



Kasarani Campus
Off Thika Road
Tel. 2042692 / 3
P. O. Box 49274, 00100
NAIROBI
Westlands Campus
Pamstech House
Woodvale Grove
Tel. 4442212
Fax: 4444175

KIRIRI WOMEN'S UNIVERSITY OF SCIENCE AND TECHNOLOGY
UNIVERSITY EXAMINATION, 2024/2025 ACADEMIC YEAR
THIRD YEAR, FIRST SEMESTER EXAMINATION
FOR THE BACHELOR OF EDUCATION (ARTS)

Date: 18th April, 2024
Time: 11.30am-1.30pm

KLT 2306: WEST AFRICAN LITERATURE

INSTRUCTIONS TO CANDIDATES

ANSWER QUESTION ONE (COMPULSORY) AND ANY OTHER TWO QUESTIONS

QUESTION ONE (30 MARKS)

- Using any novel from West Africa, examine how prose fiction is used to address religious and political issues in any generation. (9 Marks)
- Examine the theme of colonialism as addressed by any West African African writer. (9 Marks)
- Examine the main points of view explored by West African writers in West African prose. (4 marks)
- The African novel draws a lot from folklore and oral traditions. Justify this assertion using a novel or a play from West Africa. (8 marks)

QUESTION TWO (20 MARKS)

- What was the influence of the colonial missionaries in the development of West African literature? (10 Marks)
- Explore how the novel has been used to expose social vices in West African society. Give clear examples from one novel covered in this unit. (10 Marks)

QUESTION THREE (20 MARKS)

- Using a novel or a play from West Africa, explore at least **three** socio-economic and cultural issues addressed by West African writers. (10 Marks)
- "Negritude is a movement of sensitization of African issues". Examine the background that gave rise to this movement. (10 marks)

QUESTION FOUR (20 MARKS)

- Evaluate the main themes depicted in West African Literature. (10 marks)
- Relate the form of West African novels to African experiences, specifically West African setting using any literary texts studied in this unit. (10 Marks)

QUESTION FIVE (20 MARKS)

- a) Identify and examine the rhetorical forms contained in the passage below from Chinua Achebe's *Things Fall Apart*. (10 Marks)

There was a wealthy man in Okonkwo's village who had three huge barns, nine wives and thirty children. His name was Nwakibie and he had taken the highest but one title which a man could take in the clan. It was for this man that Okonkwo worked to earn his first seed yams.

He took a pot of palm wine and a cock to Nwakibie. Two elderly neighbours were sent for, and Nwakibie's two grown up sons were also present in his obi. He presented a kolanut and an alligator pepper, which was passed round for all to see and then returned to him. He broke it, saying: 'We shall all live. We pray for life, children, a good harvest and happiness. (1) You will have what is good for you and I will have what is good for me. (2) Let the kite perch and let the eagle perch too. If one says no to the other, let his wing break'. After the kolanut had been eaten Okonkwo brought his palm wine from the corner of the hut where it had been placed and stood it in the centre of the group. He addressed Nwakibie, calling him 'Our father'. 'Nna anyi', he said. 'I have brought you this little kola. As our people say, a "man who pays respect to the great paves the way for his own 30 greatness". I have come to pay you my respects and also to ask a favour. But let us drink the wine first'.

Everybody thanked Okonkwo and the neighbours brought out their drinking horns from the goatskin bags they carried. Nwakibie brought down his own horn, which was fastened to the rafters. The younger of his sons, who was also the youngest man in the group, moved to the centre, raised the pot on his left knee and began to pour out the wine. The first cup went to Okonkwo, who must taste his wine before anyone else. Then the group drank, beginning with the eldest man. When everyone had drunk two or three horns, Nwakibie sent for his wives. Some of them were not at home and only four came in. 'Is Anasi not in?' he asked them. They said she was coming. Anasi was the first wife and the others could not drink before her, and so they stood waiting.

Anasi was a middle-aged woman, tall and strongly built. There was authority in her bearing and she looked every inch the ruler of the women folk in a large and prosperous family. She wore the anklet of her husband's titles, which the first wife alone could wear. She walked up to her husband and accepted the horn from him. She then went down on one knee, drank a little and handed back the horn. She rose, called him by his name and went back to her hut. The other wives drank in the same day, in their proper order, and went away. The men then continued their drinking and talking. Ogbuefi Idigo was talking about the palm wine taper, Obiako, who suddenly gave up his trade. 31 There must be something behind it; he said, wiping the foam of wine from his moustache with the back of his left hand. 'There must be a reason for it. A toad does not run in the daytime for nothing'. (Achebe Achebe)

- b) With reference to Chinua Achebe's *Things Fall Apart* or Wole Soyinka's play *Death and the King's Horseman*, analyse the roles of **three** characters there in. (10 marks)