*Things Fall Apart* Review

*Mark each statement as either True or False.*

\_\_\_\_\_ 1. The first converts to Christianity were generally people of low social status in Ibo culture.

\_\_\_\_\_ 2. One crisis facing the early church occurred when three converts declared that all the Ibo gods were impotent.

\_\_\_\_\_ 3. Besides the church, the white men had established a government in Umuofia.

\_\_\_\_\_ 4. The converts gladly accepted *osu* into the church.

\_\_\_\_\_ 5. The *osu* were not allowed to wash or cut their hair.

\_\_\_\_\_ 6. The python was considered by the Ibo to be a holy animal.

\_\_\_\_\_ 7. Okonkwo wants to physically drive out the missionaries.

\_\_\_\_\_ 8. Okoli, who was accused of killing the python, died.

\_\_\_\_\_ 9. Okonkwo sent Obierika money to build him an *obi* and the walls of his new compound.

\_\_\_\_\_10. Okonkwo hosted a large feast to thank his family for hosting him during his exile.

*Choose the answer that* ***best*** *completes the statement.*

\_\_\_\_\_ 11. At the beginning of Chapter 18, the Ibo aren’t overly concerned about the missionaries because

 a. no one cared that undesirable people were leaving the clan

 b. they figured their gods would eventually kill all the missionaries

 c. they knew that change was inevitable

 d. many religions had come and gone before

\_\_\_\_\_ 12. No punishment was in place for intentionally killing a python because

 a. it didn’t matter

 b. no one thought anyone would ever do such a horrible thing

 c. the Ibo had never seen or heard of a python

 d. it was considered a great honor to kill a python

\_\_\_\_\_ 13. The Christians were given land for their church

 a. on the outskirts of town

 b. in the Evil Forest

 c. on the village *ilo*

d. in another village

\_\_\_\_\_ 14. After a man killed the python, which two things happened?

 a. the Clan ostracized the church / the guilty person ended up dying

 b. the Clan ostracized the church / the guilty person was hung

 c. the Church installed its government instead / the guilty person ended up dying

 d. the Church installed its government instead / the guilty person was hung

\_\_\_\_\_ 15. Okonkwo’s family, upon seeing the size of the feast, felt

 a. that Okonkwo was showing off

 b. pleased with Okonkwo’s generosity and honored him with a speech

 c. sad that it was so pitiful

 d. embarrassed for Okonkwo that he couldn’t afford more

\_\_\_\_\_ 16. The feast illustrated

 a. the importance of giving thanks

 b. the need for people to help others in need

 c. the importance of community, family, and kin

 d. the importance of making a show of wealth

\_\_\_\_\_ 17. At the end of the feast, one of the oldest members of the clan spoke about

 a. the good changes the Christian religion was bringing to the area

 b. the wealth the white people were bringing to his people

 c. the need to become educated in the white man’s ways

 d. the disintegration of kinship bonds and how that had allowed the white people to hurt their culture

\_\_\_\_\_ 19. Okonkwo has been exiled for

 a. three years

 b. four years

 c. six years

 d. seven years

\_\_\_\_\_ 20. During his exile, Okonkwo has

 a. taken many new titles

 b. increased his yams and children

 c. built a huge compound in Mbanta

 d. become a lazy drunk like his father

*Read the following passage and answer the multiple choice questions that go with it.*

And so Mr. Brown came to be respected even by the clan, because he trod softly on its faith. He made friends with some of the great men of the clan and on one of his frequent visits to the neighbouring villages he had been presented with a carved elephant tusk, which was a sign of dignity and rank. One of the great men in that village was called Akunna and he had given one of his sons to be taught the white man's knowledge in Mr. Brown's school. Whenever Mr. Brown went to that village he spent long hours with Akunna in his obi talking through an interpreter about religion. Neither of them succeeded in converting the other but they learned more about their different beliefs.

"You say that there is one supreme God who made heaven and earth," said Akunna on one of Mr. Brown's visits. "We also believe in Him and call Him Chukwu. He made all the world and the other gods."

"There are no other gods," said Mr. Brown. "Chukwu is the only God and all others are false. You carve a piece of wood--like that one" (he pointed at the rafters from which Akunna's carved Ikenga hung), "and you call it a god. But it is still a piece of wood."

"Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."

"No," protested Mr. Brown. "The head of my church is God Himself."

"I know," said Akunna, "but there must be a head in this world among men. Somebody like yourself must be the head here."

"The head of my church in that sense is in England."

"That is exactly what I am saying. The head of your church is in your country. He has sent you here as his messenger. And you have also appointed your own messengers and servants. Or let me take another example, the District Commissioner. He is sent by your king."

"They have a queen," said the interpreter on his own account. "Your queen sends her messenger, the District Commissioner. He finds that he cannot do the work alone and so he appoints kotma to help him. It is the same with God, or Chukwu. He appoints the smaller gods to help Him because His work is too great for one person."

"You should not think of Him as a person," said Mr. Brown. "It is because you do so that you imagine He must need helpers. And the worst thing about it is that you give all the worship to the false gods you have created."

“That is not so. We make sacrifices to the little gods, but when they fail and there is no one else to turn to we go to Chukwu. It is right to do so. We approach a great man through his servants. But when his servants fail to help us, then we go to the last source of hope. We appear to pay greater attention to the little gods but that is not so. We worry them more because we are afraid to worry their Master. Our fathers knew that Chukwu was the Overlord and that is why many of them gave their children the name Chukwuka--

"Chukwu is Supreme."

"You said one interesting thing," said Mr. Brown. "You are afraid of Chukwu. In my religion Chukwu is a loving Father and need not be feared by those who do His will."

"But we must fear Him when we are not doing His will," said Akunna. "And who is to tell His will? It is too great to be known."

\_\_\_\_\_21. The relationship between Mr. Brown and Akunna is clearly:

1. Very strained and uncomfortable, because Mr. Brown is forcing Akunna to believe something he doesn’t want to.
2. Very imbalanced, because Mr. Brown knows a lot more about religion than Akunna
3. Very rare, because everyone else dislikes Mr. Brown and doesn’t want to listen to him
4. Very comfortable and peaceful, because the two respectfully argue their points of view

\_\_\_\_\_ 22. Akunna attempts to use a metaphor to explain his belief of Chukwu. What does he compare the Ibo god to?

1. He tries to compare the Ibo god to Mr. Brown
2. He tries to compare the Ibo god to a python
3. He tries to compare the Ibo god to the British system of government
4. He tries to compare the Ibo god to a small, African society

**Understanding and Analyzing:** What are three responses that Mr. Brown has when Akunna claims that the Ibo and the British believe in the same God? In your opinion, does Akunna make a good case for why the belief systems are similar? Why or why not?

1)

2)

3)

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