

# Teaching Pack: *Things Fall Apart*

Cambridge IGCSE™ / IGCSE (9–1)  
Literature in English 0475 / 0992

Cambridge O Level  
Literature in English 2010

For examination from 2025



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## Introduction

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This *Teaching Pack* supports teachers and learners when studying Cambridge IGCSE / IGCSE (9–1) and O Level Literature in English set texts.

Set texts regularly rotate on the syllabus and may change from one year of examination to the next. Before you begin teaching, check the set text list for the year in which your candidates will take their examinations.

Teachers may use this teaching pack to engage their learners when introducing a set text, or as a revision tool.

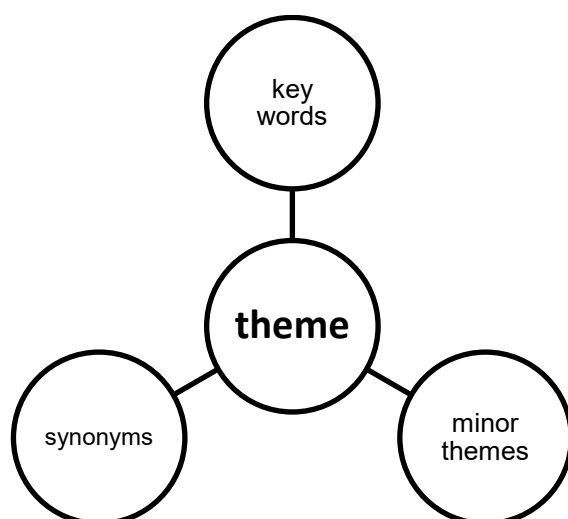
The content of these set text resources will need to be expanded on to cover what candidates are expected to know and be able to comment on in an examination.

To increase learners' understanding and appreciation of the set text we recommend learners to set up a **reading log**, which could include:

- brief synopses of chapters/acts (in no more than a couple of sentences in their own words)
- a timeline of events (useful when a narrative is arranged non-chronologically)
- a list or diagram of characters and their relationships with each other
- first impressions of main characters
- initial thoughts about the main themes or ideas in the text.

The key words we use for the themes in this *Teaching Pack* are not exhaustive.

We suggest teachers discuss synonyms and alternative key words for themes that are identified for a text. Create key major theme mind maps and then from each of those key themes map connected and subsidiary/minor themes.



## 1. Text summary

Some of the themes Chinua Achebe explores include:

- Change and tradition
- Colonisation
- Masculinity and patriarchy
- Reputation
- Fate and free will

*Things Fall Apart* is a three-part novel that follows the life and relationships of protagonist Okonkwo and his family, from his success in the fatherland (Umuofia), to his exile in the motherland (Mbanta) and then back to the fatherland.

### Part One

At the start of the novel Okonkwo is eighteen, but he has already achieved fame as the wrestler who beat 'Amalinze the Cat'. Over the next two decades, and partially in response to the shame he feels at his father's idle nature, Okonkwo achieves great success as a farmer and a leader. He has three wives and eight children, yet he is cold and easily provoked within the households. He is both respected and feared by his family and the village alike.

The reader is informed that Okonkwo's father, Unoka, died ten years ago and was regarded by the village as a 'loafer'. Instead of focusing on hard work and farming, he spent his days as a young man playing the flute and borrowing money that he could not repay. As an older man he was a failure as a farmer, and his wife and children often went hungry. He died a poor man, with no title and no wealth, bringing great shame to his son Okonkwo.

Later, the narrator tells the reader it was declared in the marketplace that the sons of Mbaino have murdered a woman of Umuofia, the wife of Ogbuefi Udo. It is decided that Mbaino will either go to war or will offer sacrifices as compensation for their sons' crime. Okonkwo is sent as an emissary of war and goes to negotiate with the sons of Mbaino. He returns to the village with a virgin and a young boy who is to be the sacrificed. The young boy (Ikemefuna) is fifteen years old and it is decided he will live with Okonkwo and his family. Ikemefuna integrates quickly into Okonkwo's family, enjoying the household and the village celebrations. He develops a particularly strong bond with Okonkwo's son, Nwoye, and quickly becomes a leader of the siblings and very influential.

It has now been three years that Ikemefuna has lived with Okonkwo's family and he calls Okonkwo 'father'. He appears to have a strong influence on Nwoye and as a result Nwoye starts to act in a more masculine manner, enjoying stories of war and disdaining women, much to Okonkwo's pleasure.

Finally, the locusts swarm and settle in Umuofia and bring with them joy and celebration as they are a new food source. Okonkwo, Nwoye and Ikemefuna are outside working and feasting on the locusts when Ogbuefi Ezeudu comes to inform Okonkwo that it has been decided by the clan that it is time to sacrifice Ikemefuna. Ezeudu tells Okonkwo that he should not be involved in the killing because of his paternal bond with Ikemefuna. The next morning Ikemefuna is told he will be returning home, but the family, and Ikemefuna understand that this is not the truth. Nwoye is very upset and cries, but Okonkwo beats him to silence him.

Okonkwo does not pay attention to Ezeudu's advice and the next day he and Ikemefuna and the killing party set out. Ikemefuna is reassured by the presence of his 'father' and actually believes he may really be going home.

One of the party cuts Ikemefuna with a machete and he runs towards Okonkwo looking for protection. Afraid to look weak in front of the other men, instead of protecting Ikemefuna, Okonkwo uses his own machete to strike the boy and kill him.

Following the killing, Okonkwo is distracted, not eating, or sleeping properly, until his daughter Ezinma directs him on the third day to eat. He does so and reflects on the idea that Ezinma should have been a boy; she is direct and confident, yet still only a woman. To add to Okonkwo's unrest, he is told by Obierika that his shameful vanity fuelled actions against Ikemefuna (his son) may be punished by the goddess and are the kind of actions that destroy 'whole families'.

Time has passed and drums signal the death of Ezeudu, the oldest man in the village. The funeral is a loud and chaotic affair. During the service, Okonkwo's gun accidentally fires and it kills Ezeudu's sixteen-year-old son. Killing one of your own clan is forbidden and means that Okonkwo and his family will be banished, yet since it was an accident they will be allowed to return after seven years. This marks Okonkwo's departure from the fatherland as he and his family head for his mother's home: Mbanta. After they leave, a group of men from Ezeudu's quarter set fire to all of Okonkwo's houses, kill his animals and destroy his barn as justice for the earth goddess.

## Part Two

Okonkwo and his family are welcomed by his mother's people. He is given a plot of land to build homes and farmland and seed-yams to start a farming business. Okonkwo and his family work hard after the rains, but it is difficult for Okonkwo to start again and rebuild with the same enthusiasm he once had. His mother's younger brother, Uchendu, tells Okonkwo a story about the nurture a mother provides, forcing him to see the connection between this story and the nurture his motherland can provide at this time of need.

In the second year of Okonkwo's banishment, his friend Obierika comes to visit with two bags of currency. The two men talk and Okonkwo is pleased to see his friend. Along with Uchendu they discuss the story of the Abame Clan and how their clan was wiped out after they killed a strange visitor, a white man, who the Oracle said would destroy them. After dinner, Obierika explains that the money is for Okonkwo's yams and that he will continue to sell them in Umuofia on his behalf.

Another two years passes and Obierika returns to visit Okonkwo once again. This time the visit is less pleasant and Obierika explains that white missionaries have come to Umuofia and have built a church. He reports that Okonkwo's son Nwoye is a convert to this new faith. It appears that the missionaries came some time earlier to Mbanta, causing upheaval. The missionaries had asked for some land for church building and Uchendu had given them some land in The Evil Forest, expecting it to kill them. When they did not die, but instead cleared the forest to build their church, they won some converts. It appeared their God and their faith was stronger. This is when they gained the faith of Nwoye, as he distanced himself from his disapproving father.

As time passes the white missionaries, and their three converts gain power through fear. The converts boast that the Mbanta Gods are dead and hostility between the clan and the church increases. Fear spreads as rumours circulate that the white men are bringing their government in addition to their Christian faith.

After seven years in Mbanta, Okonkwo and his family reach the end of their banishment. Okonkwo sends money for Obierika to build him two homes in

his compound for this return. He then throws a grand feast to thank the people of Mbanta for their kindness and generosity.

### Part Three

The narrator tells the reader that even in year one of his banishment, Okonkwo started planning for his return to his own clan. Although bitter at the lost years, he planned to make his return grand and to re-establish himself as an important man once again. He tells his sons they may follow Nwoye if they wish, but that he will curse them after death if they do. He also hopes that his beautiful daughters Enzima and Obiageli will attract great attention. Enzima has the beauty of her mother, Ekwefi, and is known as 'Crystal of Beauty' as her mother was in her youth.

On his return Okonkwo finds that seven years has made a great difference in Umuofia. The white men and their church have great influence, and they have also built a court and created a government to judge the people of Umuofia in 'ignorance'. Okonkwo asks why the clan do not fight back, but Obiageli explains that many of their own have already converted. Despite his disapproval, it is surprising to Okonkwo that many people of the clan do not feel as strongly as he does. Although Christianity seems strange to them, the white men have also brought trade and money to the village. Even Christianity seems to be taking hold of the clan as the respectfully spoken Mr Brown works with the clan's own traditions to promote the new faith. Mr Brown also builds a school and a hospital and urges clan members to use them to educate themselves and to get help.

Okonkwo's return is not the great success he had imagined or wished for. His beautiful daughters cause a stir, but he is not welcomed as the great warrior he once was. His grief for both him and the warriors of Umuofia is great.

Mr Brown is replaced with the religious zealot Reverend James Smith. His style is much more antagonistic and results in a number of clashes between the clan and the white men. One such clash ends with an overzealous convert Enoch, ripping the mask of one of the Ekwugwu (men of judgement). The clan retaliate and burn Enoch's compound and Mr Brown's church down. The clan is pacified for the moment and Okonkwo is pleased with the retaliation.

For two days all is quiet, but then the District Commissioner returns and gathers all the great leaders of Umuofia to discuss the events. The leaders are tricked, handcuffed, and imprisoned. Their heads are shaved, they are not allowed to urinate and they are treated poorly. Okonkwo is angry and is overheard saying they should have killed the white men. He too is then captured and imprisoned. The village is ordered to pay two hundred and fifty bags of cowries as punishment. Eventually they agree.

At a town meeting Okonkwo argues for war, yet the meeting is ordered to close by a group of white messengers. Okonkwo, filled with rage, strikes down the head messenger with his machete, feeling that a strong act will bring about war against the white man.

Later, the District Commissioner arrives at Okonkwo's compound with a band of soldiers. They are asked by Obierika to follow him to the back of the compound where they can 'help'. Intrigued they follow him to a great tree. Okonkwo's body is hanging from the tree; he has taken his own life.

As the District Commissioner walks away, he thinks about the book he intends to write and how Okonkwo's suicide will make an interesting chapter. He will call his book: *The Pacification of the Primitive Tribes of the Lower Niger*.

## 2. Character summaries and quotations

### Okonkwo

Okonkwo is a tragic hero whose fatal flaw is his desire to be seen as powerful and strong; he fears weakness. The text opens asserting Okonkwo's quick rise to reputation and fame as the young wrestler who 'brought honour to his village' by 'throwing' the great wrestler 'Amalinze the Cat'. Following this success Okonkwo's fame grows quickly and he becomes a feared man with a 'severe look'.

Over twenty years Okonkwo's fame grows like 'a bushfire'. He has become a large and imposing figure and he breathes heavily and walks as if he's about to pounce. He has three wives, eight children and a successful yam-farming business. Okonkwo is a cold and unaffectionate man who can act irrationally and is violent with his family and clan alike. He has no patience or time for unsuccessful men and he similarly had no time for his lazy and unsuccessful father, Unoka.

Okonkwo rules his household 'with a heavy hand'. His wives and his children live in constant fear of his temper and his beatings. The novel suggests that in his heart Okonkwo is not a 'cruel man', but that his life is dominated by the fear of being perceived as weak, like his shameful father. It is this fear that drives him to act violently and with little mercy. This fear has driven Okonkwo since he was a young child and as an adult it is rooted deep within him.

Okonkwo can be seen to act irrationally and without thought. He is advised by Ogbuefi Ezeudu not to take part in the sacrifice of the boy Ikemefuna as 'the boy calls you [him] father'. Despite this advice, when Ikemefuna runs to 'his father' for help, Okonkwo uses his machete to cut him down as he 'was afraid of being thought weak'. This action causes an unusual depression in Okonkwo and he is chastised by Ogbuefi Ezeudu for offending the Gods.

After an incident in Umuofia where Okonkwo accidentally kills a young boy when his gun goes off, he is exiled for causing the death of one of his own clan. He takes his wives and children to his mother's land: Mbanta. Here he is welcomed and starts his life again, rising to some success with the plot of land and the seed yams he is gifted. However, the work is no longer a pleasure to him and he struggles to find the same enthusiasm he had as a younger man. During Okonkwo's time in the motherland his life is dominated by one desire, to return to Umuofia and become one of the great 'lords of the clan'. It is this passion that dominates and drives his every thought and action.

First, the white missionaries come to Mbanta, and eventually they settle in Umuofia also. Okonkwo cannot adapt to the changes they bring and fights continually in opposition to their developments. He clings to the old traditions and ways of life and is too proud to accept any change, even while the world and people around him are changing. After his disappointing return to the fatherland, he impulsively kills an officer from the British District Office in a bid to fuel a war between his clan and the white missionaries, yet he loses the support of his clan who now fear him and his impulsive actions. Unable to adapt, he accepts defeat and commits suicide, hanging himself from a tree at the back of his compound. This is seen as a shameful end, just like his father's shameful end. This completes Okonkwo's rise to fortune, his error and his eventual downfall as a tragic hero.

| Quotation                                                                                                                                                                      | This suggests...                                                                                                                                                                                                                                                                                                      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 'When he walked, his heels hardly touched the ground and he seemed to walk on springs as if he was going to pounce on somebody. And he did pounce on people quite often.' Ch 1 | That even from a very young age Okonkwo had the reputation of being fierce and predatory. The simile and the verb 'pounce' suggests he is animal like and ready at attack at any moment. The adverbs 'quite' and 'often' add to the feeling that this is his natural state, and that people should be fearful of him. |

| Quotation                                                                                               | This suggests...                                                                                                                                                                                                                                                                                                                                                                                    |
|---------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 'Dazed with fear, Okonkwo drew his machete and cut him down. He was afraid of being thought weak.' Ch 7 | That Okonkwo acts irrationally and without thought. Ogbuefi Ezeudu warns Okonkwo that he should not take part in the sacrificing of Ikemefuna because 'he calls you [him] father.' However, driven by the 'fear' of being seen to be 'weak' he 'cut him down'. The monosyllabic phrasing here suggesting the hard finality of the movement as it ends Ikemefuna's life.                             |
| 'Then they came to the tree from which Okonkwo's body was dangling, and they stopped dead.' Ch 25       | That by the end of the novel Okonkwo has lost all hope and is defeated. After he kills the white messenger and his clan back away from him in fear, he realises that he cannot save/preserve the traditions of the past, yet he cannot accommodate change with the future. The imagery of the 'dangling' body is one of limp weakness and is symbolic of Okonkwo's impotency in the face of change. |

## Ikemefuna

Ikemefuna is a fifteen-year-old boy from the neighbouring village of Mbaio. He is given to the village and people of Umuofia as a sacrifice after his father kills a woman of Umuofia. For three years Ikemefuna lives in the household of Okonkwo with his wives and children.

To begin with, Ikemefuna is nervous, but he soon finds confidence and starts to function as one of the children of Okonkwo's family. Ikemefuna is a very hard worker and is good at hunting and making bows, he is 'at one' with nature and is able to easily identify birds and animals. He quickly fits in and becomes popular with the rest of the children and with his adoptive father Okonkwo. Ikemefuna grows particularly close to Okonkwo's son, Nwoye and they share the affection of brothers. This relationship is particularly good for Nwoye, as Ikemefuna's influence seems to make Nwoye more manly and so more popular in Okonkwo's eyes.

Okonkwo is a hard and 'stern' father who shows little affection to his children, yet the presence of Ikemefuna suggests that Okonkwo is capable of some softness and affection, 'inwardly of course'. Okonkwo approves of Ikemefuna's influence on Nwoye and he enjoys the company of both boys on a number of occasions, telling them stories, working with them and eating locusts. Ikemefuna comes to regard Okonkwo as his 'real father' and treats him as such, working to gain his love and approval. It is during the sacrifice of Ikemefuna that this trust is challenged, and the reader is left shocked at Ikemefuna's betrayal by his father. After Ikemefuna is attacked by the men with machetes, he runs to Okonkwo for protection, believing that as his 'real father' Okonkwo will protect him. Despite the warning he has received not to take part in the sacrifice of a boy who calls him 'father', it is Okonkwo that strikes the final machete blow that ends Ikemefuna's life.

It is the personal killing of Ikemefuna and the betrayal of trust between father and son that initiates Okonkwo's tragic downfall. As a man who refuses to show any weakness, the reader is startled when he obviously starts to suffer an 'internal-fall' following the incident. He is unable to concentrate, sleep or eat for a number of days, a malaise that is only broken when his daughter Ezinma brings him food and commands him to eat.

| Quotation                                                                                                           | This suggests...                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|---------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 'Even Okonkwo himself became very fond of the boy – inwardly of course... Ikemefuna called him father.' Ch 4        | That, Okonkwo has quickly become deeply attached to Ikemefuna. The use of the adverb 'very' and the adjective 'fond' suggests an affection that Okonkwo does not have for some of his biological children. In allowing Ikemefuna to call him 'father' he reciprocates the boy's feelings of closeness and affection.                                                                                                                                                    |
| 'He could hardly imagine that Okonkwo was not his real father.' Ch 7                                                | As Ikemefuna is led into the woods for sacrifice he has no fear because he considers Okonkwo to be his 'real' father and he assumes that as a father should, Okonkwo will protect him. Indeed, the bond that Okonkwo has with Ikemefuna is deep and affectionate, yet this is still very little in the face of Okonkwo's fear of weakness. The sacrifice Okonkwo makes in slaughtering his 'son' reveals the depths of his own fear of failure.                         |
| 'Nwoye knew that Ikemefuna had been killed, and something seemed to give way inside him... He just hung limp.' Ch 7 | Ikemefuna has been a role model for Okonkwo's children, particularly Nwoye, who has a strained relationship with his father. Ikemefuna's influence, making bows and identifying animals and birds, makes Nwoye behave in a more manly manner in Okonkwo's eyes and so buys him some favour. Ikemefuna's sacrifice has a profound effect on Okonkwo's household and especially Nwoye, who simply 'hung limp', reminiscent of Okonkwo's dead body at the end of the text. |

## Unoka

Unoka was Okonkwo's father and is a source of disappointment to the village and his children. He is a lazy man who is neglectful of his wife and children; they live hungry and in poverty while he plays his flute and drinks wine. He does not plan or look forward to the future, but rather enjoys the moment, believing you should enjoy what you have while you have it. This seems to be an admirable philosophy, yet it means that Unoka never saw beyond the day that he enjoyed; he never prepared for his or his family's future.

Instead of working hard at farming, Unoka blames the Gods for not honouring his sacrifices. The priestess tells him that harvest will be good or bad depending on the 'strength' of the man's 'arm'. Unoka is known throughout the clan for the 'weakness of his [your] machete', sowing yam seeds on exhausted land, rather than chopping down 'virgin forests' to create good new planting land. He is told to 'go home and work like a man', yet he does not follow the priestess' advice and so dies with nothing: no land, no fortune, no title to pass to his son Okonkwo.

The narrator describes Unoka as an 'ill-fated man' who was followed by 'evil fortune' to his death. He dies of 'the swelling', an abomination to the earth goddess. Those afflicted with this swelling are not permitted to die in the house or be buried, but rather they are taken to The Evil Forest and left to die. This is Unoka's shameful fate and he dies, with his flute, in The Evil Forest.

Unoka's lazy and wasteful life means that Okonkwo starts his young adult life with nothing. He does not inherit a title, any land, or a wife. He is certainly disadvantaged, yet he works tirelessly and like one 'possessed' to ensure that he does not follow in his father's shameful footsteps. This is this fear that drives the tragic hero Okonkwo to success and then to his downfall.

| Quotation                                                                                                                                         | This suggests...                                                                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 'Unoka was, of course, a debtor, and he owed every neighbour some money, from a few cowries to quite substantial amounts.' Ch 1                   | That Unoka's reputation as a 'loafer' and an untrustworthy man is known throughout the whole village. The determiner 'every' suggests that every person knows of his shame and his inadequacy as a man, worker, husband, and father.                                                                                                                                                        |
| 'He was in fact a coward and could not bear the sight of blood. And so, he changed the subject and talked about music, and his face beamed.' Ch 1 | Unoka is presented as unmanly. He enjoys music, the arts, and feminine activities, and these make him happy. The traditionally masculine activities such as hunting and the associated 'blood' he finds disagreeable. He is described with the noun 'coward'; he never became a warrior and wars made him sad and unhappy; a great shame within the village and its culture and traditions. |
| 'He died of the swelling which was an abomination to the earth goddess.' Ch3                                                                      | Unoka's death reflects his life and its disappointments. The mysterious 'swelling' is shameful and the use of the noun 'abomination' is emotive and suggests a deep offense to Unoka's cultures and traditions. The offense to 'the earth goddess' means that Unoka cannot be buried in the earth, and so is left to rot on top of it.                                                      |

Create your own character summaries including quotation tables:

[Character name]

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| Quotation | This suggests... |
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### 3. Reflection and activities

Now you have read the novel, reflect on your thoughts:

**Explore passages/extracts and relate them to the whole text.**

Select a passage of key importance from the novel.

Explain where the extract appears in the text and what happens immediately before and after the extract.

Consider the significant links between the content of the extract and the rest of the text.

Provide a brief overview of the content and organisation of the extract.

Explore the way the writer uses language to achieve certain effects. Highlight key words on a copy of the extract and annotate them, saying what you find striking, vivid, memorable, disturbing, etc.

Create practice questions around the passage, for example:

- How does [author] make this such a memorable / significant moment in the story?
- Explore the ways in which [author] portrays [character's] attitude towards [character] at this moment in the novel.
- Explore the ways in which [author] makes this moment in the novel so [moving / exciting / sad, etc].

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## Explore the characters in the novel

Create practice questions around the characters of the novel, for example:

- Explore the ways in which [author] portrays the differences between [character] and [character]?
- Explore the ways in which [author] strikingly portrays [character's] relationship with [character].
- How does the writer memorably depict the life of [character]?

Choose **one** of your questions and complete the following activities:

Compile a QUOTATION + COMMENT table to record your ideas about specific characters.

Add notes to each quotation about what it reveals about the character and their relevant contexts.

Learn some key quotations.

Answer the question. Peer-evaluate each other's answers.

Note examples of:

- irrelevant points (which perhaps narrate or describe)
- repeated points (where no more credit can be given)
- unsupported assertions (which do not constitute analysis)
- long quotations (which indicate a lack of clear focus).

Tick:

- ✓ points that are valid and thoughtful
- ✓ quotations that are concise and relevant
- ✓ critical comments on key words or aspects of structure and form.

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## Explore the themes of the novel

Create practice questions around a theme, for example:

- How does [author] portray [theme] in the novel?
- In what ways does [author] convey [theme] in the novel?
- How does [author] present his ideas about [theme] in the novel?

Choose **one** of your questions and complete the following activities:

- Compile a QUOTATION + COMMENT table to record your ideas about specific characters.
- Add notes to each quotation about what it reveals about the character and their relevant contexts.
- Learn some key quotations.
- Answer the question. Peer-evaluate each other's answers.

Note examples of:

- irrelevant points (which perhaps narrate or describe)
- repeated points (where no more credit can be given)
- unsupported assertions (which do not constitute analysis)
- long quotations (which indicate a lack of clear focus).

Tick:

- ✓ points that are valid and thoughtful
- ✓ quotations that are concise and relevant
- ✓ critical comments on key words or aspects of structure and form.

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## 4. Quiz

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Complete this quiz after you have read the novel.

**1. How does Okonkwo first win fame in Umuofia?**

- A) He is a great leader of the clan.
- B) He is a very successful farmer.
- C) He beat 'Amalinze the Cat' in a wrestling match.
- D) He is more successful than his father.

**2. Which of these statements is false?**

- A) The Mbaino kill the son of Ogbuefi Udo.
- B) The Mbaino choose not to go to war.
- C) The Mbaino successfully negotiate with the emissary over their crime.
- D) The Mbaino send a woman and a child as compensation for killing the wife of Ogbuefi Udo.

**3. What happens to Ikemefuna when he arrives in Umuofia?**

- A) He is sent to live with Ogbuefi Udo.
- B) He is sacrificed straightaway.
- C) He is sent to live with Okonkwo's family.
- D) He is sold in the marketplace.

**4. What advice does Okonkwo receive about the sacrifice of Ikemefuna?**

- A) To be personally involved in the sacrifice.
- B) To help Ikemefuna escape to his mother and sister.
- C) To not take part in the sacrifice due to his paternal bond with Ikemefuna.
- D) To reveal the plan so Ikemefuna can escape on his own.

**5. Why do Okonkwo and his family leave Umuofia?**

- A) He is banished for 7 years for killing one of his own clan.
- B) He has lost his home and business due to fire.
- C) He is scared of being punished by the earth goddess.
- D) He is ashamed of his part in causing the death of Ezeudu's son.

**6. Which of these statements is true?**

- A) Okonkwo is not welcomed in the motherland due to his crimes in the fatherland.
- B) Okonkwo fails to see how the motherland can nurture and provide for him.
- C) Okonkwo works hard to build a new home and life in the motherland.
- D) Okonkwo is refused a plot of land to farm in the motherland.

**7. How do the white missionaries gain power in Mbanta (the motherland)?**

- A) Through the taking of land.
- B) Through quickly gaining converts.
- C) Through religion.
- D) Through fear.

**8. When Okonkwo finally returns to Umuofia, what does he find?**

- A) The clan are greatly influenced by the new power of the missionaries and their church.
- B) The clan are angry at the presence of the white man in their community.
- C) The clan and the place have remained unchanged for 7 years.
- D) The clan welcome him back with joy and celebration.

**9. Which of these statements is false?**

- A) The District Commissioner tricks and imprisons all the great leaders of Umuofia after the retaliation.
- B) The District Commissioner treats the great leaders of Umuofia badly.
- C) The District Commissioner captures and imprisons Okonkwo also.
- D) The District Commissioner orders that the village is paid two hundred and fifty bags of Cowries as compensation.

**10. What does Obierika ask the District Commissioner to 'help' with?**

- A) The removal of the white man from the village.
- B) The removal of Okonkwo's hanging body.
- C) The removal of soldiers from Okonkwo's compound.
- D) The removal of Okonkwo's name from his book on 'Primitive Tribes'.

## Quiz answers

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**1. How does Okonkwo first win fame in Umuofia?**

C) He beat 'Amalinze the Cat' in a wrestling match.

**2. Which of these statements is false?**

A) The Mbaino kill the son of Ogbuefi Udo.

**3. What happens to Ikemefuna when he arrives in Umuofia?**

C) He is sent to live with Okonkwo's family.

**4. What advice does Okonkwo receive about the sacrifice of Ikemefuna?**

C) To not take part in the sacrifice due to his paternal bond with Ikemefuna.

**5. Why do Okonkwo and his family leave Umuofia?**

A) He is banished for 7 years for killing one of his own clan.

**6. Which of these statements is true?**

C) Okonkwo works hard to build a new home and life in the motherland.

**7. How do the white missionaries gain power in Mbanta (the motherland)?**

D) Through fear.

**8. When Okonkwo finally returns to Umuofia, what does he find?**

A) The clan are greatly influenced by the new power of the missionaries and their church.

**9. Which of these statements is false?**

D) The District Commissioner orders that the village is paid two hundred and fifty bags of Cowries as compensation.

**10. What does Obierika ask the District Commissioner to 'help' with?**

B) The removal of Okonkwo's hanging body.

Cambridge Assessment International Education  
The Triangle Building, Shaftsbury Road, Cambridge, CB2 8EA, United Kingdom  
t: +44 1223 553554  
e: [info@cambridgeinternational.org](mailto:info@cambridgeinternational.org) [www.cambridgeinternational.org](http://www.cambridgeinternational.org)

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