

3. READING LITERARY WORKS

INTRODUCTION TO LITERATURE

Literature - is the artistic expression of people's ideas which reflect social realities done through the use of language either in written or spoken.

OR

Is a product of human imagination employing language creativity to reflect human realities.

The key terms in defining literature includes;

- . Creativeness
- . Imagination
- . Language

TYPES OF LITERATURE

- . Oral literature
- . Written literature

ORAL LITERATURE

It is normally handled from one generation to the other through narrations, songs, poems, stories.

TYPES OF ORAL LITERATURE

LEGEND (*Stories of historical truth*)

-They deal with accounts of personally and events that are considered to be so memorable and deserved to be talked again and again.

MYTHS

-These are viewed as religious stories because they explain the organ of people, customs and tradition example gods, GCD.

- To educate the society
- To entertain the society
- May improve the language

PARTS OF LITERATURE

FORM

- Title of the book
- Character
- Setting
- Plot
- Style/Technique
- Language

CONTENT

- Theme
- Message
- Conflicts
- Philosophy

1. FORM

A. LANGUAGE

This is the part of form in written literature. language use of the write can determine what kind language is that, as it can be simple or complex with lots of figures of speech(figurative language).

FIGURES OF SPEECH

These are devices used in literary works in order to add creativity in the history by using language.

They are meant to entertain, educate and make good presentation of the work of literature.

Figures of speech includes;-

- Similes
- Repetition

SIMILES

Is a device which compares two things using conjunctions like “as” or “like”

E.g. Like father like son, as black as coal, he is like a lion in battle.

METAPHOR

Is a literary device which compares two things without using conjunctions.

E.g. She is a lioness, among her people he has a heart of stone, you are a lazy rat, she looked flower beautiful with a snow white dress.

HYPERBOLE

This is a language device which is used to exaggerate facts beyond their realities.

E.g. He called you a thousand of times, she cried an ocean of tears

PERSONIFICATION

Literary device which gives ability to the inanimate.

E.g. Cats made a plan of taking over the world

REPETITION

Is a language device which uses the repetition of words or sentences for making emphasis on a particular point.

E.g. they attended a harsh meeting I took large gulps of water.

PROVERBS (Refer to types of literature)

B. SETTING

Refers to geographical location of the story time period or daily lifestyle of the characters.

Types of settings

- Geographical
- Historical
- Social

Geographical setting

It can be in a specific country town place

Historical setting

Refers to time when the story was made includes background in a particular time about something the author wants to explain about e.g. century you etc

Social setting

Includes social activities or customs and traditions e.g. marriage

C. PLOT

-This is the serial arrangement of events or ideas.It is the arrangement of all events in the story.

-Plot must have the beginning middle and end.

-Plot of dramas is divided into “acts” and “scenes”.

D. STYLE AND TECHNIQUE

Includes the following;-

Point of view

This is when a writer tells a story

- First person pronoun point of view

This indicates that the main character is telling a story.

-Third personal pronoun point of view

This directs that the narrator is telling the story.

E. CHARACTERIZATION

-This is the method of conveying information about characters.

-Character is a person or sometime animals who take part in the story.

Types of characters

-**Main character** is the person who plays a large part in the story.

-**Minor character** is the person who helps a main character to develop the story.

. ***Protagonist*** is the **main character**.

. ***Antagonist*** is the **minor character that opposes the main character**.

Foreshadowing

Is a style or technique which explains about what will happen later in the story. This encourages the reader to go on and find out more about the event that is being foreshadowed.

Flashback

Is a style which explains about what happened before in the story.

2. CONTENT

A. THEME

-A Theme refers to the central topic/topics which are meant to be known and taken as subjects of learning presented by the writer to the audience.

-Themes can reflect life, reality experience and society as a whole.

B. CONFLICTS

These are misunderstandings among characters in the story.

Types of conflicts

. Internal conflicts

. External conflicts

Internal conflicts

This is the conflict within a person (character).

External conflicts

Refers to misunderstanding between or among characters. Misunderstanding between characters can be;

-Between two characters

-Group against group

-Group against person

C. MESSAGES

-These are lessons and teachings we get in the story.

-These lessons are mostly obtained from themes.

ANALYSIS OF THE NOVEL

TITLE: UN ANSWERED CRIES

AUTHOR: OSMAN CONTEH

SETTING: SIERRA LEONE

TIME: 2002, place of publications: Macmillan writers prize for Africa

INTRODUCTION

"**Unanswered cries**" is a modern novel where by the author presenting a moving story of Olabisi who is under _____ pressure _____ to _____ be, circumcised in order to realize the reality as a woman

As we reflect the message delivered to us by the author, substantial questions before us are:

- a) What exactly before us are?
- b) Is the process safe?
- c) What are the effects to those who undergo the experience of the knife?
- d) What are the struggles against the art?

COVER OF THE BOOK

Question: Is the cover relevant to the story?

Answer: Yes, the cover is relevant to the story. It portrays the cultural dressing of the women in Sierra Leone _____ and _____ Africa _____ as _____ whole. It also shows how the girl discussed in the book is feeling by showing a fare of oppression, sadness and loss of hope.

TITLE OF THE BOOK

The title of the book is ***DIRECT***

- It makes a person want to know more about a story of the girl who is seen on the cover, why does she look so sad, oppressed and hopeless. These are questions that would be ringing in a person's head and can only be answered by flipping open the cover and read what is within the book.

STYLES AND TECHNIQUES USED

The style used by the author includes the following

i) point of view

This is when a writer tells a story in the novel " **Unanswered cries**" the writers used the third person point of view to narrate the story about characters.

Example: Chapter one (page 5)

" She caught hold of the hem of her films/ skirt".

" she sat up listening like a dog sensing an intrudes".

ii) Flashback style

. Chapter 8, when Dr.Keroma explained about what happened when her daughter underwent circumcision (Pg 72)

. Chapter 9, the dialogue between Makalay and Oyah reminded Makalay about her past life (Pg 83,84)

. Chapter 1 Olabisi remembered about circumcision of the baby boy Durusemi," (Pg 13)

iii) Foreshadowing

- When Olabisi imagined about what will happen in the court

"It was as if she was trying to read the future" Chapter 7 (Pg 51 -52)

iv) Conversation style

- Conversation between Oyah and Olabisi (Pg 35),Salaam Sesay and Olabisi (Pg 56),Salaam Sesay and Dr. Koroma (Pg 71) and the conversation between Oyah and Yah Posseh (Pg 76) etc

Arrangement of events

The writer arranged events into chapters 1 – 9 whereby each chapter contains a picture which gives information about what is in that chapter

CHARACTERIZATION

1. OLABISI

- Is the main character in the novel.
- She is against bad cultural practices (circumcision)
- She is courageous
- She is Eddy's girlfriend

2. MAKALAY

- Mother of Olabisi
- She is conservative she wants Olabisi to be circumcised
- She is a primary school teacher
- She is Dauda's wife
- She has negative attitudes to her husband
- She is humble and caring

3. ADE JONES

- He is Olabisi's father and Oyah's husband
- He is against Female Genital Mutilation
- He loves Olabisi
- He is Caring

4. YAH POSSEH

- Is the Digba Sowe the head of female circumcision

- She is a witch (she believes in superstitions)
- She has two daughters
- Has two daughter (Salay and Rugiatu)
- Feared by people

5. EDWARD COLE

- He is Olabisi's boyfriend.
- He betrayed Olabisi.
- He taught Olabisi how to protect herself.

6. DAUDA

- Makalay's husband.
- Olabisi's step father.
- He was strict in his house.

7. Dr. Asiatu Koroma

- She is professionally a doctor
- She is against female genital mutilation
- She is responsible in her job

8. LANSANA KANU

- Is a judge.
- Is a fair and courageous.
- Is responsible.
- Is strict in his job.

9. PAH AMADU

- Hunter

- A corrupt person

10. SALAAM SESAY

- Makalay's lawyer
- Supports female genital mutilation
- Not civilized.

THEMES

MAIN THEMES

Female Genital Mutilation. This is the process of cutting a clitoris part of a woman due to tribal beliefs and for the reason of reducing sexual appetite of a woman. In the novel, Olabisi was under pressure of being circumcised by the Bondo women and Makalay (her mother) in order to prove that she becomes a woman but Olabisi was strong and courageous to go against bad practice because it is an illegal and unsafe activity. Other characters who undergone the process includes Oyah (the lawyer), Dr Asiatu Koroma, Makalay, Yah Posseh, Rugiatsu and Salay.

OTHER THEMES

1. RESPONSIBILITIES

This signifies the situation of being accountable in life. In the novel, the following characters were very accountable in the seminal delivering. Oyah (lawyer) was very responsible to help Olabisi not as her step daughter.

Also Lansana Karme (the judge) took full responsibility to judge the case. Apart from these two, also Dr Asiatu Koroma took full responsibility as a doctor to explain the effects of female genital mutilation.

2. LOVE

Love is a strong feeling about somebody or anything in the reflection of respect, tolerance, trust and acceptance. In the novel, we see love emanating in different ways. We can see the love of daughter to mother (Olabisi and Makalay), the love of father and daughter (Olabisi and Ade), also the love of husband and wife (Oyah and Ade Jones).

3. POVERTY

This is the state of being unable to obtain basic needs or inability of someone to meet the basic demands like food, clothes and shelter. In the novel, Makalay's kitchen in the village was made of rusty corrugated iron sheets which could almost fall by the blow of the wind. This can also be portrayed when Salay and Rugiatu were walking bare footed from the well.

4. MORAL DECAY

This is the desolation of good morals and people in the society. In the novel, moral decay is shown when Olabisi involved herself in early sexual relationships while she was just fourteen years of age. Also when Olabisi replied back Makalay (her mother) as it was a peer.

5. BETRAYAL

This is the act of being disloyal to someone who trusts you. In the novel, the situation is experienced by Makalay when she was betrayed by Pah Amadu and he did not bring Olabisi back to Makalay, instead he helped Olabisi to reach the town. Also the betrayal of Edward Cole to Olabisi by disclosing the secret that he had sex with her.

6. CONFLICTS

Conflict means misunderstanding between two people. The following conflicts are found in novel :-

Conflict between Olabisi and Makalay.

The source of the conflict was female genital mutilation that is when Makalay forced her daughters to be circumcised but the solution of this conflict was the court whereby Olabisi won the case and she was not circumcised.

Conflict between Olabisi and Eddy.

The same of this conflict was the betrayal when Eddy betrayed Olabisi by disclosing the secret that he had sex with Olabisi the solution was when Olabisi decided to break up the relationship.

Conflict between Oyah and Ade Jones.

The source of this conflict was unfaithfulness of Ade Jones and the solution was forgiveness and marriage

Conflict between Makalay and Ade.

This conflict based on who is supposed to make decision to Olabisi about whether she is supposed to be circumcised or not. The solution to this conflict was the court whereby Olabisi was not circumcised.

Conflict between Olabisi, Rugiatu and Salay:

The source of the conflict was when Olabisi called "agboroka" The solution to this was Makalay and Yah Posseh decision to Olabisi that she was supposed to be circumcised.

Conflict between Bondo women Vs Olabisi, Oyah and Dr. Asiah

The source was female genital mutilation but the solution was court and Olabisi won the case.

7. ILLITERACY

In the novel, Yah posseh and most of the Bondo women were blind about the effects of women circumcision so as to become a real woman

8. LAZINESS

This is the situation of being unwilling to work. Olabisi was very lazy, she has many dirty clothes like pants, jeans and a tops but she was just keeping them in her bag instead of washing them.

9. SUPERSTITION

Yah posseh and all Bondo women believed in superstition on beliefs like goats and ancestors, that is why female circumcision to them is compulsory. Example, Yah posseh told Makalay that her daughter Olabisi offended the spirits of their ancestors and gods of their tradition and because of that she was supposed to be circumcised. Also when Yah Posseh told Makalay that if she will obey spirits will make things difficult for her during children (chapter 2 Pg 22).

FIGURES OF SPEECH

1. PERSONIFICATIONS

- The wind her news of an approaching group of singer (Pg 5)
- Her hand disappeared into the bag up to the elbow fingers searching for camera (chapter 1 Pg 7)
- The mosquitoes were having a party on you and the noise woke me up (Pg 40).

The darkness became jumping, threatening to take over the room again if the lamp went out (Pg 32).

The moon came out with a smile, shading soft light around her (Pg 31).

2. REPETITION

- I..... I was just..... (Pg 28)
- Ye..... yes sir (Pg 56)

- "Gborika" – said by Makalay many times to Olabisi for the emphasis of circumcision (Pg 11)
- Confess was also repeated to show the emphasis that Ade wanted to know the truth that he was the father of Olabisi or not (Pg 49)
- She is your mother.....she will always be your mother.This emphasizing Olabisi that Makalay was her mother no matter what (Pg 47)

3. METAPHORS

- Eddy the dog and he was making his way towards her (pg 63)
- The Bondo tradition is mama Africa (pg 74)
- "Death is the enemy who has no respect for people and this privacy" said Yah posseh (Pg 79)

4. HYPERBOLES

- Each pot was big enough to boil a cow without breaking its legs (pg 43)
- The girls folded their arms across their chests and tried to cook as if they eat rocks everyday (pg 35)

5. PROVERBS

- " let the traitor come close for this "(Pg 35)
- " Never laugh with your enemy otherwise you might end up friends" (pg 75)
- "Do as I say but learn from me" (pg 66)

6. SIMILES

- " She sat up listening like dog sensing an intruder" (Pg 5)
- "She scramble across the bed on all fours like a giant crab" (pg 8)
- " Students ran in panic, scattering from brutal police like cock roaches at the flash of the light" (pg 12).
- "The rift – ray boys will be after you for sexual fun like dodgers" (pg 12)

- "Salary was short and stocky like a well fed big while Rugiatu was tall, skinny and hungry looking like a shaved bird.
- "She was black as midnight, with flat eyes like a snake (pg 21)
- "Olabisi began to feel like a mouse watching a cat (pg 21)
- "The girl thrashed about like a snake caught in a farm trap (Pg 30)
- "Rugiatu attacked like a mad dog (Pg 36)
- "From where she stood it looked as small as a handkerchief (Pg 54)
- "Large man, as huge as truck was sitting.... (pg 54)

LITERARY ANALYSIS

Passed Like a Shadow(NOVEL)

Author; Bernard Mapangala

Setting: Uganda 2006

Summary and themes.

Chapter I

This chapter starts with the father who has appeared unexpectedly. He is drunk. His children fear him. As soon as he comes in, Atwoki lost his appetite. He tried to avoid his father; unfortunately he bumped into Aboo'ki hence sending the matoke down. In this case Atwoki encountered a classic slap. It indicated that Adyeri did not love his children. This is poor parental care.

His children hated him, this hatred.

The position of women has been reflected. Amoti was seriously beaten by Adyeri. She was trying to defend Atwoki. She cried uwii, uwii. In this regard, Amoti represents women as the oppressed gender. However, she is brave because she spoke her mind.

Lastly we see that Adyeri did not sleep at home that evening. He had another woman. This is betrayal.

Chapter II

This chapter is centered on Vicky. It is portraying Vicky's previous and current life. Poor customs are reflected in which we see that Vicky is sent or exiled Kaitangwenda as she was seen riding a bicycle (It is a taboo for a girl to ride a bicycle in Torro).

In this chapter, it is shown that Vicky is an orphan. Her mother died so she had to live with Adyeri's Family. Conflict and hatred are reflected as Adyeri hates or dislike Vicky. She considers her, as an additional burden to their family.

On the other side we see Vicky coming with Akena. She introduced him as a man who wanted to marry her. Amoti protests because she is jealousy that Vicky will get married to a man who owns garage. Adyeri settles the matter and tell Akena to come on the other day for arrangement of bride price.

Chapter 3

This chapter is centered on Atwoki's fame. He is good in football as well as academically. Atwoki is ambitious and social. He wants to be a soldier. Other boys are also prophesying their future.

Also we are shown the difference between Atwoki and Abooki was quiet and meditative. Atwoki was busy, ting and always came home exhausted.

Love and care are shown in this chapter. Amoti did not beat her children when they came home late, she warned them.

Position of women is reflected through Abooki. After school hours Abooki was response to prepare evening meal at home. The narrator says the little girl Abooki was overworked. In this chapter we are also introduced to uncle Araali. He likes children and appreciates their skills. This is love and care.

Lastly we see that Adyeri is irresponsible. This irresponsibility comes about do to the fact that Adyeri did not leave any money. Yet he came home drink. This is also alcoholism which leads to irresponsibility. Fortunately uncle Araali had brought bunches of Matoke and fish. He also gave money to children purchase firewood.

Chapter 4

It is opened up with Tusiime, Vicky and Kunchira console for having missed a husband because of a greedy uncle. He fixed a high bride price. This is poor traditional customs.

It is also indicated that Vicky was to send Bondibugyo to work as a tea plucker. She did not get any money from her sweat. All her wages had been prepaid to Amoti so that, she could pay for her children's school fees. This is oppression.

Also Tusiime and Kunchira inform Vicky that Adyeri has another woman. Tusiime says that there is too much cheating in marriage. This is dishonesty.

Prostitution is reflected through Tusiime who said that she could sleep with any man to make money.

Furthermore, the narrator reflects that Tusiime and Kinchira were not good girls both had been worst product of port Fortal secondary education. Tusiime had been a ring leader that led in the burning of the school's matlesses at Maria Goret Secondary school. Kunchira was discontinued from Kyebambe Secondary School.

Influence of peer pressure is shown on Vicky. She was abused by Tusiime and Kunchira to find boyfriend she accepted and changed in her behavior.

Self limitation and poverty are reflected through Adyeri could not stop Vicky from her behavior because she brought his crates beer and cartons of hard drinks.

One day Adyeri aerated Vicky's jugardaddy. This led to the conflict between Vicky and Adyeri. At the end Vicky left the house and never came back.

Chapter 5

This chapter starts with Adyeri in the Hall of Kinyanasika Primary School. It was a parent's day and he was invited as a pioneer teacher of the school.

This chapter shows adyeri suffering. He gave out heavy cagh which sent all the eyes in his direction. His confidence was gone. His body had lost more than 20 pounds in less than a year. He had frequent fever and vomiting. His hair had become sparse and grey. His vibrant color had gone. These are symptoms of HIV/AIDS.

Standard five pupils performed a song. It started that those who die without doing something important pass like a shadow.

This song hit Adyeri because he spent his life carelessly. On the other hand, the flash back on Adyers previous life is given. He was a headmaster of Sit. Led high school. He fell in love with his secretary Biringi. This is betrayal to his wife. We are also informed that he misused his position by squandering the school funds build a house for Biringi in Birungi and This is corruption.

Adyeri was sacked as the headmaster after the news leaked cot on his misconduct. He spent most of the time drinking. (This is alcoholism) Later on, he sold a half of his inherited land. (This indicated irresponsibility he moved completely to Biringi's home and financed her new shop at Muguso trading center. This is betrayal to his family.

Oppression is reflected in this chapter Adyeri was rarely seen at home; when Amoti complained she encountered ritual beating.

Love, care and generosity are reflected through Uncle Araali. He helped to pay the children's school fees.

Effects of poor parental care are reflected in this chapter. He built a house for her mother in Katamba.

Lastly we are shown the theme Betrayal. Birungi betrayed Adyeri first; she rejected him when he was admitted at the hospital. Then she chased him away when he went to her house asking for help, and insulted him as a poor miserdlems.

Chapter 6

It is entered on Atwork's success. He was a good footballer. He helped Uganda national team to dinch Africa cop of Nations. The president offered him a brand new car. In addition to that we are informed that he had finished form six.

Quarrels between parents alienated Atwoki from his father. They met rarely ending bumping into each other. This reflects conflicts.

Ignorance is reflected through Amoti. She is ignorant of HIV/AIDS. She thinks that her husband has been bewitched. She is happy that her husband is punished for what he did in the past.

She does not know that her husband is HIV positive and being that the case, she is also HIV positive.

Conflict and vengeance are reflected. Amoti rejected to attend her husband, as he was alone suffering in the house. Also we see that the villagers brought her dying husband in her house. She did not like what they did. It shown that inwardly she blamed the villagers for that action.

Chapter 7

This chapter is in centered on the visit of Atwoki to his friend (David) in knife. Peer pressure is reflected through David. He advised Atwoki to find girl friends. He told him that, it is written in the bible that we have to enjoy fruits of the earth.

Ignorance is shown through David. He said that he could tell a safe girl from HIV/AIDS with just a glance. Moreover he added that the girls who are working in big offices cannot acquire slim (HIV/AIDS)

Later on we are introduced. Edda. She gave Atwoki a public kiss. Also we are introduced to David's family. David's father is rich and important man in both government and in Kabaka's council.

Poor ways of upbringing children are reflected in this chapter. Also it is known as lack of standing manners. In first of sexual scenes. David liked this because he naked women. On the table was a pile of ponographic magazines written JOIN THE FIGHT AGAINST AIDS WE CONDOMS.

Isolation and discrimination are reflected in this chapter. These are exposed as David's father was watching a television programme on HIV/AIDS. An AIDS victim was narrating his case..... My legs are failing to carry my body. All my friends have run away from me. Even my relatives detect me. (Need somebody who can hold my hand)

Ignorance is reflected as Atwoki wanted to know if condoms are 100% safe.

Betrayal, Dishonest and Moral corruption, are reflected in this chapter when they were at the Sheraton, they were joined by the ladies. David said that his father is good at selecting girls.

On the other hand we are given David's previous life. He was a university dropout (Makevene onwersity)

Bad company or Influence of peer pressure is reflected as Atwoki was influence by David to take or drink beer. We see that he fell in love with Edda. He spent the rights with her in David's home. In this case due to bad company Atwoki changed. The narrator says "The fortal portal bullet has been concerned it we will never be the same for Atwoki

Chapter 8

It starts with Vicky who is now married to Aliganyira. In this chapter we are introduced to Aliganyire. He is rich because he had tricks with cross- crossed Uganda and Zaire ferrying coffee and other smuggled products. This pat rays corruption.

On the other side we are informed that, Aliganyira had married twice and divorced. In both cases were young girls of around fourteen years. He successfully sent them away after they had given him children. He is womanizer. In this case women are oppressed hence Oppression.

Opportunism reflected as Aliganyira said that the hungry government officer wants him to buy a wheat farm for him. This shows that the government officer use their position to get what they wants. This symbolizes corruption in form of bribers.

Witchcraft as one of the traditional beliefs has been reflected. Vicky is barren, so Aliganyira proposed that they have to see the witchdoctors.

Oppression is reflected among Aliganyira's relatives, especially his mother. She said that if Vicky cannot conceive and produce a body. Aliganyira should send her away.

Ignorance is also reflected. The people who are suffering HIV/AIDS care to be treated by witchdoctor. It is seen as Vicky and her husband arrived armed in the witchdoctor's compound, they saw six people, two of them very thin and had rashes.

Ignorance is further reflected through Aliganyira and the witchdoctor who supported the idea of sharing sharp instruments. The witchdoctor used the same knife that had been used on, most sick people that day to prick Vicky's stomatch. In this way Vicky contracted HIV/AIDS.

Chapter 9

Adyeri passed away few months ago. In this chapter we are informed on the death of Adyeri, and how his drinking mates moved him. Some said that, he used to drink too much; others said he was good at dealing with ladies.

Also we are informed that Amoti too has acquired a new disease (Slim). Another drink reported that Atwoki was a womanizer in Kampala.

Ignorance is reflected among drunkards. One of them said that Atwoki cannot contract HIV/AIDS because he is educated. He said that he knows how to do things in a right way. Also we see Tonto asking a question if Bazunge which die of HIV/AIDS. Filipino who symbolize awareness answered that, even if the Bazungu dies of HIV/AIDS.

On the other side we see that the drunkards are arguing on the origin of HIV/AIDS some of them said it emanated from green monkeys in Zaire while the other one said it was manufactured in genetic Laboratory in California.

Filipo commented that the problem with HIV/AIDS is where it is going. There discussion connotes Ignorance and confusion people have on HIV/AIDS.

Back in Katamba Abooki is busy, alone nursing her sick mother Amoti who is HIV positive.

Also we are shown that Atwoki has changed, Atwoki has forgotten and ignored her sick mother and his sister. He didn't senel anymore in fact he dedicated most of his time to a certain lady in kampala. He abandoned his mother at the time she needed him most. This is betrayal he is like his father.

Poverty is reflected in this chapter. Amoti is very sick but there is no money in the house. Abooki had to go to Vicky to ask some money.

In this chapter another tragedy is reflected. Vicky is also HIV positive Vicky advised Abook that she should not love a man because of money.

Generasity is reflected through Vicky who gave Abooki enough money to help her sick mother.

Lastly, Betrayal and dishonest are depicted as John who was Abooki friend raped her. He dropped a Valium tablet in her coke. She drunk to and lost her consciousness.

Chapter 10

Lacks of piece and restlessness have occupied Abooki she is not at ease. She doubts that she is either pregnant or HIV positive. She lost her weight a person cannot be infected by shaving meals, shaking hands, using same containers for bathing or simply touching the sick people. The only solution is to cover deep wounds, he added.

Moreover he said that HIV is transmitted through sexual intercourse and blood transfusion.

After two weeks Abooki went for her HIV test results. She found that she was HIV negative also she was not pregnant. In her family she was the only spared.

Jonathan told her that the only protection guarantee from HIV/AIDS is to Abstain for unmarried people and mutual love among married couple buried. He is also HIV positive. Also David's father, David's mother and the house girl in Building future. He is no longer the fortal portal bullet.

Lastly, we see forgiveness as Uncle Araali has forgiven Atwoki as Atwoki forgot him in his good times. Uncle Araali accepted both Atwoki and Abooki. They went to stay with him as they lost their parents.

Love is shown between Abooki and Jonathan.

ANALYSIS OF THE NOVEL : "THE INTERVIEW"

Author : Patrick M. Ngugi

Setting : "Kenya 2002"

SUMMARY

Joe wakes up and takes a bath. He is going for the interview. He wants to get a job as the assistant laboratory technician. He wants money to redeem or pay for his form four certificates. He owed 40,000/= to the Nairobi central academy. His brother and guardian could not clear this remaining school fees arrears.

Joe arrives at the stage and finds many passengers waiting for Matatu(buses for city pasangers).

Previously, we are given the flashback of Joe's life. Joe's parents were killed in war (tribal cleansing) in Vasin Gishu. So, Joe his brother David and his sister, Lucy, Ndita and Marry had to live with their uncle Jothan. Their home was completes destroyed and new houses were built .

Then, suddenly, the Matatu arrives at the very fantastic speed. It knocked the old woman who was mentally disturbed but Joe had dived and pulled her off the road. He saved her from being run over (full impact)

Then, Joe dialed the police through the telephone both across the road. He gave first aid to the old cucu. The police and the ambulance arrived. Joe as was asked by the policewoman to go to the police station to make or give the statement of the accident. He is afraid that he will be late for the interview.

CHAPTER 2

Joe enter the ambulance. He is going to give the statement of the accident. In the ambulance he meets Freddie Mwasi, the medic Joe is worried because he will miss the interview. Freddie thank him for having dialed the police.

Joe and policewoman enter into the reporting room at police post. The policewoman is a the officer commanding station, chief inspector. Joe gives his statement (narrated what happened during the accident)

Then, the policewoman orders constable Kilonzo to get a car and take Joe where he wants to go (to the interview). Before leaving, Joe saw Freddie, the medic and they go together to see how the old woman is doing.. The old woman is unconscious and Joe leaves for the interview.Kilonzo is driving carelessly.On the way to interview Joe is pondering on the interview and about the old woman.Then they arrive at the impressive city soap industries building.

CHAPTER 3

Joe enters the city soap industries building. He meets the receptionist who is reading a novel titled Malindi affair. The receptionist direct him to Mr. Daniel Kung'us office. However we see that this receptionist reminds him of Gladwell who was also fond of reading novels. She was her fellow school mate and he loved her

He entered in Mr. Kungus office and found many interviews. The secretary wonders why he is told to go and come back at 11:30 for the interview. As he is leaving the room Gladwell comes running at him, they talk and agree to meet later.

Joe comes back at 11:30 and meets Mr. Daniel kung'us He tells him that he cannot hire him because he is late. He has failed the interview because he was late for his interview. He tries to explain the reason for his lateness. He is told to leave his result slip and a letter of application. Joe is angry and unhappy. He goes to his brother's workplace to give him this sad news.

CHAPTER 4

It start with David telling or giving Joe hope that he will get another job. David also has hope that may be a better position is waiting for him somewhere. Also, Joe tells David he has met Gladwell.

Gladwell and Joe meet at the silver moon restaurant. They talk about the death of Gladwell's sister who dued of TB. They also talk about the interview and the old cucu.

Their meeting ends abruptly as Gladwell asks Joe about the street people who get accident and die buried. Joe responds that they are buried in mass graves, this fact depresses him, as he thinks of old woman to be buried in a mass graves. He stops talking and soon they say goodbye to each other.

Joe goes to the hospital where he finds the old woman still unconscious.

CHAPTER 5

Joe went to bed early, but he couldn't sleep. He is restless. He has a psychological torture. He has the memory of the old woman being knocked and dragged by Matatu. He got up and went to eat rice and stew which had been prepared by their sister Lucy. He switched on lights and put on the TV and watched CNN for few minutes. The TV announcer was featuring new findings about HIV/ AIDS virus and about the new vaccine that was going on trial.

Then David also woke up and told him that he had found him a job at national library.

The next morning Joe went to the library and met Julius Kineu chief librarian. He was an old schoolmate of David. He started to work on the same day.

At 4:15 pm Joe went to the hospital to see old cucu outside the hospital he found many people staring at something on the pavement. Freddie, the medic told him that someone has killed himself. He was an HIV/ AIDS victim. He flung from eighth floor. Then they went to see the old woman. They meet doctor Ochieng who said that the old woman was fit as the fiddle but she had Amnesia (loss of memory).

CHAPTER 6

Joe met the old woman (cucu) and Dr Ochieng introduced him to her that he saved her and brought her to hospital.

She was sitting on the bed. She woke up and hugged him. The old woman wanted to be released but Doctor Ochieng says that they have to trace her home first. She agrees on the condition that Joe should insist on her.

Joe left and went to see Gladwell at St Bernadette church choir in Umoja. Before Joe went to see Gladwell, Dr Ochieng tells Joe that HIV/ AIDS victim who killed himself was a peester, he warned him that it can get anyone. He also told him that the only ways to avoid HIV/AIDS is to remain single until he gets married or use condom.

Then, Joe arrived at St Bernadette and saw Gladwell. Gladwell is surprised by the bond that has developed between Joe and old cucu, as he told her that he wants to find her home and her relatives. After the choir practice they left, and Gladwell told him that her sister Georgina also died of HIV/AIDS.

CHAPTER 7

It starts with Joe and David. David is discouraging Joe when he said that he is going to trace cucu home. Because of David's discouragement the next day he did not visit the old cucu. The day after he went to see her, she was disappointed when he did not show up the previous day.

She thinks that Joe has come to collect her, But Dr Ochieng insists that she must be discharged first. As they are talking suddenly the old cucu mentions Kariobangi, but she forget immediately that has mentioned the place as home. When Dr. Ochieng is told, he says the old cucu is getting back the flashes of her memory. She is given another twenty four hours to recover for Amnesia.

The next morning Joe received Gladwell's all that she got a Job at the city soap industries.

An hour later, he decided to persue the past newspaper and when he turned at the page of notices and death announcement, he saw the picture of old cucu, below it there was a caption which explained that she went missing and a reward of 100,000/= would be given to whoever helps in locating her. There was also eh telephone number of her son Johnson Njogu

CHAPTER 8

Joe ran to the receptionist and gave mercy Mr Njogu's telephone number to dial at Njogu's house. He was given Njogu's direct number by a girl, as Njogu was not at home.

He called Mrs Njogu and told him that he know where his missing mother was. Njogu did not believe him. He thinks that he was after money. He banged a phone down. Joe did not give up. He dialed again and told him that his mother was in ward three at the national hospital and this time Joe banged the phone down on him.

Then at 3:30 Gladwell arrived and they went to see if Mr Njogu had come to collect his mother. Unfortunately he had not come. At 5:30, Joe and Gladwell left disappoointed and dejected because Mr Njogu did not show up.

When reached home in the evenig he gave David a story about Njogu and David told him that there is only one Njogu who is billionaire.

CHAPTER 9

It starts with Joe thinking how Mr. Njogu is lucky, he is rich and he has a mother while he (Joe) lost his parents at ten. They were killed in a tribal war over land. Therefore Joe, David, Mary and Lucy had to live with uncle Jotham.

Lucy is now a student (19) at city polytechnic and Mary's a nurse (22) at Nairobi metropolisis hospital. He had not seen his grandparents, their mother, Nancy Mwashaki and father Bernard Kibe.

Tthe next day in the evening he went with Gladwell to the hospital and found that the old cucu had been taken by her son Johnson Njogu.

He is disappointed that he had not been informed. He has psychological torture.

CHAPTER 10

Joe did not eat for two days. He is depressed because they took the old cucu without informing him. He was a possessed man. He could not speak to anyone.

Later in Joe was told that someone wanted to see him. Tony, Njogu's son told him that he had been sent by his father to collect him. He was taken by Tony to Njogu's house. The car carried him was a Peugeot 604, very expressive and luxurious. Joe was mesmerized by the stately mansions behind elegant gates. Then they arrived.

CHAPTER 11

Joe was led into the living room of Johnson Njogu. There were expensive items which displayed affluence. The thick maroon wall to wall carpet, the glass coffee table, the three or four crystal chandeliers, 36 inch TV, video and hi-fi equipment all displayed wealth.

Joe was given a juice brought by the house girl. Then Njogu and his wife came in. They greeted Joe. Joe told the history how he found the old cucu. The old cucu also came and hugged Joe. Also Daniel Kung'u (uncle Dan) who is Njogu's cousin came in. He was coming from Mombasa for a trip.

Njogu offers 240,000/= a job at main plant of elephant group of companies to Joe. Also Joe remembers Mr. Daniel Kungu as the personnel manager at city soap industries who denied him the interview as he arrived late.

Also, in this family reunion as the main theme of this novel is reflected through Joe and old cucu. The old cucu discovers that Joe is her grandson. Therefore Njogu is paternal uncle of Joe. Later on Njogu tells a story that he got a scholarship to America. He stayed there for a long time. He felt homesick for having abandoned home. He came back with his wife Miriam and his children. He could not see his relatives as they had been displaced. He found the old cucu (his mother) at Laema camp and she couldn't remember anything. She had lost her memory.

Then they took her under their care, but unfortunately a year ago she disappeared, until Joe found her. Lastly David comes in.

CHAPTER 12

David and Joe taking break. Joe says that he will pay 40,000/= to Nairobi central academy to redeem his form four certificate. He will deposit the difference in the bank. He will open the

bank account. Joe says this as he show David the cheque of 240,000 /=given by Njogu for finding old cucu.

Then Joe, David ,Gladwell, Lucy and Marry go to Njogu's house. Njogu had decided that there should be an impropty party for family reunion. All of them sing and dance. There is Njogu, Miriam, old cucu, Joyce, Tony, Joe ,David ,Mary, Lucy and Gladwell. The old cucu is happy. This is family reunion.

THEMES IN THE NOVEL "THE INTERVIEW"

1. Poverty

David and Joe are poor. They can not pay 40,000/= school fees arrears to the Nairobi central academy. So Joe owed the school that amount. He could not be presented with his form four four certificate.

On the other hand we see many people waiting for the Matatu to arrive at the bus stop. The narrator says that always people had to scramble for seats. This is also poverty.

2. Conflicts and tribal wars

Joe's parents ,Nancy Mwihi and Bernard Kibe were killed in a tribal conflict in Vasin Gishi district. It was a conflict over the land.

3. Kindness and generosity

Joe dived and pulled the old woman from the fast speeding Matatu. So the Matatu did not run over her (or crush). He saved her from the full impact.

Kindness is also shown as Joe called the police and went to visit the old cucu in the hospital. He brought her some oranges. He was also determined to find her relatives. He did not want the old cucu to go back to the street. This also shows love and care.

4. Commitment and responsibility

The police arrived at the place where the accident happened immediately. They took Joe to record the statement of the accident. The policewoman also ordered Killonzo to take Joe to the interview.

Doctor Ochieng, Nurse Mildred and Freddie Mwasi (the medic) were also responsible. They are attending and examining the old cucu carefully.

5. Modernity

The huge impressive city soap industries building reflects modernity. Also the interview, the employment, the library, the police, the hospital, the doctor, the nurse, the bank, the cheque,

school fees, school, Matatu, scholarship, novels, CNN, the city, industries, all these show modernity.

6. Carelessness and responsibility

Constable Kilonzo is driving carelessly. He is also sleeping at the work.

7. Disappointment

Joe is disappointed as he could not be interviewed. He was late for the interview.

Disappointment is also reflected as Njogu could not believe that Joe knew the whereabouts of his mother. It is further shown when Njogu collected the old cucu at the hospital without informing Joe. Joe could not eat for 2 days.

8. Hope

David encourages his brother that he will get another job.

9. Diseases

HIV/ AIDS and TB are reflected through Georgina.

10. Death

Georgina died of HIV/ AIDS. Also Joe's parents were killed in Vasin Gishu district due to ethnic clashes overland.

11. Nepotism

Joe got the job at the library because the chief librarian was David's old school mate. He was not even interviewed.

12. Discouragement

David discouraged Joe when he wanted to find cucu's home and relatives.

13. Frustration and lack of hope

The HIV/ AIDS victim who flung from the eighth floor and killed himself. This is the pastor. Also the old cucu was frustrated when her husband was killed in a tribal war.

14. Wealth

Johnson Njogu is a wealthy man. He is rich. It is reflected through expensive car that picked Joe at the national library. Expensive items in his house, 36 inches TV ,thick maroon wall to wall carpet, glass coffee table, video hi-fi equipment, photocopies machine along with other valuable items. He is also the owner of elephant group of companies.

15. Classes

There are stately mansion where Johnson Njogu lived. Joe had only seen on the TV.

16. Family reunion

It is reflected when the old cucu discovered that she is Joe's paternal grandmother .Johnson Njogu is Joe's and David's paternal uncle. Family reunion is further reflected through the impropty party where we see Njogu, old cucu , Miriam, Tony, Joyce ,David ,Joe, Marry and Lucy are celebrating family union.

17. Formal education

It is shown as the basic requirement for survival. Joe had to pay 40,000/= school fees arrears to get his form four certificate. This could enables him go to college or get a job. Johnson Njogu got a scholarship in USA and when he came back he became the richest person on the land. Lucy Mary also had to go to school in order to get a job.

18. Position of women

Women have been reflected as educated like Gladwell, Miriam, the police woman, Lucy, Marry and Mildred.

The policewoman Margareth Kinyua is the officer commanding station, chief inspector. She represents that women can do tough jobs and also can fulfill high ranks responsibilities .

Questions on Novel

1. "It is high time we looked back into our cultural aspects for the purpose of modifying them" Do we need to modify our culture? Use two novels to support your answers.

2. From two novels you have done under this section, choose two characters, one from each novel and examine in details how they have been affected by the conflicts in their societies.

3. Mother play important roles both to their children and to their societies. Use two text you have read to show these mother's roles.

4.Choose two characters from two novels you have done and explain their positive contributions to their societies.

5. Take two female characters each from one novel you have done and show how they resemble and differ from each other in various aspects.
6. Many writers have portrayed women as importance as equally men in society. Discuss this with reference to any two novels you done.
7. Choose two characters from two novels you've read and show how their personalities and efforts to bring changes in their societies

THREE SUITORS: ONE HUSBAND

ACT ONE

It starts in front of Atangana's house. Atangana is making a basket. A be sollows buy sculpting an ebony figurine. Ondua and Oyono are playing a game of Jongho and drinking palm wine also there is Bella and Matalina.

Atangana is complaining that his wife has stayed long in the farm. Ondua also complains that his wife (Monica) denied him a local beer (Arki). This reflects oppression of women. Women work while men are just enjoying their time. Women are like servants to men.

On the other hand women have been positively reflected. Maknta and Monica are feeding their families. They are responsible although reglected.

Oppression of women is shown in two incidences. First Abessolo advises his sons (Ondua and Atangana) to beat their wives and daughters he adds that no sensible man should ask for an opinion from a woman.

Secondly we see Juliette's parents and relatives have already arranged her marriage without consulting her. She has two suitors. The first one is Mbia who is expected to arrive later. Juliette is considered as an item for change. The entire family expects to prosper due to her marriage Atangana says he will get a gon permit while Ondua says, the police commissioners will no longer beat and arrest him for drinking Arki.

Protests reflected though Juliette. She rejects the opinion of her parents getting married to either of the suitors. She says that they should have cons ulted her. Abesollo says women have no right to speak over their marriage uses.

The role of formal education is reflected through Juliette is aware of her rights due to the formal education she has received at Libamba. She says she is not a source of income she has courage of protesting against selfish wishes of her parents.

Lastly we see Maknta coming back from the bush where she has been working since morning. She is carrying cassava, banana, and sugar cane in her basket.

Poverty is reflected through Oyono and Atangana as they are planning to we Juliette's bride price to pay for the wife Oyono wants to marry in Ebolowa

Polygamism is exposed in this society as Ondua comments that Meka's daughter get married to the deputy secretary states as the twelveth wife.

ACT TWO

This act starts with a meeting between Mbia and Villagers. There is gender discrimination. In this meeting of receiving the bride price for Juliette no any woman has been invited to attend the top palaver.

Mbia is given a chance to introduce himself (his genealogy). He says that his mother was a Yembong. Abessolo intervenes and says that there should be no marriage because the grandmother of Juliette's grandfather was also a Yembong. This represents traditional customs.

However after having considered that the evil servant from Sangmelima they decide to abandon their traditional customs due to the time factor.

Polygamism is reflected as Mbia is already married to eight with poor traditional customs and selfishness is reflected. Juliette's parents ended a lot of things from Mbia. Atangana demanded the following things. Three large lion clothes, one whole sack of cola nuts a nice lawn chair, a raduset with gramophone, four terylene suits, five woolen blankets a sewing machine with a pedal, ten large loin clothes, a complete set of kitchenware, ten sacks of vice of kilograms each, four oxen, fifteen sheep, ten goods, twenty pigs and thirty court of red wine.

Protest is shown through Juliette who protested to get married to Mbiosle says she has someone who is studying at Lycee Lectere in Ywinde.

Lastly Juliette and O'ko meet and arrange take the money that has been paid by the two suitors and use it as bride price. At the end of this act we are informed Juliette managed to take the money. She gave three hundred francs to O'ko and Kooma.

ACT THREE

It is in Makrita's kitchen. The position of women is reflected in the kitchen. They occupy the interior position. They cook and talk in the kitchen there is Makrita Bella and Juliette.

These women are advising Juliette to get married to Mbia.

Bella says that the villagers were laughing at Atangana for sending a mere daughter (Juliette) to school. This shows discrimination. The girls are discriminated in this society. Worse still women support this gender discrimination

Page 57 Bella said.....yes! My son had become the laughing stock of Mvoutessi. Everybody said it was very stupid of him to waste a lot of money he got from cocoa on a mere instead of getting himself more wives.

Then, Atangana, Abessolo and Mbarga a some back. In this act we are introduced to Ndi who came to see Juliette. It is at this move not when Atangana discovered the left.

Traditional customs are shows Young people are not allowed to eat viper Mbarga is complaining about the missing quarter of the viper meat. He says it is Owono and Belinga who have stolen it. In this society the viper is only for old men but a taboo food for others.

Conflicts have not been put aside in plays. There is conflict between Ndi and Atangana's family and friends. This id reflected as Ndi rejects to add 200 thousand francs on his bride price so as to marry Juliette. Mezo and Oyono more threateningly at him. He runs away and says that he will report this issue to the police. He wants his one hundred thousand francs back.

The other conflict is between Mbia and the villagers. Mbia has been asked to add one hundred thousand francs on his bride price and take Juliette right away. He rejects and threatens the whole village. He says that he will bring ten police commissioners.

Witchcraft is shown this society Mbarga (the Headman) Proposes to bring the witchdoctor from Sangmelina to recover the missing money

ACT FOUR

This act centered on traditional belief (Witchcraft). Atangana under the Influence of Mbaga called Sangatiti to find the stolen bride price. All villagers admire the witchdoctor. The society is deep rooted in witchcraft.

However, the witchdoctor is discovered to be a liar (not reliable due to the following thing:-

- (i) He is repeating what Atangana has already said.
- (ii) He starts to deal with irrelevant issue example he asks Mbarga to tell the number of his wife, he talks about deaths in the village and relationship between men and women
- (iii) He is demanding. The villagers discover that he is an opportunist. He uses the following phrases; of course. I can't speak with empty hards. I must have something for my trouble, decidmen never speak unless it has rained, when as river has dried up the water no longer runs.
- (iv) He is telling lies
 - (a) He says Atangana went to Sangmelina to sell his cocoa two days ago while it is almost week.
 - (b) He says Atangana sold ten sacks of cocoa while be sold three sacks

Ignorance is also shown in this Act. The villagers are ignorant to believe in witchcraft, although they discover later:

Sangatiti is ignorant of world directions). He cannot differentiate north from south. He says Sangmelina and Ngaounaere are close. Kauma (educated Youngman) says Ngaoundere is in the north while Sangmelima is in the south. Sangatiti says south and North are same.

The role of formal education is seen. It liberates people. Kauma helps the village to discover that Sangatiti is a liar. He does not fear the witchdoctor and he contradicts him.

Lastly we see that the villagers become aware (awareness) of the witchdoctor's true they chase him away. This can be marked as the conflict between the villagers and Sangatiti.

ACT FIVE

It takes place in front of Atangana's main house Mbarga, Abessolo, Atangana, Ondua and Mezo are in front of Atangana's house. They are complaining about Juliette who has rejected to get married to either of the suitors.

Poor traditional customs are reflected in which girls were supposed to take orders from parents as they are. There should be on discussion. A girl has no discussion. A girl has no right to speak or select a husband. Girls are supposed to be docile, meek, loyal and submissive. Ondua, Mazoe and Mbarga say that Juliette has been corrupted by secondary education.

Position of women and oppression are the inseparable themes in this act Ondua in page 60 swears that he cannot take a girl to secondary school. He says a girl should stay at home and grow peanuts like his wife Monica. Also Abessolo says that Girls are nothing.

Humiliation is shown when Mbarga proposes that Juliette should be taken to Yaounde by force and call at all government offices so as to get rid of her. In this regard Mbarga advises Atangana to take Juliette to Yaounde and sell her to any man who will pay three hundred thousand francs.

Humiliation is further shown as Tchétgen comes in Atangana asks him to pay three hundred thousand francs takes Juliette right away. However he fails in the bargain. He can pay up to two hundred thousand francs.

Lastly, changing roles and position of women are reflected as Oko and Kouma arrive Oko insists that Juliette should agree to marry first, they will pay the bride price. He is introduced by Kouma as doctor of doctorates, doctor of mathematics and palm tree leaves. Later on the four leaves are presented. One for Ndi the second for Mbia the third for Tchétgen and fourth for Oko. Juliette selects the leaf which stands for Oko. The marriage is settled.

POETRY

Definition

Poetry refers to the literary genre that is presented in verses and stanzas as well as musical features.

Or

Poetry is the way of expressing the feelings, emotions, ideas and other things that we experience Or ideas with the special reference to emotional significance using language characterized by imagery and rhythmical sounds

Poems are meant to be a song or recited [read aloud] poetry deals with human experience in their respective societies.

It portrays the problems [tensions] of a particular society in poetry we study poems

COMMON TERMS USED IN POETRY

A poem

Is a piece of writing in verse form expressing deep feelings in an artistic [creative] language

Or

A poem is a literacy composition characterized by strong imaginations, emotions, significant meaning and appropriate language

When written a poem is in form of lines which combine to produce stanzas which are block like paragraphs structures [units].

A POET

Is a person who composes a poem. A poem can be written or in oral form a poet can also be described as a person who spends most of his/her time to communicate with society through poems.

A VERSE

Is a single line in a poem.

Several lines form a stanza.

A STANZA

Is the arrangement of verses in a poem comprising a complete idea forms a stanza.

NB;

A verse of a stanza is based on a single unit [area].

FEATURES OF A POETRY

-Poetry is imaginative

-Poetry is rhythmical i.e. it has sound effects due to the fact that it is arranged in a partner of verses which forms a stanza this arrangement makes it possible to be a song.

-Poetry reflects experiences of people of a particular society.

-Poetry is rich in figures of speech which bring about images.

-Poetry arouses emotions.

-Poetry employs word economy i.e. a few words are used to mean much.

CHARACTERISTICS OF POETS

-Must have enough knowledge about human nature.

-Must know the experience problems of his/ her society.

-Must present strong feelings.

-Must educate [influence] the society.

-Must be well informed about poetry.

OTHER IMPORTANT TERMS IN POETRY

Poetic diction

Poetic diction means poetic language.

It refers to the choice and arrangements of words in a poem. Poets are very clever in the arrangement of words to make them suit what they want to convey.

Therefore they make a careful choice of words make word economy possible.

Poetic license

This privilege that poets are given to break grammatical rules of language pronunciation rules may also be broken in order to meet the rhythmical rules of the poem.

E.g. a poet may write "out they go" instead of "they go out " this does not sound UN grammatical in poetry.

However if the poet does not have grammatical competence of a particular language he/ she cannot be said to be using poetic license.

Imagery

This is the use of language in such a way that it stimulates certain feelings that appeal to any of the five senses of

-Touch

-Smell

-Taste

-Hearing

And vision

All the senses in this case are stimulated by words as used in the poem

e.g.

- Sense of smell is evoked by the use of words such as " stinking carcass" this makes the reader to smell/ listening to a poem
- Sense of touch may be evoked by means of words such as "soft smooth" and "rough "

- Sense of hearing may be evoked by words which suggest the sounds of the thing they refer to e.g. "jingling" "popping" "dancing" creaking " and "hissing"
- Sense of taste may be evoked by words such as "salty" " bitter" "sugary" and " sour"

NB;

Imagery depends on experience- that means what evokes a certain feelings in one may not necessarily do the same to another e.g. words "sugary" and " sour".

PERSONA

A poem does not have characters instead a person who speaks in a poem is called a persona in other words a persona is equivalent to the character in a prose.

Sometimes a poet may use a pronouns "I" when that is the case the poet does not refer to himself or herself in the shoes of another person e.g. may be settled in his /her country and decide to compose a poem [speak for refugees].

In so doing he / she may look like one of the refugees, however in interpretation the reader or the listener may interpret the poem with the belief that it is a refugee speaking.

Rhyme

This is the similarity or identity of the sounds at the end of consecutive lines [verses] or at similar intervals in a stanza of a poem.

This similarity of the sounds is mainly centered on the vowed sounds

Consider the following verses

Today is May

We are on the way

Trees will sway

This way and that way

The above stanza has a rhyme pattern as each line ends with "ay" to give/ell sound

Consider the following stanza again

Behold dear friend

Salvation is coming

The earth has come to an end

Jesus is coming

The above stanza also has similarities in sound endings that means it has rhyme pattern

However the rhyme pattern in the 1st stanza is 'aa' 'aa' while in the second stanza it is 'ab' 'ab'

Why is rhyme pattern used in poems?

To avoid boredom as the use of similar sound attracts attention of the reader / listeners

Rhyme pattern adds musical sounds to the poem

NB;

In traditional poems rhyme is necessary feature while in modern poems it is optional

Rhythm

This is the pattern of the stressed and unstressed sounds in a poem. The rhythm may be regular or irregular.

When it is irregular stress occurs at interval [the same interval], when the rhythm is irregular stress does not occur at regular intervals.

Major classes of the words are the ones stressed while the minor ones are unstressed.

Refrain

A word/line that is repeated at the end of each stanza. It adds musical features and emphasizes a point.

Tone

This is a poet's state of mind.

It is the attitude of the poet this statement of mind is expressed through the use of language [doctor] and how events are presented.

Tone is alternatively called **mood**.
The tone of a person may be "serious" "angry" "happy" "sad" "fearful" "joke" etc e.g. one speaking while beating his chest may be indicating a serious and angry mood

Knowing the poets mood is one of the interpretative strategies

This is because the "tone" or "mood" help the reader to know what the persona / poet wants to advocate to

IRONY

This is a figure of speech by which one says one thing and means the other, or the opposite of what is being said one may say x while in the real sense means Y, an irony can be identified by examining the attitude of the speaker contradicts with what is being said then there is irony.

I.e. one may be unkind and addressed to be very kind

Ellipsis

An act of leaving out some words which the writer /speaker/ poet thinks are least important or understood by the reader/ listener in poetry ellipsis is mainly used to save space words which are likely to be ellipses are functional words such as preposition, auxiliary verbs, conjunctions and determiners e.g. Atieno's fourteen instead of "Atieno is 14 years old "

Onomatopoeia

Usage of words which suggest the meaning of what they refer to through their sounds. It is one of the most common features in poetry. It is also very influential as it is part of imagery and music at the same time e.g.

The jingling of the bells

The hissing of the snake

Thudding of the feet

Hip hop of the feet

In general there are the words containing sounds similar to the noise they describe

TYPES OF POEMS /POETRY

Broadly speaking poems fall under two categories;-

- *Traditional /old poems/ closed poems*
- *Modern /open poems*

TRADITIONAL/ CLOSED POEMS

These poems refers to the poems which strictly follow poetic principles they abide by rules as

Balance in the number of words in each stanza

Rhyme pattern

Balance in rhythm

Having equal number of words for each line in every stanza

Traditional poems are also referred to as **closed poems** because they are bound by rules. They are also called **formal poems** because of conforming to formalities or poetic standards.

MODERN POEMS

Are the ones which follow only some poetic principles they are not strict as traditional ones. Some of the modern poems observe rhythm pattern while others do not rhyme are technologically called "free poems"

NB;

It should be noted that being traditional does not have direct relationship with time, a poem may be composed today and yet be regarded as traditional poems.

A poem becomes traditional because it follows formal poetic rules

OTHER WAYS OF CLASSIFYING POEMS

Lyric

Is the short poem which expresses strong and deep feelings.

Ballad

A poem in which there are two or more people speaking in turns, it is a dramatic type of poem as it is presented like a drama in drama people talk to each other in turns e.g.

"land lord" by lung stun hinges

Epic

Is the poem that presents heroic characters. It is a long poem that deals with the actions of great people or history of a nation e.g. If a long poem is composed pro sing the death of the soldiers to war and brought home victory then that is an *epic*

Narrative poem

Is a poem that tells a story. The persona in the story tells to stay on a certain event or issues that was happened e.g.

" the wonderful surgeon " by Charles Mloka

Sonnet

A lyric poem that contains fourteen lines in two stanzas the first stanza is normally made of 8 lines called an " octet", and the second stanza is made up of six lines and is called a "sestet"

6. AN ELEGY

Is a lyric poem that expresses sadness about someone who has died.

7. AN - ODE

Is a poem that addresses a person or a thing or celebrates an event e.g. a poem composed on ones birthday.

8. DIDACTIC POEMS

These are poems designed to give instructions to readers. They are mainly for political or social messages e.g. "your pain" by Armando Guebuza

PROCEDURES OF ANALYSIS A POEM

1. Consider the title of the poem

The title of the poem gives a clue to what the poem is about it can make the reader predict the content of the poem.

E.g. a poem however the reader should not over rely on title of poem. This is because some poems are ironical in their titles.

The poet's history may also provide a clue to the content of the poem. But the reader is again cautioned not to over rely on the history of the poet.

In general a title and a poet are the first thing to consider poem analyzing poem. But it should also be borne in mind that poem analysis is done when the poet and the title are not known.

The importance of the two lines in giving a clue to what the poem is likely to be talking about

Consider the form and the type of a poem

Look at the type to which the poem belongs we then judge whether the poem is lyric ballad narrative etc.

The type of a poem is important in its interpretation e.g. lyric can be interpreted focusing on the persona's feeling.

Consider the tone of the poet

The attitude/ mood of the poet has contribution to effective interpretation of the poem. At this stage the reader determines whether the poet is angry, happily, sad, serious etc. This can help the reader understand the message intended by the poet. Tone of the poet is understood by examining choice of words. It may show whether the poet is joking serious ironical.

Consider the sound feature of a poem

Here attention is paid to such things as rhyme alliteration of refrain. These features entertain and add music to the sound/ musical features act as technique, used by the poet to capture attention of the readers/ listeners. In so doing the intended message reaches the audience.

THINK ABOUT POSSIBLE THEMES

At this point we consider the poet's central idea/ topic of discussion. In a poem they may be one or more themes. Themes are what the poet wants to represent to the reader.

The reader's life experience and understanding of the work are the tools that enable the reader to interpret a poem.

Things like mood, tone, musical features and language use are important in determining the themes.

Whenever a claim is made on matter relating to themes a reader should support his/her claim with evidence from a poem,

e.g. If a reader claims that a poem is about corruption evidence from a poem must be given.

The reader gets them through words used in a poem. The poem may not state the theme directly but through implication.

Consider the relevance of a poem

Here the reader relates the issue or theme in the poem to those found in his/her society.

A poem is relevant if it reflects the reader's social reality.

A person may be relevant to one individual/ society and irrelevant to the other.

Consider the message of the poem

A message of a literary work refers to what the literary artist wants the audience to do after going through such work. It is a suggestion given as a lesson.

Poets raise issues or problems such as problems and solutions. A message can be regarded as a solution.

Consider language use

Here the reader looks at the way language has been used in molding the poem.

This is very important because in literature language is very influential in molding the message that the artist wants to convey.

At this stage in a poetic analysis we look at the choice and arrangement of words (diction), symbols and symbolism and the use of figures of speech.

The use of figures of speech helps to add contour or cut a poem. Figures of speech also make a poem to be interesting and entertaining.

Therefore, studying figures of speech in a poem is part of poetic analysis.

COMMENT ON SUCCESS AND FAILURE OF THE POET

Here we examine the success of the poet in his/her poem. The way a message has been presented to the reader and general creativity are the things to consider. In this case we try to think of what the poet could do to make his/her poem better.

EXAMPLE OF ANALYSIS OF A POEM

ANALYSIS OF POEMS

BUILDING THE NATION

(By Henry Barlow)

Today I did my share,

I build the nation,

I drove a permanent secretary,

To an important urgent functions

In fact to a luncheon at the Vic

The memo reflected its importance,

Cold bell bear with small talk,

The friend chicken with niceties,

Wine to fill the hollowness of the laughs,

Ice-cream to cover the stereotype jokes,

Coffee to keep the Ps awake on return journey.

I drove the permanent secretary back,

He yawned many times at the back of the car

Then to keep awake, he suddenly asked,

Did you have any lunch friend?

I replied looking straight ahead
And secretary smiling at his belated concern
That I had not, but was slimming!

Upon which he said with seriousness
That amused more than annoyed me,
Mwananchi, I too had more!
I attended to matters of state,
Highly delicate diplomatic duties you know,
And friend, it gives against my grain
Cause me stomach ulcers and wind
Ah, he continued yawning again
The pain we suffer in building the nation

So the Ps had ulcers too!
My ulcers I think are equally pain full
Only they are caused by hunger
Not symptoms launches
So two nation builders
Arrive home this evening
With terrible stomach pains
The result of building the nation
Different ways.

ANALYSIS OF THE POEM

BUILDING THE NATION

1. What is poem about?

The poem is about two national builders who build the nation differently. Ps is pretending that he is building the nation while he is destroying as he is feeding his stomach. The Driver is building the nation in which he fulfills his responsibilities but his stomach is empty. He is not paid as he should. Hence he has developed ulcers.

2. Point out eight themes from the poem and explain

(i) Poverty

The Driver is poor as he could not afford lunch. He says his ulcers are caused by hunger

(ii) Hypocrisy

The upper class is depicted to be hypocrite. The leaders, in this case the Ps promise or pretend to build the nation while they are destroying the nation while they are destroying the nation. This is shown in the first stanza.

(iii) Classes in the society

The poet has shown classes in his society. He has identified the class of people who enjoy the national cake. The exploiters are people of the upper class. The Ps is rich and had more than enough. The drivers are poor. He represents poor people in our society. This class is starving from hunger, as shown through the driver who has ulcers due to hunger.

(iv) Exploitation

The driver is exploited. He is working but he is not paid well. He exploited hence he is poor.

(v) Misuse of resources

The term resource refers to supply of raw materials which can be used to bring development. The poet has discussed the issue of misusing the national resources. This is shown through the Ps who misuses time, the car for his personal matters

(vi) Consciousness / Awareness

Consciousness means knowing what is going on. Peoples awareness is important in development. The person who is the Ps driver is aware that the Ps has been doing. He knows that the Ps went.

(vii) **Disease**

The person has ulcers due to hunger and starvation

(viii) **Irresponsibility / Misuse of power**

The Ps is misusing his power as he attends matters. He does not attend matters of state as claims. He does not fulfill his responsibilities.

3. What is the mood of the person?

The person is angry and sad. The person is sad because the Ps does not build the nation. The Ps is hypocrite. He is sad as he is also poor.

4. What is tone of the speaker is bitter and sarcastic. The speaker ironically speaks that the Ps pretends to build the nation while he was attending personal matters. He went for lunch.

5. What is relevance of the poem to your society?

In Tanzania we have leaders like the Ps and senior avil servants who are selfish, corrupt and irresponsible. On the other hand most of the workers are poor. There works receive low salaries. Lastly, we have people who are aware of the evils of the leaders, but they fear to criticize them.

6. Who is speaking in the poem?

The speaker is driver who is poor, oppressed, and hardworking. The speaker not happy with situation that the system has created for him. He hates his state of poverty while the Ps is extremely rich but he does not work.

POEM 2: A FREEDOM SONG

(By Marjorie Oludhe)

1. **What is poem about?**

The poem is about a girl called Atieno. She is oppressed, humiliated and segregated by her maternal uncle. Atieno is overworked. At the age of eight she was plinking the chicken. She was neither taken to school nor paid for her services. Later she become pregnant and died due to post delivery bleeding.

2. **Who is speaking in the poem?**

The speaker is either Atieno's uncle or someone who has been the observe of what happened to Atieno. Hence he pretends to be Atieno's uncle. The speaker is not happy with Atieno's life. The speaker is aware of child abuse.

3. What is fore of the speaker?

The fore is sarcastic states that Atieno has gone to glory.

4. The mood of the speaker is **sadness** to what happened to Atieno.

5. Point out eight themes from the poem and explain

(i) **Child labour**

Atieno is working as house girl in her uncle's house. At this age Atieno is supposed to be at school.

(ii) **Oppression**

Atieno is overworked. At the age of eight. Atieno plucks the kitchen washes dishes and sleeps in the kitchen on sacks.

(iii) **Exploitation**

Atieno is exploited. The young girl is working hard but does not get any returns. She is not paid, taken to school or bought nice clothes.

(iv) **Segregation**

Atieno is not treated equally like her uncle's children. Atieno's uncle educates his children but keeps Atieno at home. Worse still Atieno sleeps in the kitchen sacks.

(v) **Lack of parental care**

Atieno lacked good parental care. She had no one to guide her on morals. She becomes pregnant at the tender age.

(vi) **Poverty**

Atieno is poor. She lacks basic needs like proper shelter, good clothes and food. She has difficult life conditions.

(vii) **Death**

Atieno died due to over bleeding soon after delivery.

(viii) **Early pregnancy**

Atieno become pregnant at the age of fourteen. She was still very young. Hence she died.

6. Relate your poem to your experience

There are girls in many societies who become pregnant at the young age. These girls face childbirth difficulties, some of the girls die in the process.

On the other hand we have child labour, child abuse and exploitation

POEM 3: DEVELOPMENT

(By Kindi Faraja)

1. What is the poem about?

The poem is about underdevelopment in developing countries. The speaker argues that whenever there is selfishness, corruption, exploitation and oppression there will be no development. The speaker accuses, blames a man of the people for having failed to bring development. The personal attacks the political leaders as the main causes for underdevelopment. The speaker states that they are corrupt, selfish irresponsible and exploitative.

2. is the personal happy in the poem?

The personal is unhappy. He is complaining about the behavior of some leader who is corrupt, selfish and irresponsible. Such leaders lead the countries to under development.

3. What does term “Egoism” mean in the poem?

Egoism refers to selfishness. It is thinking of one’s own interests or needs without thinking about others.

4. Trace the verse which carries possible themes

a) “the people to whom we have entrusted, power. Are corrupt” These verse carry the theme of corruption

b) “I reckon the minority, more sensitive to egoism” – these verse are portraying the theme of **selfishness**.

c) “The majorities plead exploited” It depicts exploitation.

5. Discuss the themes found in this poem

a) Selfishness

It is the thinking of one's own interests or needs without considering others OR It is the behavior of not sharing what one has with others. In this poem the persona has depicted selfishness through leaders. The leaders are sensitive to selfishness

b) Corruption

It is an immoral action where one gains his/her favour by giving argues that it is difficult for a nation to develop when corruption dominates. The person attacks political leaders that they are corrupt

c) Classes in the society

In this poem the person has pinned down the two major classes in the society. The upper class of leaders. This is the class of selfish, corrupt and irresponsible people.

The second class is the lower class. This is the class of poor people. These are exploited, oppressed, humiliated and cheated. The speaker belongs to this class.

d) Exploitation

The speaker claims the majority are exploited by their leaders

e) Poor social service

The person has discussed the issue of social services in the society. Since independence, people have been demanding better living condition and importance of social services. The speaker says that leaders have proved incapable to bring development; people need health centers, more schools, clean water and better transport facilities.

f) Protest

The speaker or persona is protesting against corrupt, selfish and irresponsible political leaders.

g) Betrayal

The political leaders especially a man of the people have failed to bring development. They were entrusted with power from the majority but they are corrupt, selfish and irresponsible.

6. What do we learn from the poem?

The lesson we get from this poem is that wherever is egoism, corruption, poor leadership then it is too difficult to develop. So we should fight against such evils.

7. Relevance of the poem to current situation

The poem is relevant to all developing like Tanzania. Those countries are poor but their. Live luxurious life leaders are corrupt, selfish and irresponsible.

POEM 4: LIVE AND LET DIE

(By Kindi Faraja)

1. What is poem about?

The poem is about a person who is disappointed with the existing system. The relationship between Leader and the ruled on one hand and the relationship between developed and developing countries on the other hand are exploitative in nature. The person is complaining that people laugh, abuse and insult his children that they have poor health, dirty and underfed. However the speaker says his children are in such situation due to the corrupt and exploitative system.

2. What do you think the poet mean when he says “To die a little”?

He wants the rich nations to release the poor nations so that they can develop. Therefore, to “die a little” is to be considerate for benefits of the poor countries.

Themes from the poem

Exploitation

The person says that there is unequal exchange between development and developing countries. He also says that he is poor because of exploitative system. Lastly he says the rich countries and the rich men are the causes of his poverty

2. Impact of Neo-colonialism

The persona sees neo-colonialism as an obstacle to development. The persona states that the rich Nations are not ready for to die a little so that poor nations may develop. This means the rich nations are not considerate in terms of exchange and investment to poor countries. These countries like USA and Western Europe countries exploit African countries.

3. Poor living conditions

Most of the people are poor. In this poem people do not get important and necessary services. There are few schools, poor health centers and poor communication systems.

Due to the children are getting kwashiorkor (Due to underfeeding). The health of these children seem to be poor due to poverty.

4. Classes in the society

The persona is in low class. The persona's children are also in low(er) class. The poor or developing countries are also in low class. The poor or developing countries are also in low class. On the other hand the developed nations and rich people in high / upper class.

5. Acceptance and Disappointment

The persona is disappointed with the existing system. The leaders and rich nations are exploiting him, therefore making it impossible for him to live standard or better life.

He is disappointed but he accepts the situation as he has nothing to do, in order to change the correct system. In this regard the speaker has accepted the situation with contempt or dissatisfactions. He says "let them drink water, eat air, until the system changes. Currently the speaker has given up.

6. Humiliation

The persona is unhappy as he claims that people laugh at his children. There are people who insult or abuse his children that they are dirty, they eat lice and have ill/poor health. In addition to that they say his children live in abandoned hut.

7. Betrayal

The speaker uses the word brother to refer to those who – exploit and laugh at him. These people have climbed up and have their positions to become rich. They exploit others and live or become rich at the expense of poor. These are fellow Africans who after coming to power they pushed other people aside and enjoyed the national cake while laughing at their fellow Africans who put them in power.

8. Conflict

There is intra conflict within the speaker. He has a conflict with political leaders, rich nations and people who laugh at his children.

4. What lesson you learn from the poem?

The system must be changed in order to improve the living condition in poor countries also it is shown that exploitation done by both the rich people and rich nations is an obstacle to development.

5. Relate the poem to Tanzania

The poem is relevant to Tanzania as developing countries where the majority are still poor. There is also exploitation of workers, petty trader and peasants

Tanzania also like other third world countries has been exploited through neo-colonialism relations since independence. Lastly, majority of Tanzanians have accepted or succumbed to this to this difficult life conditions caused by oppression and exploitation from both rich people and rich nations.

POEM: DEVELOPMENT

POET: Kundi Faraja

A man of the people

Enters his office

To sit on the throne

Of pearly and state

His stick of power

Across the table

He looks into the files

To see the demands

Of the millions of people

Who for years since Uhuru

Have just managed to survive

They ring out one message

Man of the people

You have always been telling us

What we need

Healthy centers

Moreschools,

Clean water.

Better transport facilities

Better living conditions

Do you plead incapable

To bring about development?

I declare running

Better than walking

For a young and poor country

I plead fighting underdevelopment

Tougher than fighting

A winded Buffalo

With a pocketknife

I plead underdevelopment

Stronger than the blues of the sea

When the hurricane is at its height

I plead fighting underdevelopment

Tougher than combating colonialism

I see that it is more difficult

To maintain peace

Than to stop a coup d 'etat

I plead to cry

Of the nation

More painful than the yell

Of a woman

As her husband dies of sickness

It's more painful than the scenery

Of a woman

Dying in agony

In the soils of the greater python

Found in the African forest

How is development

To be brought

When the people to whom

We have entrusted power

Are corrupt?

I plead the stomachs of the privilege few

Greater than the Rift valley

They cannot be satisfied

With a normal share

I plead the thirst

Of the minority

Greater than of the Sahara

No rains can quench it

I reckon the minority

More sensitive to egoism

Than to national development

Nothing that is not theirs is of any interest

Their response to egoism

Is faster than camera film to light

But as slow as tropism.

To nation building

The majority plead

Exploited

Cheated

Disregarded

But brother

How is development

GENERAL QUESTIONS ABOUT A POEM

1. What is the poem about?

Ans: The poem is about development in countries.
This whole poem is about development as you read it from the beginning to the end.

2. What are the mood/ tone of the person? Why?

Ans: A person is not happy. He/she is sad and disappointed.
This is evident through the way a person complains about behavior of some leaders who are corrupt,
selfish and irresponsible such leaders lead the country into underdevelopment.

3. What does the poem egoism mean in this poem as used in Stanza?

Ans: Egoism means selfishness. It is the act of putting one's interest of the country.
According to the poem, egoistic leaders do not care about the interest of the nation instead they only care about themselves.

4. Trace the verses which reveal possible themes and tell what themes they carry

a) "When the people to whom

We have entrusted power

Are corrupt"

The verses carry a theme of **CORRUPTION**

b) "I reckon the minority

More sensitive to egoism"

The verses portray the theme of **SELFISHNESS**

c) "The majority pleads

Exploited

Cheated

Disgraced''

The above verses depict themes of **EXPLOITATION** and **BETRAYAL**

NB: The two words

Cheated }
Disgraced } refers to BETRAYAL

ANALYSIS OF A POEM

I) CONTENT

a) Themes found in this poem

1: SELFISHNESS

This is an act or behavior of putting one's interest ethics interest, it can also be explained as a behavior in which each one does not wait to share what he/she has with others.

To this poem a poet depicts selfishness as one of the obstacles for development in a society. The leaders are more sensitive to selfishness than developing a nation; this is evident in the following verses;-

"I reckon the minority

Are sensitive to egoism

Than to national development"

It is clear that when leaders are selfish, development is unlikely to take place.

2: CORRUPTION

This is an immoral act in which one is favored after giving bribes. Corruption can be in form of sex, a material. In this poem, a person argues that it is not easy to develop a society if it is corrupt.

Example: In the following verses a person reveals that

" How is development
To be brought brother
When the people to whom
We have entrusted power
Are corrupt?"

Therefore a poem maintains that corruption hinders development.

3. CLASSES IN THE SOCIETY

In this poem, the person reveals two major classes in the society.

This person claims

".....plead the stomach
Of the privilege few
Greater than the rift valley
They cannot be satisfied
With a normal share"

According to the person. This is the class of those people who have an impression that they are better than other.

The person also argues that the minority are more sensitive to egoism than to natural development in the following verses.

"I reckon the minority
More sensitive to egoism

Than to national development

Nothing that is not theirs

Is of any interest"

The second revealed by the persona is that of the majority who are exploited, cheated and disregarded to the last stanza, the persona argues that

"The majority plead

Exploited

Cheated,

Disregarded

But brother

How is development to come?"

From these verses it is obvious that the persona of this poem lives in a society which is divided in two classes, the upper one ruling the lower.

4. EXPLOITATION

This refers to the use of man power or materials of others selfishly. In this case, one person or a group of people benefits while others lose and suffer. In this poem the minority leaders/ rules are selfish and exploit the minority

Example in the following verses

" The majority plead

Exploited

Cheated

Disregarded

But brother

How is development to come?"

The person who belongs to the lower class complains that with the exploitation which in their society development is not likely to take place

5. POOR SOCIAL SERVICE

The persona discusses the social service in the society. Since independence, according to the persona, people have been demanding better living standard and improvement of social service. But after independence all their incapable of bringing development

Example: In the second stanza of the poem

He looks into the files
To see the demands
Of the millions of people
Who for years since Uhuru
Have just manage to survive
They ring out one message
Man of the people
You have always been telling us
What we need....
Health centers
More schools
More schools
Clean water
Better transport facilities
Better living conditions

From the above stanza development seems to be tough. Lacks of social service are indicators of underdevelopment. According to the persona, all these problems are caused by leaders who are not capable.

Example: "Do you plead incapable

To bring about development?"

MESSAGE/ LESSONS

A message/ lesson we get in this poem is that it is not easy to get development in a nation whenever there is egoism/ selfishness, corruption, exploitation, poor leadership and lack of unity. So we should fight against these evils in our respective society.

PHILOSOPHY OF THE POET

From the poem, It seems that a poet believes that poor leadership is a key hindrance to development. Poor leadership leads to other evils in the society.

ii) FORM

a) Type of a poem

- It is an open/ modern poem. The poem varies in the length of the verses/stanza, there is no clear pattern to explain the form of the poem.

b) The plot (structure) of the poem

-The poem has 12 stanzas with varying number of verses in each stanza.

c) Language/ diction

The language used in the poem is simple, ordinary, clear and straight forward, there is repetition of words for emphasis. For e.g. "I plead....."

Words are carefully chosen to support the themes, for e.g. "Egoism"

Reflecting selfishness "**minority**" and "**majority**" reflective classes.

Code mixing (barbarism)-A poem uses a Swahili word "Uhuru" to refer to independence, in this case a word "Uhuru" is regarded by the poet to be very casual and well understood to the audience than in English word Independence.

Hyperbole e.g. "The stomachs of the privileged few greater than the rift valley", ".....the thirsty of the minority greater than that of the Sahara"

Personification

For e.g. in the forth stanza a country is given qualities of running and walking.

“I declare running

Better than walking

For a young and poor country,

- Tone/mood/voice

The altitude of the persona is ironic, sympathetic, satirical energy or serious. This is reaction to existing exploitation, selfishness and corruption. The persona hales the leaders who have these characters.

- Rhythm pattern

The poem does not have a regular rhythm pattern.

- Relevance of the poem

The poem is relevant to all developing countries like Tanzania and other developing countries in Africa and third world countries.

For example the persona

Claims:-

1. How is development
2. To be brought brother
3. When the people to whom
4. We have entrusted power
5. Are corrupt?

It is quite true that a country like Tanzania is faced by evils like corruption exploitation and poor social services due to poor leadership.

POEM; YOU ARE LOST (by Isaac Mruma)

To you dada

It's the days that matter

For we are unable to chat

In the language we had

When I look at you

And see my pay-slip

In your eyes

I feel empty

And sapped.

Your glance, sister

Is to me the measure

Of the heat of the dough

In my pocket.

Never are positions cool

To you I am now a tool

And all my wage is now the fare

I ride on your throbbing kisses

It is you I accuse

Because your love is lost

And you only touch me

With the tenderness that asks

Where any wallet is

It is you dada that my pen tears the pad

For I only see your love

Focused on my purse

With your passion

Chasing my bank account

Analysis of the poem

Poem: YOU ARE LOST

Poet: Isaac Mruma

Content

1. Title

The title of the poems is “YOU ARE LOST” it is nit direct but it’s indirect because it does talk about love that is lost in money.

This can be verified in the 5th stanza with words saying “It is you I accuse because you love is lost”

2. Themes

(i) Hypocrisy

This can be clearly seen in the stanza 5 and stanza 6. The persona complains that,

“And you only touch me

With the tenderness that asks

Where my wallet is”

Also, in the sixth stanza, the persona complains,

“For I only see your love

Focused on my purse

With your passions

Chasing my bank account

(ii) Lust for money

The persona explains how much the woman she is writing to in the 5th and 6th stanza, the explanation show that, the woman is providing love to the man in order to obtain money that he has; that means that, she has lust of money.

(iii) Awareness

This can be seen in most stanzas that the persona has noticed the trick the woman is playing on him for providing him with love and, different good actions towards him so that she could get money.

(iv) Exploitation

The persona is being exploited by the one she loves. The 4th stanza

“Never are positions cool

To you I am now a tool”

This means that, the passions are given to him so that he is used as a tool for providing money.

(v) Untrue love

The love existing between the persona and the woman is not true because, the persona complains in the 1st stanza; their communication is not so well

“For we are unable to chat

In the language we had”

FROM SUMMONS

1. Sunrise

Behold!

The sun has risen

And with it the sons of the land have risen too,

Forward they go

Well armed

Singing praises to the beauty of the sunrise

With the determination of long-term warriors,

Challenging the enemy,

With the courage of a free mind,

And a vigor of a dear purpose

Sit and wait brethren

Wait and see what glory they

Bring at sunset

How they pay homage to their land

And their people!

HOLLOW HEADS

Hollow heads torture me with ignorance,

Blind eyes harass me with darkness

Deaf ears tire me with silence,

Dumb voices deafen me with gibberish,

Blank minds confuse me with emptiness

And above all,

There is power and command.

With write and ears and eyes,

I have speech and a strong mind

But I remain weak and powerless

They oppress me, they torture me

They fight me, they kill me

It's a fight to bring me down to silence,

To darkness and gibberish, to ignorance

And through brainwashing, to emptiness.

All right my friends

It's a battle and I'll fight it

Ears and wits and eyes and speech

And a strong conscience

These are my weapons

And I will fight to the last cell

LOST BEAUTY

There are only white women around

Awful fakes of white females

Reflecting an awful mass of ugliness

And I want a lady

To mount the rostrum with

And declare to the world

“Black is beautiful?”

Yes,

I want a black beauty queen

With ebony things and huge hips

With skin sweating blackness

And a face dark at the night

And bare breasts bouncing

Vigor and energy

But my eyes, oh my eyes

They don't see anything black,

Its only white skins and masks

Flashing past and slashing

Destroying my sight so

I can get what I want.

I cry and sing to them

The inbred tune of our people

I shout to them in the black tongue

But no black sister hears me.

I turn and weep upon myself

And then, only then I realize

I am not black either

From growing up with poetry

A FREEDOM SONG

Atieno washes dishes,

Atieno plucks the chicken,

Atieno gets up early,

Beds her sacks down in the kitchen,

Atieno eight years old

Atieno yo.

Since she is my sister's child

Atieno needs no pay

While she works, my wife can sit

Sewing every sunny day

With her earnings I support

Atieno yo.

Atieno's sly and jealous,

Bad example to the kids

Since she minds them, like a schoolgirl

Wants their dresses, shoes and beads

Atieno ten years old

Atieno yo.

Now my wife has gone to study

Atieno is less free

Don't I feed her, school my own ones,

Pay the party, onion fee

All for progress? Aren't you grateful,

Atieno yo.

Visitors need much attention;

Especially when I work nights,

That girl stays, too long at market

Who will teach her what is right?

Atieno rising fourteen

Atieno yo.

Atieno had a baby

So we know that she is bad

Fifty - fifty it may live

To repeat the life she had

Ending in past partum bleeding

Atieno yo.

Atieno's soon replaced

Meat and sugar more than all

She ate in such a narrow life

Were lavished on her funeral

Atieno's gone to glory

Atieno yo.

THE POOR MAN

The poor man knows not hour to eat with the rich man when they eat fish, he eats the head

Invite a poor man and he rushes in

Licking his lips and upsetting the plates.

The poor man has no manners, he comes along

with the blood of lice under his nails.

The face of a poor man is lined

From hunger and thirst in his belly

Poverty is no state for any mortal man

It makes him a beast to be fed on grass.

Poverty is unjust. If it befalls a man

Though he is nobly born, he has no power with God

THE SWEETEST THING

There is in this world something

That surpassed all other things in sweetness

It is sweeter than honey

It is sweeter than salt

It is sweeter than sugar

It is sweeter than all

Existing things

This thing is sleep

When you are conquered by sleep

Nothing can ever prevent you

Nothing can stop you from sleeping

When you are conquered by sleep

And numerous million arrive

Millions arrive disturb you

Millions will find you a sleep.

PSALMS 23 PART II

The state in my shepherd, I shall not want, it makes me

Lie down in a subsidized house

It leads me into political tranquility, it restores my

Faith in a lucrative future

It leads me into paths of loans and pensions for its

International reputation sake

Year even though I walk through the valley of the shadow

Of Kivulu I will fear no kondos

For the state in with me a bank account, in the presence of devaluation.

It fills my pocket with allowance, my salary overflows surely increments, and promotion shall fall me all the days of my life

And I shall dwell in seiner staff quarters for well.

LULLABY

Someone would like to have you for her child

But you are mine

Someone would like to place you one a camel blanket

But you are mine

I have you to near on a torn old mart

Someone would like to have you has her child

But you are mine.

ANALYSIS OF THE FOLLOWING POEMS

1. SUNRISE

Morning of the poem

- The sons of the land have risen up like the sun when it rises, singing the beauty of the sunrise.
- Indirectly, it means liberation struggle where by the sun symbolizes a nationalist leader.

Type of the poem

It is modern poem which does not follow most of the poetic principles.

Tone of the persona

Excitement

Sound features

Irregular rhythmic pattern and no rhymes.

Themes obtained are;

(i) **Liberation** **struggle.**
Rising of the nationalist leaders led to rise of confidence of the sons of the land, such as peasants, workers and all the oppressed.

(ii) **Courage**

African warriors are courageous and thus willing to rise as the sun against their enemy (common enemy).

(iii) **Unity**

Together in unity they rise to fight the colonialist.

(iv) **Hope...**

Expected to achieve victory e.g. “wait and see what glory they bring at sunset”

Hence, here they are being optimistic.

(v) **Determination**

This is well portrayed in the 7th verse.

Structure

It consists of a single stanza with 15th verses.

Message

Be optimistic on the challenges an individual faces.

Relevance

It is relevant to many African countries which were colonized by the European countries.

Language use

Language used is simple and well understood. No figure of speech employed.

2. HOLLOW HEADS**Meaning of the poem**

The poem is about an individual who complains about oppression.

He says he is tortured, oppressed. He is tired of being oppressed and he or she has decided to wage war against all evils.

Type of the poem

It is a free verse/open/ modern poem.

Tone of the persona

The tone is that of seriousness because the persona is ready to fight till his/ her last blood.

Sound features

There is irregular rhythm also there is a rhyme pattern.

E.g.: In the 1st Stanza, the words ignorance, darkness, silence

Structure of the poem

It has stanzas with variable number of verses for each stanza when counted.

Language use

The language used is simple and well understood.

Figures of speech;-

- (i) **Repetition;** words like wits and ears and eyes
- (ii) **Personification;** e.g. "Hollow heads torture me"
- (iii) **Irony;** The persona calls his enemies friends in the 3rd stanza he says, " All right, my friends.

It's a battle and I'll fight it"

Themes obtained are;-

- (i) Oppression; Treated in a cruel way e.g. The whole of the 2nd stanza
- (ii) Protest and determination e.g. In the 4th stanza "And I will fight to the last cell"
- (iii) Patriotism
- (iv) Ignorance e.g. In the 1st stanza
- (v) Awareness.

Message

Determination in any straggle is a key tool to achievements.

Relevance

It is relevant those African societies which underwent and are still undergoing such situation of oppression, protest as well as awareness, due to their background.

Extra meaning of the poem is: The African leaders are the hollow heads who oppress the other (the mass).

3. LOST BEAUTY

Title of the poem

It is direct because it simply explains the lost beauty of the dark African skin in short.

Type of the poem

It is a modern poem. Also it reflects deep feelings (i.e. Lyric), though this is not necessary to be included.

Tone of the persona

The persona is disappointed and filled with anxiety.

Sound features

There are no rhyme pattern(s) and there is irregular rhythmic pattern.

Structure of the poem

It is comprised of 5 stanzas with variable number of verses in each stanza.

Figures of speech

- (i) Imagery e.g.: with skin sweating darkness
- (ii) Hyperbole e.g.: a dark face as the night
- (iii) Simile e.g.: face a dark as night
- (iv) Repetition e.g.: my eyes oh! My eyes, word "black" in all stanzas

Themes

- (i) Deterioration of culture, changing of their skin colour.
- (ii) Lack of self worth, among of African women.
- (iii) Disappointment
- (iv) Beauty
- (v) Value of black women.

Message

Or African culture should be treasured and preserved by us.

The persona

He is black himself, “I am not black either portrays that he himself is in the group of those who, change skin colour through mainly the artificial methods. The persona tries to show that “everybody” has to change.

Relevance

Both men and women in the current situation face cultural deterioration.

4. Title of the poem

It is direct to show that the women (dada) is lost.

Type of the poem,

It is a modern poem.

Structure of the poem

The poem has 6 stanzas (six) with variation in the number of verses from 4, 5 to 6.

Figures of speech

Some of the have been used by the poet such as:

(i) Personification e.g.:

“The tenderness that asks where my wallet is”

“Your passions chasing my bank account”

(ii) Barbarism

Use of borrowed words such as “dada” which is a Swahili word such as “dada” which is a Swahili word meaning sister.

Themes presented are

- (i) Unfaithfulness
- (ii) Hypocrisy e.g. In the 3rd stanza
- (iii) Awareness
- (iv) Lust for money

Messages

- (i) Should be trustworthy to your partner in a relation
- (ii) Have true love, not only for money

Relevance

Most women in the society are money oriented.

5. A FREEDOM SONG

Title of the poem

It is indirect since in the poem Atieno is not granted for freedom and rights as a child and also as a human being.

Type of the poem

It is a modern poem also it is narrative (though it is not necessary to say whether its narrative or not).

Tone of the persona

It is described as sympathetic.

Structure of the poem

It has 7 stanzas with constant number of verses which is six (6).

Sound features

There is regular rhythm and it has rhyme pattern in the 2nd and 4th verses in every stanza. There is a refrain "Atieno yo".

Also this is a figure of speech.

Themes obtained are;

- (i) Child oppression; in the 1st stanza.
- (ii) Discrimination; in the 4th stanza.

(iii) Jealousness; in the 3rd stanza (but this is according to the uncles perception) although Atieno may not be jealous in real sense.

Message

Stop child oppression

Relevance

In our society for instance houses which employ young children such as housekeepers. Also families which treat the children harshly since they are not theirs.

Failure

The poet did not show the solution to the problem of child oppression.

6. THE POOR MAN

Title of the poem

It is direct, because it explains / reveals the life of the poor person.

Type of the poem

It has 6 stanzas with a constant number of 2 verses in each stanza.

Language use

The language used is a simple one and easy to understand.

Poetic diction and license

When the choice of words is met to ensure world economy as well as breaking of grammatical rules to meet rhythmical rules of a poem, e.g. "The poor man knows not how to eat" instead of "the poor man does not know how to eat".

Figures of speech

(i) Metaphor, no conjunction is used e.g. "It makes him a beast to be fed on grass".

(ii) Imagery; with a lot of imagination e.g. "with blood of lice under his nail".

Themes presented are:

- (i) Poverty, in the 5th stanza.
- (ii) Uncivilization in the 3rd stanza.
- (iii) Classes in the society, the rich class which segregate the poor/ low class e.g. in the 1st stanza.
- (iv) Greediness in the 2nd stanza.

Message

People should be treated equally despite their economic status, whether poor or rich e.g. “A poor man eats the head”

Relevance

Poor in the society face the problem of famine whereby they lack food.

7. **LULLABY**

Title of the poem

It is direct.

Tone of the persona

The persona's tone is described as being happy and proud of the child's good behavior of getting contented with what is given to her/him.

Structure of the poem

It is a single stanza poem with nine (9) verses.

Sound features

There is a rhyme pattern e.g. “mine” but there is irregular rhythmical sound.

Figures of speech

Repetition: e.g. “But you are mine”

Language use

The language used by the poet is simple and clear.

Themes obtained are;-

- (i) Love to the child
- (ii) Poverty e.g. "To rear on a torn mat"
- (iii) Value of the child e.g. proudly saying "But your mine"

8. PSALM 23 PART II

Type of the poem

It is a modern poem.

Title of the poem

It is indirect because the whole poem is on irony and it is not true at all. Also relating with Biblical meaning it does not reflect the message as described in the original Psalms 23 that is to say as the real Psalm 23 of the Holy Bible.

EXERCISE

Define the following terms.

- i) POEMS: These are precise of writing using beautiful and reactive language arranged in fixed lines with a particular beat.
- ii) POETRY : It is an art of composing and correcting poems.
- iii) STANZA: It is the correction of different verses. OR Is the arrangement of verses.
- iv) RHYTHM: Means a regular beats or pattern of sounds in a poem.
- v) RHYME: Is the similar sound at the end of the verses.
- vi) VERSES: These are single line present (found) in the poem which form a stanza.
- vii) POET : A man (male) person who compose poem.
- viii) POETESS : A female person who compose poem.
- ix) Personal: A person or dramatist who speaks in a poem, but not the poet/ poetess.

Mention five characteristics of poem

- i) Poetry is imaginative
- ii) Poetry reflects experience (ideas) of people
- iii) Poetry is rich I n figures of speech (images)
- iv) Poetry arouse emotion

v) Poetry is rhythmical - Is arranged in a potent of verses which form stanza.

Book title: SONGS OF LAWINO AND OCOL

Poet: Okot P'Bitek

Publisher: EAPH

Year: 1979

Okot P'Bitek was born in Gulu town (Northern Uganda) in 1931. He is Acoli by tribe. His father was a teacher at Gulu Mission Centre. His mother was a composer and singer of Acoli songs. Okot got his education from Gulu High School, King's College, Budo (Uganda); Government Training College (teacher); Bristol University (Education Diploma); University College of Wales – Aberystwyth and Oxford University. He was once a choir Master and a footballer. He was interested in oral literature.

A SUMMARY OF THE POEM

Song of Lawino is a dramatic monologue which reveals two characters, Lawino and her husband, Ocol, in disagreement. Both Lawino and Ocol belong to the Acoli tribe of Northern Uganda. They represent an African husband and wife. Ocol is educated and westernized while Lawino is not.

Section 1: Lawino tells us how Ocol insults and looks down on her and her ways, family, clan and all black people and their traditional ways. Lawino reacts to Ocol's insults by mocking him with his Western ways.

Section 2: Lawino introduces us to Clementine, the city girl who is her rival for Ocol's love. She despises the way Clementine resorts to artificial ways of beautifying herself, like using cosmetics, wearing wigs and slimming. She thinks she can compete with Clementine by welcoming her husband warmly, and by the preparation of good meals, etc.

Section 3: Presents Lawino's attitudes towards European traditional dances which she thinks are meaningless, immoral and unhygienic. They encourage people to embrace and kiss in public and hence ignoring the respect for relatives. In addition, they dance in darkness, with the dancers

drunk, smoking and wearing improper dresses. Lawino prefers the traditional dances which she believes are meaningful, require skills and they are danced in broad daylight and in the open.

Section 4: Lawino describes the games, ornaments and other accomplishments of the Acoli youth. She remembers how beautiful and skilful she was when she was still young and how she used to be admired by all the boys, including Ocol because of her singing and dancing.

Section 5: Lawino condemns the western hair treatment (style) and the wearing of wigs and handkerchiefs. She sees that there is no reason for aping the Europeans in their fashions and styles because what is good for Europeans may not be necessarily good for Africans. She also describes the beauty of traditional hair styles and adornments of body and the way they attract young men.

Section 6: Lawino confesses her ignorance of how to eat with forks and spoons. She despises the tastelessness of the tinned and frozen foods and the cooking stoves of the whitemen. She describes how every young Acoli girl is taught to look after the home and prepare food. She also describes how nicely her mother's house is organized.

Section 7: Lawino compares the Western ways of telling time by counting seconds, minutes and hours by clocks with the traditional ways of observing nature or by needs felt by human beings. She makes fun of Ocol for becoming a slave of time to the extent of being unhappy and restless and blames him for treating his children and relatives with great disrespect for the sake of observing time.

Section 8: Lawino expresses her attitude towards Christianity and those who preach and love it. She blames the preachers of Christianity for maltreating their converts. She shows that the missionaries are wrong in their ways of thinking, education, sexual morality and naming individuals. She blames the preachers for preaching good things but practicing things contrary to Christianity. She thinks that it is better to join with her poor people in the area where meaningful and relevant songs and cultural activities are performed.

Section 9: is a continuation of Criticisms given against the preachers and Christian doctrines. Lawino criticizes the preachers for failing to answer the questions concerning Christianity. She also questions Christian doctrines of creation, virgin birth and Eucharist.

Section 10: Lawino tells us how Ocol despises the traditional medicine, hygiene, food and child upbringing. She believes that like European medicines, some Acoli medicine work and some do not. She compares her beliefs in traditional spirits and charms to Ocoli's belief in rosaries, angels and the power of prayer.

Section 11: Lawino attacks the local leaders of two rival parties; her husband, Ocol, and his brother. These leaders talk about independence, unity and peace, only to bring more conflicts and disunity even within the family. She also attacks the folly of these leaders: engaging in political conflicts and forgetting the suffering of the people under poverty, ignorance and diseases.

Section 12: Exposes the irrelevance and effects of Western education. Lawino asks Ocol of what use for him are the books as a person, if the knowledge in them cannot help to create a better society. According to her, the books have killed Ocol as a man. Western education has brought him to the point where he belongs neither to European culture nor to African culture.

Section 13: Lawino advises Ocol on how to regain his manhood. According to her, he can do that by throwing away all the symbols of hypocrisy, by begging for forgiveness of the elders, offering traditional sacrifices using traditional doctors and medicines.

CHARACTERIZATION

This poem contains three characters: LAWINO, OCOL and CLEMENTINE

Lawino

An African woman who lacks formal education and who is not converted to Christianity (p.14). A strong upholder of African tradition (good or bad). She is proud of her womanly and cultural accomplishment. She despises all the new ways (good or bad) being followed by her husband, Ocol. She is a responsible mother who loves and cares for her children. Like any other person, she is a little jealous but most of her bitterness to her rival – Clementine, is provoked by her appearance (p. 24).

Ocol

An African man who has got Western education (University education). He imitates the white-men in everything and he is proud of and upholds all Western way (good or bad). He despises all traditional ways of life (good or bad), Lawino and her relatives, his own relatives and all black people. He is arrogant (Eg. Abusing LAWINO in English). He is always insecure, unhappy and restless because of his obsession with time. He is a Hypocrite politician (leader of DP) who preaches unity and at the same time he is in conflict with his brother who belongs to another political party (UPC).

Clementine

She is a modern girl. She is Ocol's girl friend and a rival of Lawino. She is westernized woman who symbolizes Western fashions and behaviours of women. She imitates the white women in their ways. She is fond of artificialities. She is arrogant (p.27).

THEMES

This poem has the following themes: Africans traditions, Protest conflict, Disunity/Alienation, Hypocrisy, Betrayal, Position of women in society, etc.

African tradition

Based on traditional beliefs, Lawino believes that when diseases such as small pox attack people, the prayers and sacrifices to the ancestors can help to eradicate the disease, (p.154). The Acoli believe in the powers of ancestors, spirits and gods. Lawino describes the various spirits that cause trouble. Or example, Joke Omara (for madness), Joke Odude (for typing up a woman's womb), etc.

The Acoli also believe in the ability of diviner-priests. Lawino blames Ocol for condemning diviner priests. She believes they can tell the cause of diseases (p.p 153- 162). The Acoli believe in witchcraft. Lawino believes that whenever a child gets ill, some witch is behind the problem. For example, they believe that someone (shadow raper) can capture the child's shadow for evil purposes (pp. 162-164).

They believe in the power of human curse. For example, the father can curse a child by pointing his penis at him or her. The mother can do that by lifting her husband's penis. The curse of one's aunt can cause a person to piss in his or her bed. There is a system of naming people. Normally, the names given have meanings. The meaning derived from the fact that people are named according to one's position in the line of birth, the place, season or occasion of birth, one's body structure, one's fate, behaviour of one's parents, etc. (pp. 129-131).

They hold some taboos. It is a serious taboo for a woman to refuse to have sexual intercourse with her husband when she is ready to have another child. She is not allowed to have sexual intercourse when the baby is still young (pp. 99-100).

Other African traditions found in the text are:

Dances and songs, adornments, telling time, food, medicine and hygiene, etc. If we try to assess African traditions, we find that while most of them are good, there are a few others which are bad and not progressive. Some of these traditions include superstitions, poor hygiene, ignorance, etc. However, the pumpkin in the old homestead must not be uprooted. This means that one should not destroy something which is durable and which ensures security. The pumpkin offers security from hunger if there is famine. Also, it sends its roots deep into the soil and then grows, spreading itself in all directions. These roots can be compared with the roots of a very deep tradition.

Protest

Protest means to go against (to be in opposition) ideas, statements or directions. In this poem, it is Lawino who protests. She has great love for African ways and a deep dislike for foreign ways. However, we do not have to agree with her argument. We must take her argument critically.

She protests due to the fact that she is dissatisfied with Ocol's ideas, practices, and attitudes towards her, her relatives, his relatives, and the black people and their ways of life. She also protests against Clementine's ideas and practices, i.e. arrogance, artificiality, aping Europeans, etc.

Lawino protests against: foreign things and ways, artificiality, aping Europeans and modern politics.

Lawino attacks Christianity in the following aspects:

She attacks the preachers (missionaries), teachers, etc for using religion to exploit and oppress their converts (i.e making them house girls). The preachers show hypocrisy. They do not practice what they preach. For example they drink and seduce girls. They are unable to make people

understand what they preach. This is probably because they themselves do not understand thoroughly well what they preach or because their teaching methods are poor. They do not like questions. The Christian doctrine is incomprehensible, meaningless and irrelevant to Africans. For example, Lawino fails to understand the concepts of creation and virgin birth. Christian names are meaningless and difficult to pronounce. Lawino protests against songs and dances (European), i.e. the songs and dances have no meaning and relevance to her society.

Lawino protests against European adornments, i.e. Clementine has to resort to false and unnatural cosmetics, straightening her hair, wearing wigs, wearing false breasts, slimming (pp. 22-24, 26). These adornments and artificialities distort the natural beauty of the African women. Lawino protests against European food. She dislikes European food because it is tasteless.

Lawino protests against European medicine and hygiene. She condemns Ocol's negative attitude towards all Acoli medicines and positive attitude towards European medicine because they are modern (pp. 154-155)

Lawino protests against Western education. She condemns Western education for corrupting Ocol's mind to the extent of alienating him from the African culture. His identity as a blackman (manhood) has been killed by European education (pp. 207-209). Also, Lawino protests against artificiality and aping foreigners.

Conflict

A conflict is a fight, collision, a struggle, a contest, opposition of opinions, purpose etc. In short, we can say that conflict is a misunderstanding between two sides.

A conflict can arise when different groups have conflicting ideas, beliefs, purposes, opinions, interest and values. If they do not compromise, their differences become more and more extreme and fanatical. Hatred and jealousy also play a role in increasing conflict

The main cause of conflict in the book is the existence of the two opposing cultures Africans and European. The types of conflict in the book can be grouped as follow

A conflict between African culture and European culture

The differences existing between these two cultures cause conflicts in the society.

Examples:

Traditional religion vs Christianity

Traditional dances vs foreign dances

Traditional medicine vs modern medicine

Traditional adornments vs foreign adornments

Traditional food vs European food.

African way of telling time vs modern ways of telling time.

Conflicts between people

The conflicts takes place because each individual holds different cultures.

Examples

Ocol vs Lawino

Ocol insults and despises her and Lawino's relatives that they are uneducated, pagan, primitive and superstitious. Lawino reacts by urging that the European culture has killed Ocol's manhood. She blames and accuses him of following the way of the whiteman and despising his own people and their ways.

Ocol vs His Relatives

Ocol despises his relatives that they are dirty, pagan and primitive. For example, he is reluctant to welcome his relatives, including his own mother to his home because he believe they are dirty and are a burden to him. (pp.151-152).

Lawino vs Clementine

Lawino and Clementine are in conflict for Ocol's love; Clementine speaks to Lawino arrogantly; Lawino despises Clementine for the latter's artificiality and arrogance.

Conflict between political parties

The leader of the two main parties (DP and UPC), Ocol and his brother compete for money and Ocol hires a man to kill him. Ocol's brother has even smuggled a pistol

Disunity/Alienation

Educated people like Ocol alienate themselves from the African culture. Also, they alienate themselves from the fellows (African who are not educated). Christians such as Ocol also alienate themselves from non-Christian. So this habit brings disunity among the people of the same clan.

Conflicts among the people also cause disunity among the members of the society. For example, there is disunity among political parties such as DP and UPC. This situation leads to misunderstanding among the people. Therefore, this is a factor which can hinder development of my society.

Hypocrisy

Hypocrisy means making oneself to falsely appear to be virtuous or good (better) Lawino attacks hypocrite politician. She blames Ocol, the leader of the Democratic party (DP) and his brother who belongs to a different party, Uganda People's Congress (UPC). They both preach independence, unity and peace, but they bring conflict and disunity even within the family (pp. 180, 182-183). Also, these leaders are not interested in the welfare of the people, but in positions and money. While they are locked in political conflicts, people suffer under ignorance, poverty, and diseases (p.196). This habit causes a lot of problems to the society, hence hindering social development.

Betrayal

Ocol is a great betrayer in this book. This is because he insults and despises Lawino and her relatives by saying they are uneducated, pagan, primitive and superstitious. Also, he despises his relatives that they are dirty, pagan and primitive. For example, he is reluctant to welcome his relatives, including his own mother to his home because he thinks they are dirty and a burden to him (pp. 151-152). This is a sign of betrayal

Also, Ocol betrays his wife (Lawino) by falling in love with Clementine. As a married man, Ocol is not supposed to do that. This habit causes conflict to this family. After acquiring Western education, Ocol alienates himself from African culture. This habit is a symbol of betrayal due to the fact that Ocol (an educated man) fails to use his education to educate or liberate his society

from ignorance, poverty and diseases Betrayal of any kind in a society is dangerous for it can cause disunity, humiliation, oppression as well as alienation among members of society.

Position of Women in the Society

The writer portrays a woman in various positions of the society. Firstly, a woman is portrayed as an oppressed, humiliated, alienated, exploited person in her society. This is seen through Lawino who is oppressed, humiliated, alienated as well as exploited by her husband due to the belief that she is uncivilized, uneducated, static and unchanging woman.

Secondly, a woman is portrayed as a mother who is a responsible member of her society. Lawino, as a mother, is responsible as seen when she makes sure that children have eaten. A mother of this kind is indeed a good mother.

Thirdly, a woman is portrayed as a strong representative/upholder of African tradition (whether good or bad). She fights against Western culture which has been interfering with African culture.

Fourthly, Lawino is one among the majority of African women who lack formal education. This symbolized that African women are humiliated, segregated, oppressed discriminated, exploited as well as alienated in the society compared to men. This situation causes inequality in the society and deprives women of development rights.

Western Culture

It was introduced by Europeans. Europeans used religion and education to destruct African culture. Western culture brought disunity among Africans. i.e. Christian's vs non-Christians (Pagans), and educated vs non educated. Therefore, the coming of Europeans to the African continent caused a lot of problems in all aspects of life including culture, economic as well as political spheres of life.

NOTE

The conflicts have not yet been resolved. Whether the conflicts will be solved or not it depends on the kind of reaction Ocol will show to Lawino's advice on how to recover his lost manhood. Unfortunately, Ocol seems to reject her advice because in the introduction of song of Ocol, Ocol attacks Lawino and some of her ways and strongly defends his.

GUIDING QUESTIONS

a) What is the poem about?

Ans: The poem is about the sons of the land who have risen up singing the beauty of the sunrise. They are challenging the enemy waiting for a victory at sunset.

b) For whom does the poem tell us that the sun has risen?

Ans: The oppressed ones (The sons of the land i.e. peasants or workers who should rise up against oppression, humiliation, exploitation, discrimination).

c) The poet talks about “challenging the enemy”. Who do you think the enemy might be?

Ans: The enemies might be oppressors, humiliators, exploiters, imperialists, etc

d) (i) What event do you think the “sunrise” probably symbolizes?

Ans: The sunrise symbolizes the beginning of the struggle against evil in the society or the period of rain.

(ii) what event do you think the “sunset” probably symbolizes?

Ans: The sunset symbolizes the end of oppression , struggle, and a period of harvest.

e) With the determination of “long-term warriors”, what do you think these words “long term” tells us about the poet’s view of the struggle?

Ans: The word “long –term” means in the distant future. The word implies that the struggle will take a long time.

f) There is one line that does not have normal word order. Which line is it and why is it so?

Ans: Line 4 – “Forward the go”. Its function is to stress the word “forward” to encourage people to continue with the struggle.

g) The poem contains two major images. What are they?

Ans: Sunrise and sunset

Sunrise – symbolizes the beginning of the struggle (rainfall)

Sunset – symbolizes the end of struggle or freedom time or the era of harvest

h) What is the theme of the poem?

Ans: The poem talks about evils of colonialism/imperialism or an oppressive ruling class i.e. exploitation, oppression, humiliation, of the lower classes by the powerful class,

i) What type of poem is this?

Ans: It is sonnet because it has fourteen verses with free verse.

ANALYSIS OF THE PLAY

THE BLACK HERMIT

Playwright, Ngugi wa Thiong'o

Setting: Post- independence African society

SUMMARY

Act 1

Scene i

Nyobi and Thoni talking. Nyobi puts down a water barrow in a coner. Thoni kneels on the floor sorting out beans, spread in a basin. These two women are taking about Remi. Nyobi complains that her son (Remi) doesn't respect her. She complains that they have sent him several letters but he has not replied.

Nyobi advises Thoni (Remi's wife) to take another man to marry her, but she rejects. She says that she can't go to another man. She also says that she will be like a common whore if she marries another man. Thoni loves Remi. She says she wants a man (Remi) to give her children, wash his clothes, warm his bed and ask her for a meal.

The elder comes in Nyobi's hut. He says that the elder have sent him to come and request for blessing from Nyobi so as to bring Remi from the city. He also says that he has Marua medical which will be used to lure him (Remi) from the city. She gives her blessing. As the elder goes out she remembers that she is a Christian hence she is not supposed to mingle with traditionalist and witchcraft. She takes her shawl and goes to see the pastor to repent.

Scene ii

A meeting of elders. The leader says that he is not making speech. He says they fought against the whiteman because they loved their soil (land) now they can see the benefit of what they fought for there is no god can and good houses strictly speaking they are poor, there is also heavy taxation therefore Remi must come to save them they pray to their god so that their medicine should be strong they do this by facing mountain.

Scene iii

Nyobi sees the pastor tells him of her abomination, that she has blessed witchcraft as she has been betrayed by her love for her son.

The pastor says if the elders bring Remi he will belong to the Christian because he will deal with politics. Nyobi says that she wants Remi to come back to his wife. The pastor advises Nyobi not to think of the flesh. The pastor adds that Remi was once a good follower of Christ, but when he joined the university he entered into politics. He became a member of an Africanist party and so they hired him his ways. The pastor wants Remi to come and serve God. He also prays for Nyobi to think of heaven and bring Thoni to love God.

Lastly the pastor agrees to go to the city and bring Remi back he says Christians also may need him he pastor is becoming

ACT II (THE CITY)

Scene i

In Remi's room Remi and Jane are talking Jane or rims girls friend she is white Woman Jane says that Rems has changed by something Remi replies that Janes over unisex like his mother she was always wormed about him. She wanted him to many and have children but he says he was shey but Jane comments that Remi is not she with girls.

Jane advise Remi to go home and become as teacher as Remi said that he hates working as a clerk in a certain al company Remi reflects to beside a village teacher because he will stance while the ministers and their permanent secretaries fatten or babes and unflawed Salaries

Lastly they decide to go to the tight club.

Scene ii

Omange has come to visit Remi. Remi is reading suiting paper. They are talking about politics.Omange says there is racial segregation in their country. He cites an example of Asian girl who has been ostracized because she was seen going round with an African.

Omange blames the government as it doing nothing to end tribalism and racial segregation. He also says that the government has passed a law against strikes. He considers this as oppression. He says why wrench from a workman his only tool. Remi defends the government he says in a newly independent countries the above mentioned problem must happen.

Then Remi tells Omange a story about why he is not on politics. He says he was the first person to reach the university in his tribe. He once loved a certain girl but he could not declare his fellings to her. Later she got married to his brother. Then suddenly his brother died due to the motorcar accident. Actually he had been with her hardly six months. According to their customs, Remi was to inheint her. He refused, however his mother, father and the tribe requested him to marry in order to fulfil or preserve this sacred custom. Finally he agreed to live with her. But he did not stay long with her. He escaped from the village to the city.

Then, we see the elders coming in Remi's room. They request him to go home. They say that their tribe (Maria) wails under a new government, no any son of there is a D.C there is also forced community work, taxation ,drought and their crops have failed.

Remi responds that they are all black but the elders insist that there is tribalism. One of elders says my son is my son and my village is my village. This shows tribalism and selfishness.

They add that they want a tribal political party. However Remi disappoints them as he says he will never go back home. One of the elders drops down a small bundle wrapped with a dry banana leaves. They go out.

The pastor also comes in, he requests Remi to go back home to attend his mother. She needs him and she grows weak as he pastor said, Remi responds that it is her own affair if she dies. He adds that he is not a savior.

Later he agrees that he will go home. As the pastor leaves he takes the bible and the small bundle. He weighs them in both hands and says they are pieces of superstition.

Scene iii

In Remi's room, Jane and Remi are talking. Jane ask Remi if he is still determined to go. Remi says he does not want to remain or become a hermit anymore. He is determined to go back to the village. A hermit, Remi says means escaping from one's responsibility or escaping from what is around you. She wants Remi to take her to his village. He rejects as she says she is of a different race (white woman). Lastly he tells he is married. she complains and protests that he has betrayed her. she vanishes (runs out) he follows her.

ACT III (THE RETURN OF THE HERMIT)

Scene i

Nyobi and Thoni are in their hut talking. They are talking about the return of the hermit(Remi).

However, Thoni is worried. She is worried that Remi may come back as a different man. He may not love her anymore but Nyobi comfortst her or give her hope, Thoni is now happy. She says that she will have happy moments when her husband comes back.

The pastor comes in and assures them that Remi is coming back. Also the first neighbor comes back and reports that many people have gathered at the village ground. They are dancing and singing of the man (Remi), their saviour.

Nyobi goes out to see his son. The second neighbor also comes in tell Thoni and pastor that Remi is back. He also says that Remi has given a speech in which he has blamed the elders for preaching tribalism.

Later on we see Remi insisting that the elders should unite people, build school and get rid of the tribalism and racism.

Infront of Nyobi's hut ,Remi tells the pastor to cooperate with other people.

Also, Remi blames his mother that she manipulated him and made him marry a woman whose love and loyalty will ever lie with those in grave(Thoni).He adds that he was wrong to marry a

woman who was another's wife .He also criticize the customs of inherit windows (he calls it shackles of the Customs).

Thoni goes at nobody notices.

Scene ii

Thoni talks with a woman. she says she can't stay in this place (in the world). She says that she has been humiliated by a man she loved (Remi). She has made decision to die rather than being humiliated

Scene iii

Omage congratulates Remi for attacking tribalism but he tells him (Remi) that the government must give back the settlers land to Africans illiteracy also ought to be abolished in a year. But Remi defend the government that people should work on their own progress.

Later on a woman comes in and throw a letter to Remi . It is from Thoni. He reads the letter which shows that Thoni loves him.

Then Remi ,Nyobi, pastor and other people start looking for Thoni. Nyobi blames his son for being unfair to his family. She says that education has taught him something.

The pastor also blames Remi that since he entered into politics, he put all trust in himself (on man) and not God. Remi criticize the pastor that his religion never did anything for people. It only divided them and made them weak before the white man.

Remi regrets his decision of neglecting his family and his people. He says that he has been irresponsible from his wife and his tribe.

At the end of this play we see people coming in Nyobi's Compound carrying carrying Thoni's body .She is dead. Remi regret because he did not know that she loved him. He has uttered such bitter world that hart her and hence decided to kill herself (take her life).

THEMES IN THE PLAY BLAC HERMIT

1. Protest

Nyobi is protesting against Remi who doesn't respect her. She says that they have written several letters to him but he does not respond. He has abandoned them.

Omange also protest against government irresponsibility to end tribalism and racial segregation.

2. Love

Love is reflected through Thoni. She loves Remi deeply. This is reflected as Nyobi advises her to take another man. She reject and says she will wait for Remi no matter how long.

Love is also reflected between Jane and Remi. Jane loves Remi. She wanted Remi to marry her and take to his village.

3. Traditional believes

Elders went to see Remi and tell or request him to come back to his village. They took Maria medicine with them which would be used to lure (convince) Remi from the city.

4. Tribalism

Tribalism is reflected in Remi's country. The elders of Maris tribe say that their tribe wails under a new government which there are other tribe which are favoured. Their tribe is oppressed through heavy taxation,poverty, lack of school.They want Remi to come and save their tribe. They want a tribal political party

5. Christianity

The new faith is reflected in Remi's village. It is shown through Nyobi who went to repent to the pastor for she had mingled with traditionalist. Through the pastor prayers also we come to understand the presence of Christianity among some villagers. Others view it as a foreign religion and has nothing to do with their life (elders).

6. Betrayal

Remi betrayed Jane. He did not tell her from the beginning that he was married. Remi also betrayed his people. He argued them to join the Africans party but when they had problem he did not help them.

The government is also betraying. People suffer under a new government as it was during colonialism

7. Betrayal and humiliation

Remi was education and was expected to help the villagers. When he came back he criticized the village elders that they are preaching tribalism.

8. Disappointment

Remi disappointed Thoni and Nyobi. he said that his mother made him marry a woman whose love and loyalty lie with those in grave. Due to this Thoni killed herself.

The pastor is also disappointed he said that education did not help him. Lastly the woman, elders and other villagers were disappointed as Remi failed to help them from poverty exploitation, oppression and ignorance.

9. Conflicts

There is a conflict between Remi and Jane. Jane feels betrayed as Remi tells her that he is married. She is sad and run away.

Conflict is also reflected between Remi and pastor. The pastor says that when Remi joined the Africanist party, he put all trust in man and not God. Remi criticize the pastor also that pastor religion has done nothing rather than dividing people. The pastor goes out

Questions on Plays

1. Would you agree that the coming of the white man to Africa has made "Things fall apart?" Support your answers with evidence from two books you have read.
2. To what extent have conflicts portrayed in two books you have read contributed to the readings you have read.
3. Are all traditional customs and values useful to a society? Support your ideas with examples from any two play you did under the section.

4. The personality of an individual is influenced by this environment. With reference to two readings you have done under this section, justify this statement.

5. Discuss the social and economic factors which held together the African communities in the two readings you have read.

6. Discuss how different writers have portrayed the role of women in African Societies