



PAMIBIA UNIVERSITY
OF SCIENCE AND TECHNOLOGY

FACULTY OF COMMERCE, HUMAN SCIENCE AND EDUCATION

DEPARTMENT OF COMMUNICATION AND LANGUAGES

QUALIFICATION: BACHELOR OF ENGLISH AND LINGUISTICS (HONOURS)	
QUALIFICATION CODE: 08BAEN	LEVEL: 8
COURSE CODE: LIT811S	COURSE NAME: LITERARY THEORY
SESSION: JULY 2025	PAPER: THEORY
DURATION: 3H00	MARKS: 100

SECOND OPPORTUNITY EXAMINATION QUESTION PAPER	
EXAMINER(S)	DR. JULIA INDONGO
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THIS PAPER CONSISTS OF 4 PAGES (Including this front page)
Answer all the questions.

QUESTION 1**20 MARKS**

Mention and explain five characteristics of ecocriticism.

QUESTION 2**20 MARKS**

Define the Postcolonial theory and discuss its characteristics?

QUESTION 3**25 MARKS**

Analyse the poem "The Tyger" by William Blake using the formalist concepts of form and function, sjuzet and fabula, literariness, free and bound motifs, and defamiliarization.

The Tyger
by William Blake

Tyger Tyger, burning bright
In the forests of the night:
What immortal hand or eye,
Could frame thy fearful symmetry?

In what distant deeps or skies.
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand, dare seize the fire?

And what shoulder, and what art,
Could twist the sinews of thy heart?
And when thy heart began to beat,
What dread hand? what dread feet?

What the hammer? what the chain,
In what furnace was thy brain?
What the anvil? what dread grasp,
Dare its deadly terrors clasp!

When the stars threw down their spears
And water'd heaven with their tears:
Did he smile his work to see?
Did he who made the Lamb make thee?

Tyger Tyger, burning bright
In the forests of the night:
What immortal hand or eye,
Dare frame thy fearful symmetry?

QUESTION 4

35 MARKA

Homi Bhabha is one of the postcolonial theorists. Using his concept of cultural hybridity, write an essay in which you examine how Obi Okonkwo's identity conflict in *No Longer at Ease* reflects the tension between Western and Igbo cultures.

Read the summary of *No long at easy* below:

No Longer at Ease follows Obi Okonkwo, a young man from the Igbo community in Nigeria, who is granted a scholarship by the Umuofia Progressive Union (UPU) to study in England. The UPU, a community organization of people from Obi's village, sees his education as an opportunity to elevate their status, with high expectations for Obi's success. They provide him with a scholarship to study law, hoping he will return and use his education to benefit the community. However, while in England, Obi changes his course of study from law to English literature, a decision that shocks and disappoints the UPU, as they had hoped he would pursue something more practical for the benefit of the village.

Obi returns to Nigeria after completing his studies in England and takes a job as a civil servant in Lagos. Despite his education, his life becomes complicated by the traditional expectations of his family and the UPU. His mother wants him to marry a woman from Umuofia, but Obi falls in love with Clara, a woman from a different ethnic group with a complicated past.

A significant moment in the story occurs when the Umuofia Progressive Union organizes a formal meeting to welcome Obi back and show their support. At the meeting, Obi arrives dressed in a "noble-looking" suit, which is a formal, Western-style outfit he had become accustomed to during his time in England. The suit, complete with a shirt and tie, is strikingly different from the traditional attire the UPU members expected from him. His clothing, while appropriate in Western settings, appears out of place in the context of the traditional meeting.

The Union members find Obi's attire strange and inappropriate for the occasion, as it does not reflect the customs of the community. They had expected him to wear traditional Nigerian clothing, which would have been more in line with the values and expectations of the village. The formal Western suit, in their eyes, symbolized Obi's detachment from the community and his growing distance from their way of life.

The UPU members, on the other hand, were dressed in traditional African attire, which included brightly colored robes, shawls, and other garments that reflected the rich cultural heritage of their community. The men wore flowing garments made from local fabrics, and some had hats or head wraps that signified their status or respect within the village. Their clothing was a clear representation of the traditional values they held dear, and it stood in stark contrast to Obi's Western suit. This difference in dress symbolized the cultural divide between Obi and the community, emphasizing the conflict between tradition and modernity that runs throughout the novel.

In addition to his attire, Obi's manners also seemed foreign and uncomfortable to the UPU members. For instance, Obi's speech and demeanor were seen as overly formal and not quite in harmony with the informal, community-oriented tone of the meeting. He was used to the more formal, structured conversations he had experienced in England and didn't adhere to the relaxed, communal way the UPU members were accustomed to. His responses to the members were polite but distant, and his attitude reflected a certain indifference to their expectations.

The members of the Union were also disappointed when Obi shared that he had changed his course of study from law to English literature. They had hoped that Obi would pursue law so that he could return to the village and use his education to serve their community in a practical way. Obi's decision to study literature instead was viewed by the Union as a wasted opportunity and a departure from their vision of him as a leader who would benefit the community in concrete ways.

As the meeting progressed, Obi's refusal to conform to the UPU's expectations regarding his marriage and his career choices further alienated him from the Union members. They had hoped that Obi would marry a woman from Umuofia, strengthening his ties to the community, but Obi had already decided to marry Clara, who was from a different ethnic group and had her own complex background. This decision, like his academic choice, was seen as a sign of his growing disconnection from the traditional values that the UPU upheld.

The tensions between Obi and the Umuofia Progressive Union came to a head during this meeting, as it highlighted the widening gap between Obi's Westernized, individualistic perspective and the traditional expectations of his village. The Union members were frustrated and disappointed with his choices, and Obi, in turn, resented their attempts to control his life.

This meeting, marked by Obi's Western attire and formal manners, symbolizes the larger cultural clash between modernity and tradition in post-colonial Nigeria. Obi's clothing and behavior at the meeting serve as visible markers of his internal struggle to reconcile his Western education and values with the expectations placed on him by his family and his community. As Obi faces increasing pressure from his work in the civil service, his family, and the Umuofia Progressive Union, he becomes more and more entangled in the challenges of navigating a society caught between the old and the new. Ultimately, Obi's journey is a tragic one, as he struggles to find his place in a world of conflicting pressures and expectations.

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