness into virtue and postponed justice into the metaphysical realm. This religious reinterpretation parallels the colonial use of Christianity to justify domination in Africa (Mbiti, 1990).

Nietzsche's philosophy has been applied in literary studies to analyze colonial encounters, where colonized societies often internalized imposed moralities that eroded their cultural agency (Ansell-Pearson, 1994). In this study, slave morality is used to understand how colonialism redefined Igbo values, weakening communal autonomy and fragmenting identity. Achebe's protagonist, Okonkwo, embodies traits of master morality—strength, pride, and action (Achebe, 1958/2006, p. 72). He despises weakness, associating it with femininity and passivity, which Nietzsche also links with slave morality (Schacht, 1983). Yet, with the arrival of colonialism, these values lose efficacy. Many Igbo who were marginalized under traditional hierarchies embrace Christianity for its promise of new status (Rashid, 2021), reflecting Nietzsche's notion that slave morality appeals to the oppressed by sanctifying suffering and obedience (Nietzsche, 1887/2017, 1.13).

Achebe portrays Okonkwo's despair at this transformation: “The very soul of the tribe wept for a great evil” (Achebe, 1958/2006, p. 139). His eventual suicide signifies the collapse of master morality under colonial disruption and the triumph of slave morality, which reshapes cultural identity into one defined by submission (Wise, 2019). While Nietzschean philosophy frames the moral struggle, other critical readings enrich the analysis. Strong-Leek (2001) criticizes Achebe's privileging of male voices, while Stratton (1994) highlights women's resilience in resisting colonial and patriarchal structures. Eco-critical scholars such as Zolfagharkhani and Shadpour (2013) read the novel as a lament for ecological disruption under colonialism, aligning cultural erosion with environmental exploitation (Nwagbara, 2010).

Achebe's stylistic innovations also resist colonial discourse. Alimi (2012) emphasizes the role of Igbo proverbs as cultural preservation and subtle critique, while Bamiro (2000) and Irele (2009) examine Achebe's linguistic hybridity, which subverts colonial linguistic hegemony. Although scholars have analyzed *Things Fall Apart* through postcolonial, feminist, and ecocritical lenses, few have applied Nietzsche's master-slave morality directly to Achebe's narrative. This gap limits philosophical engagement with the novel's moral dimensions. By combining Nietzsche's critique with postcolonial readings, this study bridges philosophy and literature to reveal how colonialism simultaneously enslaved the body, culture, and psyche of the Igbo.

3. Research Methodology

3.1. Research Design / Overview

Research methodology refers to the systematic approach adopted in order to investigate the research questions through appropriate methods of data collection, analysis, and theoretical grounding (Creswell & Creswell, 2018). It ensures the trustworthiness, credibility, and replicability of findings (Saunders, Lewis, & Thornhill, 2019). This study employs a qualitative research design because the aim is to explore the processes of cultural distortion, moral transformation, and identity erosion in Chinua Achebe's *Things Fall Apart* within the light of Friedrich Nietzsche's philosophy of master and slave morality. Qualitative research allows for in-depth interpretation of human experiences, values, and cultural meanings by engaging with non-numerical data such as texts, discourses, and narratives (Denzin & Lincoln, 2018; Merriam & Tisdell, 2016). More specifically, this study will adopt an analytical and explanatory textual method, critically explaining Achebe novel in the context of secondary sources (books, articles, and journals). It seeks to follow how the Achebe story illustrates the cultural perversion of the colonialists and how Nietzsche slave morality theory can be used to explain the transformation of moral and cultural of the people of Igbo.

3.2. Data Collection and Analysis Procedure

Methods of Data Collection

The study uses both **primary** and **secondary** sources of data:

➤ Primary Source

1. Chinua Achebe's novel *Things Fall Apart*

➤ Secondary Sources

2. Academic books, journal articles, reviews, and critical essays that deal with the work of Achebe, postcolonial theory, and Nietzsche on morality.

The scholar also used the memoirs and interviews of Achebe to put his vision of cultural identity and distortion under colonialism into perspective.

Methods of Data Analysis

The data was analyzed using three main qualitative techniques:

➤ Interpretive Analysis

- Critical reading of Achebe, with an emphasis on the organization of power, colonial domination, and the redefinition of Igbo identity.

➤ Thematic Analysis

- Recurring themes as cultural distortion, imposition of slave morality, colonial domination and indigenous resistance were identified.

These analytical tools make sure that not only literary strategies of Achebe but the philosophical framework of Nietzsche is put into a dialogue, and that the phenomenon of colonial slavery is perceived as a multidimensional one.

3.3. Theoretical Framework

The study is grounded in **Friedrich Nietzsche's philosophy of morality**, particularly his distinction between *master morality* and *slave morality* (Nietzsche, 1887/2017). Master morality celebrates strength, vitality, and self-determination, whereas slave morality glorifies weakness, humility, obedience, and submission (Schacht, 1983; Bittner, 1994). Nietzsche argued that religion, particularly Christianity, reinforced slave morality by sanctifying suffering and undermining autonomy (White, 1988). This framework is particularly relevant to Achebe's *Things Fall Apart*, where colonial rule imposed new religious, cultural, and political systems upon the Igbo community. As Nietzsche (1887/2017) observes, the oppressed internalize imposed values, which then redefine their cultural identity. Thus, Achebe's depiction of the Igbo's fragmentation under colonialism resonates with Nietzsche's critique of enslavement—physical, cultural, and psychological.

4. Data Analysis and Discussion

4.1. Data Analysis

The paper will examine the way in which *Things Fall Apart* portrays the Igbo people as colonized slaves by colonial masters in several aspects namely: religious, economic, political, and psychological. Achebe shows that cultural independence, dismantling of traditional structures and changing personal identities in people are other forms of colonial domination, other than physical oppression. The analysis shows how slavery is insidious as a literal and metaphorical state, which includes distortion of culture, loss of agency, and loss of communal identity by following the gradual transformation of the Igbo community through the years as a self-sufficient community to a fractured and dependent one.

Colonized as Victims of Slavery

In *Things Fall Apart*, Chinua Achebe symbolically depicts the Igbo as a victim of slavery, not only physical but also psychological, cultural and social. Although physical slavery is the most evident one, colonialism represents a totalitarian structure that denies the Igbo their freedom and turns them into a subordinate population. Achebe illustrates how the colonizers deprive the Igbo of free will and they are made to embrace alien ideologies, institutions and religion. In this regard, colonialism is a dependency-

subjugation process that deprives the colonized of agency and identity. Achebe represents Igbo as formerly autonomous actors, who are strong on tradition, morals and societal unity. However, through the coming of the colonialists this independence fails miserably into the mode of martial slavery, which is oppressive in character and devastating to cultural purity. The colonial domination is turned into the property of another nation, culture, and even fate. *Things Fall Apart* is therefore a strong observation of how a rich society is changed to be a slave and subject to foreign dominion.

Achebe's Critique of Colonial Domination

This transformation is highlighted by Achebe using critical events, characters, and symbolic breaks in the Igbo society. As Obierika notes:

"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."
(Chapter 20)

This comment sheds light on the manipulative, nearly unseen color of colonial penetration. Likewise, there is the rhetorical question.

"Does the white man understand our custom about land? How can he when he does not even speak our tongue?"
(Chapter 18)

This line emphasize that colonizers do not care about the native tradition and enforce alien systems. These readings reflect the two-fold enslavement of the Igbo, both, material, in the form of introducing foreign rule and law, and spiritual, with the displacement of traditional belief systems. Achebe opposes this structural disenfranchisement of agency and identity and he describes colonialism as domination and dispossession.

The Initial Stage: Undermining Igbo Autonomy

Colonialism in *Things Fall Apart* begins subtly, with missionaries introducing Christianity as a seemingly harmless spiritual alternative. This phase is characterized not by brute force but by persuasion, creating fractures within the Igbo community. The missionaries exploit these divisions, achieving early conversions that mark the onset of psychological enslavement. The introduction of a new religion weakens communal bonds, dismantles traditional structures, and replaces collective autonomy with reliance on outsiders. What appears as a peaceful engagement is, in reality, a calculated strategy of infiltration. The "cleverness" of the white man lies in exploiting internal vulnerabilities, transforming the colonized into complicit participants in their own subjugation.

The Role of Religion in Colonial Enslavement

Religion becomes one of the strongest tools of colonial subjugation in *Things Fall Apart*. The achievement of the missionaries to convert the Igbo people to Christianity removes the spiritual support that was sharing the society. This process, besides disintegrating the community, also makes the colonizers the moral and spiritual monarchs. This rupture is summarized in what Obierika observes:

"He has put a knife on the things that held us together and we have fallen apart." (Chapter 20)

In this case, the knife is used to refer to the separating influence of the Christian faith that tears apart the bonds of the community and breaks down the cultural unity of the Igbo. Achebe introduces this spiritual colonization as the psychological slavery: the traditional beliefs are substituted with the foreign teachings and the converted are forced to depend on the colonizers as a source of moral guidance. What has been created is a disintegrated society, denuded of its own freedom and induced to re-create its self on the colonial standards.

Economic Dependency as a Form of Slavery

Economic exploitation becomes another form of colonial subjugation along with religion. The colonizers come in to interfere with the Igbo traditional economy by bringing new trade and governance systems, which creates a dependency cycle that reduces the spirit of self-reliance. Achebe observes this change by the introduction of the trading store:

"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." (Chapter 21)

This line establishes the two-sided character of colonialism: although trade opens new possibilities and seems to bring real wealth, it also changes the economic environment, making the Igbo dependent on the outside system. Something that is seemingly happening as economic growth is really economic enslavement, as customs are replaced by reliance on colonial markets. Achebe criticizes this change, and he demonstrates how the temptation of material prosperity makes the Igbo people lose sight of the underlying costs of economic colonialism.

The Judicial System and the Erosion of Autonomy

Another enslavement mechanism is the enforcing of the colonial judicial system. The colonizers are delegitimizing the indigenous justice structures and compel the Igbo to abide by the laws of the colonizers by setting up courts and appointing judges. It is this disjunction that is embodied in the rhetorical question:

"Does the white man understand our custom about land? How can he when he does not even speak our tongue?" (Chapter 18)

This quote highlights the incompatibility in the nature of Igbo traditions and colonial legal principles. The judicial system turns into an instrument of oppression and deprives the Igbo of their right to self-rule and to be oppressed by the alien systems. This is a form of legal domination that does not only destroy autonomy, but also leaves the colonized powerless in their own territory. Achebe condemns this overthrow of native authority as a kind of legal slavery, the reflection of the larger trend of colonial conquest.

Psychological Enslavement and the Loss of Identity

Psychological enslavement is one of the most significant types of slavery in *Things Fall Apart*. Achebe also demonstrates the rise of colonialism and the reformation of the identities of the colonised that leave a legacy of subjugation. Nwoye is the best illustration of this internal struggle:

"Nwoye's callow mind was greatly puzzled. But he was happy to leave his father." (Chapter 17)

The conversion of Nwoye to Christianity means that he has abandoned the Igbo customs and has adopted the colonial influenced identity. Achebe uses him to expose the question of how colonialism can infiltrate not only the institutions of a society, but also the minds of people. The internalization of foreign values is a massive loss of cultural identity because such people as Nwoye forget about their origins and seek the so-called security in colonial regimes. This psychological slavery is possibly the most pernicious as it continues to dominate using the consciousness of the colonized.

The Collective Impact of Colonial Slavery on Igbo Society

Though personal conversions demonstrate the mental cost of colonialism, Achebe also emphasizes the overall effect of colonialism on Igbo community. The slow loss of self-rule, customs, and shared and common peoplehood all lead to the total conquest of the people:

"As a drummer can dance, so can the drums beat. The drums were no longer their drums to beat." (Chapter 24)

In this context, the stolen drum image represents the relocation of cultural and social power between the Igbo and the colonizers. The colonizers can no longer determine their own destiny since they dictate the rhythm of the community. This is a powerful metaphor, which portrays the completeness of the colonial conquest: not only economical or political, but also spiritual, cultural and psychological.

Achebe criticizes this systematicity system as he demonstrates the intertwining of religion, economics and governance to destroy Igbo independence. What is generated is a more enslaved society that has lost its agency, deprived of its traditions and is no longer connected to its traditions. Slavery, in the context, is not between the physical domination but goes into all spheres of life-depleting identity, culture, and solidarity.

Achebe's Critique of Total Enslavement

Achebe describes colonialism as a practice that enslaves in totality through the use of vivid imagery and heartfelt metaphors. *Things Fall Apart* is able to expose how the Igbo people embraced colonial rule either in religious terms, financial dependability and deference to foreign laws which bring about cultural deformation and social breakdown. The traditions/rituals lose their meaning and become superfluous, the community ties dissolve and people experience severe identity crisis. The story by Achebe therefore forces the reader to acknowledge the fact that colonialism is a form of slavery which goes beyond physical control. It is a completely engulfing experience that negates being that undermines agency and transforms identity. *Things Fall Apart* is not just the story of the Igbo losing their sovereignty, but destroying a way of life in the burden of colonial oppression.

4.2. Discussion

This paper has shown that *Things Fall Apart* by Achebe presents a multidimensional criticism of colonial domination when interpreted in terms of the philosophy of masters and slaves by Nietzsche. The Igbo society did not utilize physical coercion as the only tool in its colonial project, but it gradually destroyed the cultural, political, and psychological pillars of the community. Religion comes out as a central instrument of colonial slavery, redefining the moral universe of the Igbo through showing Christianity as a better spiritual structure. This can be related to the moral critique of slaves by Nietzsche, in which the principles of humility, obedience and submission were varied as holy to reduce independence and liveliness. The internalization of Christianity, as depicted in the narrative by Achebe, divided the Igbo community and averted the indigenous traditions. The economic aspect of the colonial trade systems altered the Igbo people economically into a self-reliant people to a dependency in an international capitalist economy. This dependence manifests the meaning of slavery as Nietzsche writes about it, in which helplessness is disguised through processes of progress and civilization. Equally, Igbo autonomy was compromised through the introduction of the colonial judicial systems by disempowering the traditional conflict resolution and substituting it with alien laws.

Most importantly, the psychological enslavement of people like Nwoye is an indication of internalization of colonial values. In this case, the image displayed by Achebe strikes a chord with the morality on slavery that Nietzsche cautions that it breeds weakness by reshaping the cultural identity as the image of the oppressor. This internal enslavement makes sure that the domination of colonialism continues even after its manifestation and the colonialists leave a heritage of dependency and divided identity. Combined, these dimensions show the main caution that was expressed by Achebe; colonialism is a slavery of the body, as well as psychological and cultural. The subjugation of the colonial authority amounts to a handover of the agency, which leads to the culture distortion and the ultimate disintegration of the formerly independent society.

5. Conclusion

This study finds *Things Fall Apart* as a strong literary illustration of the Nietzschean slave morality as it portrays the degradation of Igbo cultural identity under colonial rule because of subdued religious, economic, political and psychological subjugation. Achebe shows that there is a loss of independence and acceptance of subordination in a gradual manner and this leads to a serious distortion of the culture. The philosophical framework provided by Nietzsche sheds some light on the internalization of the values of the colonizers by the colonised to make sure that the slavery was perpetuated even after it was no longer physical. The research helps fill the gap in the postcolonial literary criticism through its role in revealing how Achebe does not just criticize the colonial domination but also reveals the enslavement of cultures. The intersection highlights the perspectives of what colonialism has resulted in and asks the readers to consider how literature records and criticizes history.

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