

Correction of English Speaking World Literature Exam (Master)

Question 1: *Explain/Identify the following terms accurately* (09 points)

- **Neocolonialism:** A term used by African writers to describe the new African leaders after independence who adopted the same way of governing of those former colonialists (white men) and instead of the defending the rights of their own people, they were just defending those of their masters in the west.
- **Negritude:** is meant to celebrate blackness and to rediscover the lost and the neglected traditional qualities of African culture and the veneration of African ways and beliefs.
Main figures: Aimé Césaire, Leopole Sedar Senghor.
- **Literature:** is an art. It refers to the appreciation of language for aesthetic values in order to reflect human experiences through writing (prose, drama, poetry, fiction, etc).
- **Aimé Césaire:** One of the leaders of Negritude Movement, as being a been-to-student, he was for an assimilative approach towards the white's culture.
- **Catharsis:** the process of releasing strong feelings, for example through plays or other artistic activities, as a way of providing relief from anger, suffering..
- **The been-to theme:** the theme of the African novel which tackles the been to students; who have been sent to study abroad. These students once they returned to their home countries, they could not cope with the problems of their societies which led them a lost sense of belonging. It is an educational theme.

Answer 02: (11points)

- The first quote is from chapter 25 (Third part). Achebe's novel ends by pointing out just how the colonizers tell stories in ways that deliberately do no justice to the colonized. Take the District Commissioner. The title of his book is going to be *Primitive Tribes*. Uh oh. And he's only going to give the story of Okonkwo *one* paragraph in there? Didn't it just take Achebe a whole book to write the story of Okonkwo? This can show us a couple of things. For one thing, we can see how colonizers tell stories in a way that silences and erases the colonized. But on top of that, it's obvious that the District Commissioner doesn't actually understand anything about Okonkwo. He doesn't even know how to *begin* understanding Okonkwo. He thinks he knows it all already. The trouble here is that the District Commissioner *thinks* he knows everything there is to know about this guy.

Now, that's a problem, and that's one thing that postcolonial literature tries to fix. Some colonizers are just plain nasty. Others maybe don't really understand what they're doing or with whom they're dealing. Postcolonial literature tries to overcome the colonial "metanarrative" by introducing colonizers (and everyone else) to other, competing narratives that can complicate the colonial worldview. **(04 points)**

➤ The quote is from chapter 02 (Part One). It shows the duality of Okonkwo's character. Despite all of Okonkwo's showy manliness, he is ruled by fear – a profound fear of being deemed weak and feminine, like his father. Essentially, Okonkwo fears nothing but himself. The fear of failure is Okonkwo's tragic flaw. **(03 points)**

➤ The quote is from chapter 08 (Part One). It is about Okonkwo's guilt over killing his adopted son haunts him. Okonkwo, who shuns all emotion, thinks that feeling compassion and guilt for the boy is a sign of weakness and femininity – two characteristics that are despicable to him. Clearly, Okonkwo sees valor and compassion as incompatible. **(02 points)**

➤ The quote is from chapter 20 (Part Three). Okonkwo suggests that the Umuofia were foolish and blind for letting the white man stay to work tricks. Now, by force of the Christians' will and lack of their own, the Umuofia have fallen apart from the inside. It's interesting to consider whether the Umuofia clan might have fallen apart even without the arrival of the Christians. **(02 points)**

NOTE: Other possible interpretations are acceptable providing that they **ARE**

RELEVANT to the content of each quote