



Things Fall Apart | Chinua Achebe

Part 1 | Chapters 4-5

- 2 | **Figurative Language in *Things Fall Apart*:** Read the following excerpts from Chapters 1-5 of the novel and determine what figure device is being used:

	Example from <i>Things Fall Apart</i> :	Figurative Device:
1	"Proverbs are the palm-oil with which words are eaten." (Ch. 1)	
2	"Okonkwo was as slippery as a fish in water." (Ch. 1)	
3	"Okonkwo's fame [grew] like a bush-fire in the harmattan." (Ch. 1)	
4	<i>Gone, gone, gone, gone</i> , boomed the hollow metal. (Ch. 2)	
5	"The ill-fated lad was called Ikemefuna." (Ch. 2)	
6	"[S]ilence returned to the world, a vibrant silence made more intense by the universal trill of a million million forest insects." (Ch. 2)	
7	"In the morning the market place was full." (Ch. 2)	
8	And so Nwoye was developing into a sad-faced youth. (Ch. 3)	
9	Such was Unoka's fate. When they carried him away, he took with him his flute. (Ch. 3)	
10	"It was like pouring grains of corn into a bag full of holes." (Ch. 3)	
11	Yam, the king of crops, was a man's crop. (Ch. 3)	
12	"The year that Okonkwo took eight hundred seed-yams from Nwakibie was the worst year in living memory." (Ch. 3)	
13	"This meeting is for men." (Ch. 4)	
14	"No work was done during the Week of Peace." (Ch. 4)	
15	The story was always told of a wealthy man who set before his guests a mound of foo-foo so high that those who sat on one side could not see what was happening on the other. (Ch. 5)	
16	"In the distance the drums continued to beat." (Ch. 5)	

Things Fall Apart Questions And Answers By Chapters

Charles John Ellicott



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Chinua Achebe's Things Fall Apart Ben J. Ezuma, 1965

Good Ideas from Questionable Christians and Outright Pagans Steve Wilkens, 2025-08-28 What indeed has Athens to do with Jerusalem What concord is there between the Academy and the church Tertullian 3rd century Such skepticism about the place of philosophy in the life of Christians persists down through the ages As a student author Steve Wilkens had deep reservations about studying the works of pagans or even questionable Christians Now a teacher at a Christian university Wilkens has developed a deep appreciation for teaching and studying philosophy In fact he believes that the life of faith can be enriched by good philosophical reflection In this book Wilkens helps you begin the same journey Using generous quotations from the original sources Wilkens provides an introduction to the study of philosophy by exploring a single key issue from each of the following philosophers Socrates Plato Aristotle Augustine Aquinas Descartes Kierkegaard Marx Nietzsche and Sartre The questions considered include Why ask why Is a just society possible Is God responsible for evil Can you be certain of anything Is morality all about power Do you really want to be free Wilkens encourages you not to be a mere spectator but to actively and critically engage the questions and ideas these philosophers raise Here is a book for beginning students thoughtful Christians or anyone who wants to explore life's deepest questions

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Postcolonial Imaginations and Moral Representations in African Literature and Culture Chielozona Eze, 2011-12-16 The

postcolonial African culture as it is discoursed in the academia is largely influenced by Africa's response to colonialism. To the degree that it is a response, it is considerably reactive and lacks forceful moral incentives for social critical consciousness and nation building. Quite on the contrary, it allows especially African political leaders to luxuriate in the delusions of moral rectitude, imploring at will the evil of imperialism as a buffer to their disregard of their people. This book acknowledges the social and psychological devastations of colonialism on the African world. It however argues that the totality of African intellectual response to colonialism and Western imperialism is equally if not more damaging to the African world. In what ways does the average African leader indeed the average African judge and respond to his world? How does he conceive of his responsibility towards his community and society? The most obvious impact of African response to colonialism is the implicit search for a pristine innocent paradigm, in for instance literary, philosophical, social, political, and gender studies. This search has its own moral implication in the sense that it makes the taking of responsibility on individual and social level highly difficult. Focusing on the moral impact of responses to colonialism in Africa and the African Diaspora, this book analyzes the various manifestations of delusions of moral innocence that has held the African leadership from the onerous task of bearing responsibility for their countries. It argues that one of the ways to recast the African leaders' responsibility towards Africa is to let go on the one hand the gaze of the West and on the other of the search for the innocent African experience and cultures. Relying on the insights of thinkers such as Frantz Fanon, Wole Soyinka, Kwame Anthony Appiah, Achille Mbembe, and Wolfgang Iser, this book suggests new approaches to interpreting African experiences. It discusses select African works of fiction as a paradigm for new interpretations of African experiences.

Humanitarian Fictions Megan Cole Paustian, 2024-01-02

Humanitarianism has a narrative problem. Far too often aid to Africa is envisioned through a tale of Western heroes saving African sufferers. While labeling white savior narratives has become a familiar gesture, it doesn't tell us much about the story as story. *Humanitarian Fictions* aims to understand the workings of humanitarian literature as they engage with and critique narratives of Africa. Overlapping with but distinct from human rights humanitarianism, it centers on a relationship of assistance focusing less on rights than on needs, less on legal frameworks than moral ones, less on the problem than on the nonstate solution. Tracing the white savior narrative back to religious missionaries of the nineteenth century, *Humanitarian Fictions* reveals the influence of religious thought on seemingly secular institutions and uncovers a spiritual collectivist streak in the discourse of humanity. Because the humanitarian model of care transcends the boundaries of the state and its networks touch much of the globe, *Humanitarian Fictions* redraws the boundaries of literary classification based on a shared problem space rather than a shared national space. The book maps a transnational vein of Anglophone literature about Africa that features missionaries, humanitarians, and their so-called beneficiaries. Putting humanitarian thought in conversation with postcolonial critique, this book brings together African, British, and U.S. writers typically read within separate traditions. Paustian shows how the novel with its profound sensitivity to narrative can enrich the critique of white saviorism while also imagining

alternatives that give African agency its due Indigenous Identity in Witi Ihimaera's "Whale Rider" and Chinua Achebe's Fiction Annemarie Pabel,2011 Bachelor Thesis from the year 2011 In both Chinua Achebe s Things Fall Apart and Witi Ihimaera s The Whale Rider indigenous identity is a central topic Yet it is challenged by the advent of colonization or in the latter case by the fusion of ancient tradition and modernism As such the aim of this paper is to analyse the literary representation of indigeneity in these novels using Stuart Hall s dual definition in order to show how indigenous identity develops at the backdrop of colonization and what this means for the concept of identity in a postcolonial context **Black African Literature in English, 1982-1986** Bernth Lindfors,1989 This bibliographic work is a continuation of the highly acclaimed earlier volumes compiled by Bernth Lindfors Containing about 10 000 entries some of which are annotated to identify the authors discussed it covers books periodical articles papers in edited collections and selective coverage of other relevant sources *Things Fall Apart* Chinua Achebe,2009 The contemporary African writer s classic novel depicting the destruction of traditional tribal life by the white man *Chinua Achebe* Rose Ure Mezu,2006 One of the critical concerns in Nigeria is how to alleviate poverty in the country The general prevalence of poverty in Nigeria is paradoxical because the country is one of the biggest oil producing countries in the world A 1999 World Bank report for instance showed that some 70 per cent of the population lives below the bread line usually considered as living on less than US 1 00 a day This raises a number of very important questions What are really responsible for the wide prevalence of poverty in Nigeria in the midst of plenty How is poverty manifested in the country What alleviation strategies are in place How effective are they And what are the implications of all these for the country s democracy project political stability nation building and development discourse Contributors to this volume address these questions and provide insights into some of the central issues in the discussion of poverty including how the poor themselves struggle to cope or adapt to their condition Using multidisciplinary perspectives the contributors critique the current alleviation strategies and recommend more viable and better targeted approaches that will sharply reduce the incidence of poverty in Nigeria **A New Reader's Guide to African Literature** Hans M. Zell,Carol Bundy, Virginia Coulon,1983 English in Africa G. P. McGregor,1971 The Literary Half-yearly H. H. Anniah Gowda,1980 **Story Building** Ndaeyo Uko,2007-06-07 Story Building demystifies the narrative style of writing by playfully undoing the knots of journalistic storytelling It provides personalized guidance and practical advice on how to muster the passion and skills to gather compelling details needed to tell an engaging journalistic story on deadline To write like a pro you must think and report like a pro In this book accomplished journalists from the smallest newspapers to the New York Times take readers on their beats and with a friendly voice explain their actions and their choices **Quarterly World Report** ,1979 *History of East Africa* Roland Anthony Oliver,1963 *Resources in Education* ,1992 **Africana Journal** ,1980 A New Testament commentary for English readers, by various writers, ed. by C.J. Ellicott Charles John Ellicott,1896 **Cracking the GRE Literature Test** Doug McMullen, Jr.,2002 The Princeton Review realizes that acing the

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