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**DEPARTMENT OF ENGLISH AND LITERARY
STUDIES**

ELS 102

**INTRODUCTION TO NIGERIAN
LITERATURE**

**ASSIGNMENT: SHOULD HUMANITY
AVENGE DIVINITY? DISCUSS USING
CHINUA ACHEBE DEAD MEN'S PATH AND
RUBEN ONYEISHI'S CLASH OF DIVINITY.**

INTRODUCTION

**Consequent upon this discussion, its of
great importance to briefly narrow down
upon this concept in their best
comprehensible forms humanity,
avenge, divinity. The word avenge also
dispict vengeance, a revenge, to take
vengeance for, to exact satisfaction for
by punishing the injury party. To**

vindicate by inflicting pain or evil on a wrongdoer. Also taking the meaning of divinity, the property of being divine, of being like a god or God, a deity. Now having taken the meaning of this concepts into account, its paramount to state a claim that humanity should not avenge divinity, having said this, its ridiculous that humanity who is inferior to divinity.

Now, this question should humanity avenge divinity is a very confusing question but this accounts for conflict.

In Chinua Achebe's dead men path, Michael obi's plan was to revitalize the school new but he failed due to the village superstition belief, but when he and his wife moved to Ndume where he was appointed as the headmaster of the small institute, he intended to reform the school and strengthen its Christian mission. He was later fired because of the incident that happened between he

and the villagers and that is where the conflict was drawn.

Michael, an idealistic young headmaster allow his idealism to run away with him, he has grand vision of making the school a modern and progressive school but he does not have time for anything that he thinks runs counter to his vision. This arrogant attitude of his leads him into conflict with the villagers whom he regard as superstitions, he looks down on them instead listening to them or rather cooperate with them. He does not want to let the villagers use a path that is sacred to their belief, as it cross across the new school grounds he has designed. The villagers take their revenge by destroying the grounds.

Michaels superior dismisses him from his job for his misguided zeal. Michael made a mistake by implementing his own ideas forcefully over above

everyone else's instead of cooperating with the villagers.

It is better to learn from a past and to work within the situation that a person is given. Obi should have respected the belief of the village people for peace to reign.

Also in Ruben Onyeishi's clash of divinity, the conflict between the members of assemblies of divine and the people of imobi, who are traditional worshippers.

This conflict started when pastor Dinma, a successor of pastor Udo tried to forcefully imbibe the principle of faith without work is vain. In his member as opposing the peace as at pastor udo's tenure in assemblies of divine, he made sure that his church activities don't clash with that of the villagers whenever their omaba masquerade spirit is returning to the sprit world, since that is usually a day nobody goes out

especially the women whom are forbidden to see the spirit and it becomes an abomination if a woman see it. pastor Dinma fixed a programme on the very day the omaba spirit was to return. The women gyrated, they sang and danced through the village square and saw the men doing their ritual. This singular act aroused the youths anger forgetting that the gods are supernatural and powerful beings as they claim. Their rule was to punish the rebels that deserated their laws. They took to violence, destroying the church and after several beating of the pastor and his wife who was severly raped by the men, they set the church ablaze with the pastor and his wife inside but they were lucky to escape with the help of one of the youth were proving wrong in the case of venturing into the fight of the gods. Divinity intervened when several years later, the people involved in the beating of the pastor and his wife

began to visit them. In the likes of Asogwa Oyiugwu, alias seventeen-seventeen, who was beating to death by an angry mob at the market square for stealing a womans breast with his charms. And also tipper drivers killed Ogbuagidi Alphonsus for challenging them when they were stealing gravel. Nwalugwu Paulinus was also among the angry mob that fought for the gods but was later killed for intruding in the affairs of higher authourities.

In conclusion, African do not entthropomorphise, that is human characteristics to divine beings reality for mere jingoism. The western ways does not make some of these beleief system to change. Such beliefs substantiate the restless dynamism of larger African existence and confirms that humanity should not avenge divinity rater it should reconcile with divinity.