



***A Fragmented Identity: The influence of imperialism on Nigerian literature***

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This curriculum unit is recommended for:

English – Word Literature

**Keywords:** imperialism, colonialism, capitalism, Achebe, Adichie, Hobson, Paolo Freire, Joseph Conrad, identity, violence, colonizer, colonist, economics, post-colonialism, character development, cultural perspective, Socratic seminar

**Teaching Standards:** See [Appendix 1](#) for teaching standards addressed in this unit.

**Synopsis:** The following unit explores the impact of imperialism, specifically as it affects the identity of those whom are oppressed by its rule. Using economists and sociologists from a variety of decades, I have constructed a unit that asks students to dig into a variety of argumentative texts in order to understand the economic, social, and religious factors surrounding the anchor texts in this unit: *Things Fall Apart* and *Purple Hibiscus*. Students will begin with a character analysis to understand two of the complex characters presented. They will then analyze the tone with which author’s use to present arguments about these characters. Finally, they will use historical text to understand the complex character that they have previously analyzed. By the end of the unit, students will be able to identify connections between economic structure and identity.

*I plan to teach this unit during the coming year to 120 students in **Honors and Standard English II.***

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## **A Fragmented Identity: The influence of imperialism on Nigerian literature**

*Stephanie Misko Hynes*

### **Introduction to the Seminar**

When I attended my first seminar meeting for “The Many Faces of Capitalism”, I was acutely aware that my scope of thinking was about to be blown wide open. This is in no small part due to the fact that I have never studied economics! But more importantly, I knew that this seminar would provide a new lens through which I could view the world and literature. As an English teacher, I find that I “accidentally” venture into so many other disciplines in order to access deeper conversations in my classroom: history, technology, philosophy, current events, language, and I’m sure many more that I do not even realize. But economics is a discipline that never interested me nor did it seem relevant to me.

As I listened to the first lecture and took notes on all the influences that supported capitalism’s rise as a popular economy in the Western world, my synapses were in overdrive. It became clear to me that capitalism is not just economic in its impact, but it is also sociological. How had I never considered that novels, the topics, the themes, and the characters within them, are all overt reflections of the economic systems in which they were created? Our entire world, the construction of our identity, is all imagined within the expectations of our society. And what impacts our society more than our drive to make money, or in less capitalist countries, our drive to advance the community? What else allows us to understand our own sense of self and determines whether we feel accepted or not, but where we place ourselves in social hierarchy? After reading many economic theories, I have confirmed that economic systems heavily influence personal and national identity.

With this unit, it is important for me to push the limits of my thinking and most importantly the limits of my students thinking so that we can consider how colonization creates such complex, confusing, and often contradictory expectations for those living under colonial or post-colonial government. My other goal is for my students to identify the ways in which capitalism has shaped their thinking. Hopefully this will encourage empathic thinking.

## **Demographics: The School, The Kids, The Class**

My home school where the following unit will be taught lies at the northernmost corner of a city school district, Charlotte-Mecklenburg schools. Whereas most of the schools in our district serve an urban population, my school serves a largely suburban and rural population of students. We teach and learn in a new building with all of the state-of-the-art facilities that one can find in a public school. Multiple community groups donate resources and money to support student groups and educational initiatives. To put it frankly, I teach a population of students whose guardians provide them with their basic needs and support. They do not want for much and cutting edge technology is the centerpiece of my students' education. My honors students especially are likely to attend such competitive universities as UNC-Chapel Hill or Duke University.

While my students receive quite a bit of support from home and from the learning community, there are crucial aspects to their education that they do not receive. My students are largely homogeneous in their thinking. Many of them have similar backgrounds and family experiences. A unit like the one that follows can be very useful in creating empathy for others - something especially important in our current political and social climate. I hope that in completing the study of imperialism in Nigeria that my students can better understand how others might perceive the world around them, especially if those views are massively different than their own.

The following curriculum unit will be taught in an Honors English II classroom over the course of a semester. The primary goal of English II is to prepare students for the North Carolina state exam. This is a four-hour long reading comprehension exam that counts for 25% of a student's English II grade, and it is included on their college transcript. This test is yet another example of a stressor for my already stressed population of students.

### **Novel Study - *Things Fall Apart***

Famous writer and politician Chinua Achebe wrote *Things Fall Apart* in 1958 as a critical response to the almost exclusively European perspective of imperialism that had been offered in "great" novels. In the process of providing a new perspective, Achebe exposes his readers to Ibo tradition and religion - a world heavily influenced by strict gender roles, magic, and community. At the beginning of the novel, the protagonist Okonkwo is a highly accomplished man in his village, although he struggles with a need to prove his own masculinity and success. These traits become even more problematic as white missionaries enter his village with the aim to spread Christianity, and ultimately, government

and capitalism. The tribe no longer looks the way that Okonkwo remembers and this causes a seemingly existential crisis within him. With changing definitions of community and Nigerian culture, Okonkwo is obsolete. Okonkwo is unable to adapt to a changing, modernized world, and his immovable nature is arguably the cause of his downfall.

*Things Fall Apart* has been used in high schools for decades, and as a result, there are countless resources for examining Achebe's purpose for writing a seemingly objective novel about imperialism from the tribal perspective. In his text "The Role of a Writer in a New Nation", Achebe writes, "Africans did not hear of culture for the first time from Europeans; that their societies were not mindless...they had poetry, and above, they had dignity."<sup>1</sup> In *Things Fall Apart*, Achebe exhibits this by including tales of wrestling matches and religious festivals. It is very important to note though that Achebe did not necessarily support the pre-colonial way of life; his "precolonial" protagonist does not survive because he is stuck in the past. Achebe does believe that one must be responsive to a changing world, or one will perish.

There are an abundance of characters that the reader can analyze in the face of an imperialistic structure. They all respond differently and undergo a shifting construction of identity. In the lesson plans provided, students will explore some specific reasons why some of the characters assimilate, others rebel, but most exist with a conflicted sense of identity.

### **Novel Study - *Purple Hibiscus***

This novel, like *Things Fall Apart*, uses a fictional storyline to show the social, political, and religious dynamics of Nigeria, a post-colonial society. The author, Chimamanda Ngozi Adichie sets her story in 1960s post-colonial Nigeria and follows a pre-teen protagonist. The novel is a coming-of-age story as Kambili learns the internal conflict that her parents experience because they stifle their Nigerian roots with a guise of European values and tradition. These realizations are heavily influenced by post-colonial issues: her father considers her Ibo grandfather a heathen, she believes in a Christian God, her father beats her whenever she transgresses, family friends die from political unrest. Kambili begins the novel with a very European understanding of self, but after spending weeks with her aunt, she finds a balance between her Nigerian roots and her Christian religion. These characters are very rich in their complexities. Each character represents a different struggle within post-colonial Nigeria and its struggles to emerge as independent and with a clear identity.

## **Imperialism: The Matured Capitalism**

It is first necessary to clarify the reasons for why I made the connection between a capitalism seminar and novels written in Nigeria. While taking this course on capitalism, I was quite certain that the colonized countries that I teach about are impacted by capitalistic mentality, but because I was generally uneducated about economics, I was not confident about the ways in which this was true. Turns out that many economic theorists argued about imperialism as a vital part of capitalism.

I will first define both capitalism and imperialism, specifically as they can be considered in the study of humanities. Capitalism first flourished in Western Europe, likely due to the number of cities present there and the previous structure of feudalism that shared some similar qualities capitalism. Under feudalism, production was made for the producer and the lord, while under capitalism, production is intended for the market. Capitalism offered a means for workers to earn a wage for their work.<sup>ii</sup> As a result, “capitalism is a system based on individual rights” to buy and sell and accrue further capital, or goods and means of production.” This means that under proper capitalism, all persons and companies have equal opportunity to gain wealth. This also means that these persons and companies also have equal opportunity to lose wealth as well. James Fulcher uses a much simpler definition: “Capitalism is essentially the investment of money with the expectation of making a profit.”<sup>iii</sup> Based on my further research into the constraints of “rights” under imperialism, I believe that this second definition is likely more accurate in the post-colonial world.

It is even more difficult to identify one objective definition of imperialism, so I will provide two definitions that view imperialism’s primary goals differently. Imperialism, according to Joseph A. Schumpeter, is “the object-less disposition of a state to expansion by a force without assigned limits.”<sup>iv</sup> This definition emphasizes the motive to expand by use of fear and war as he describes the growth as one of “force”. This implies that imperialism is a highly masculine goal, where the focus is mostly on expansion at any cost. Wilfred Scawen Blunt further illustrates this sentiment in his report from October 17<sup>th</sup>, 1898 from “Britain’s Imperial Destiny”: “We don’t care whether the Nile is called English or Egyptian or what it is called, but we mean to have it and we don’t mean the French to have it.”<sup>v</sup> The intention to merely beat another country in the “race” for land highlights that for some, imperialism was a game of proving a nation’s dominance. Of course, wealthy countries were also economically driven, but largely with the interests of the imperialist country (not the imperialized) in mind. In John Hobson’s analysis of imperialism, he reports that pro-imperialists will argue that it is “markets for our growing manufactures...outlets for the investments of our surplus capital and for the energies of the ad-

venturous surplus of our population: such expansion is a necessity of life to a nation with our great and growing powers of production.”<sup>vi</sup> It is only necessary that as a capitalist country grows and prospers, it will inevitably need to find new land and people for expansion. Both definitions show a truth about imperialism: it is driven by the need for economic growth, but also can lead to conflict and un-checked power by the imperializing country.

Lenin, a famous Russian communist and revolutionary, reports that “imperialism is inseparably bound up with capitalism in its present form.”<sup>vii</sup> For communist perspective like Lenin, capitalist countries will ultimately outgrow the means for accumulating an increase of financial capital within the home country. This is because resources and human labor are finite. Eventually, the capitalist will need to expand, whether from necessity or the natural desire to prove the home country to be superior to other capitalistic societies. John Stuart Mill asserts in “On Colonies and Colonization” that imperialism is a particularly smart move for an “old and wealthy” country because it allows for more resources to sell and cheap labor.<sup>viii</sup> This is one reason that industrializing countries in Europe, like Britain and Belgium, needed to spread to Africa: They lacked the raw materials and labor to maintain their way of life.

### **Imperialism’s Impact on the Colonial and Post-Colonial Identity**

While rereading both *Things Fall Apart* and *Purple Hibiscus*, I noticed the hypocrisies of the imperialistic mindset. Imperialism is in fact a natural outcome of a highly successful capitalist country, yet the reality of excessive force directly counters the capitalist belief that all humans have the “rights” to accrue capital and wealth. As was exhibited mostly in African colonies, the African citizens are not awarded the same level of rights as the imperialists. The colonists were largely used for labor capital. Lenin’s belief was that imperialism was the decentralizing of clash tensions to other countries.<sup>ix</sup> The unions in industrialized countries (otherwise known as the imperializing country) are then able to earn the wages that they demand. In order to satisfy the demands of their working class, leaders of the imperialized world simply move the low-paying jobs to a colony. Capitalists spend significantly less on the raw materials purchased from the imperialized countries in Africa, and so they can raise wages for union work at home.

Other economists also believe that imperialism runs counter to essential capitalist beliefs. German economist Joseph Schumpeter, criticized imperialism for being more a relic of a monarchical society than a consequence of capitalism. Schumpeter believed that like monarchies, imperialism is based largely on aggressiveness and the need to wage war and to dominate in the world economy.<sup>x</sup> There is evidence of such aggression when one

refers to Adichie's *Purple Hibiscus*. Eugene, the patriarchal figure in the text, represents the Europe's aggressive strategy for "civilizing" savage peoples of Africa. In his effort to "civilize" his family, Eugene uses excessive force because he believes it is absolutely necessary to keep his family from adopting "savage", or traditionally Nigeria traditions and religion. Because his family are given sub-human treatment, he has such a fearful and dominant status.

Achebe also portrays the inequity of imperialism when he implies that the British imperialists' goal was to control Africans by silencing, or just ignoring, them. While some of the British characters aim to spread Christianity to the pagan Ibo, most of the character prefer to live alongside, rather than with, the Ibo tribe. To begin, the Christian attempt to convert tribal members, the build their church in the forest, far away from the center of the Ibo village. Furthermore, the initial Christian leader, Mr. Brown, learns about the Ibo tribe and listens to their beliefs before trying to change them. Later in the novel though, he is replaced by a true imperialist: Reverend James Smith. Smith is the foil of Mr. Brown because he rules with a dictatorial attitude. He does not speak to the elders to learn about their beliefs. Under Smith's reign, catastrophes ensue, mostly as a result of misunderstanding. Achebe ends his novel with the British District Commissioner writing a novel about his time in Nigeria; he plans to title it "The Pacification of the Tribes of the Lower Niger."<sup>xi</sup> By using the word "pacification" to describe the process of imperializing Nigeria, Achebe implies that the British intend to silence all tribal culture. In silencing the tribal people, the British intend to control rather than collaborate with native peoples.

It is with this understanding of imperialism that I proceed with this unit. For the novels that my students will read, the characters who live in the imperialized country are not "free" and do not have the same rights as their colonizers. The imperializing government does not intend to "culture" the Nigerians, but instead they plan to simply "pacify" them into governmental control. It is not the "free market" of capitalism that many people believe exists.

### **In Defense of Imperialism**

Multiple economic theorists defended imperialism as beneficial for the colony, too. The very famous Rudyard Kipling defends the "moral" reason for colonizing in African countries. His poem, "The White Man's Burden" implies that white colonists actually perform a necessary task for the betterment of mankind. In reference to the aggressive nature of imperialism, Kipling says that white men must take "the savage wards of peace" to "serve your captives' needs."<sup>xiii</sup> The use of the word "savage" is intentional as Europe-

an narrative portrayed Africans as not quite human, animalistic in fact. It is only moral then, for the white man to make them more human through the spread of culture, religion, capitalism, etc. The white man's job was to make the world safer and more moral.

Kipling was not alone. John Stuart Mill argues in 1884, in the midst of European colonization of Africa that imperialism is beneficial for the economy of the colony. In his text "On Colonies and Colonization", Mill mostly supports his claim that colonization has many economic and social benefits for the colonizers, but he also argues that bringing capitalism to the colony will ultimately benefit the colony as it will provide opportunity for work and, in the long run, a more stable economy.<sup>xiii</sup>

### **Imperialism's Impact on Identity**

It is of no surprise that with imperialism - an aggressive force - the colonized people struggle to find a clear sense of identity. This can be observed in African and Latin American countries, and I would argue, can even be seen in the oppressed peoples of the United States. The readings that I have cited in this curriculum unit collectively argue that there are at least a dozen different manifestations of a colonized identity and they range from the seemingly harmless like adopting the colonizer's definition of intellect all the way to the most devastating examples of imitating imperialistic violence.

Most colonized will adopt the white culture that has been forced upon them: "This is because the native intellectual has thrown himself upon Western culture. Like adopted children who only stop investigating the new family framework at the moment when... a security crystallizes in their psyche, the native intellectual will try to make European culture his own."<sup>xiv</sup> This comparison creates an innocent, even lost, impression of the colonized as they struggle to identify their place in the world. They only have the present examples of success to use for comparison, and of course these examples are largely white and imperialistic. And this thought process of course makes sense as it is the colonizers who succeed and enjoy higher social positioning. Although it seems harmless, this is dangerous as the colonizers can easily lose sense of national history and pride in the process. After all, it was the European intellectuals, like Rudyard Kipling, who believed that Africans were "savages" and "animals". Furthermore, as Fanon identifies, the colonized intellectual is limited in his or her ability to ascend as a great intellectual.<sup>xv</sup> The colonized intellectual is presented the challenge of providing a new image of success.

Because the oppressed are likely to mimic their own oppressors, the oppressed will commonly engage in violent behaviors as well. Fanon's work research shows that many Africans living in colonial or post-colonial countries struggle with mental health disor-



ders.<sup>xvi</sup> As imperialists used force to subjugate the Africans, the Africans must also engage in violence in order to liberate themselves from oppression. Both occurrences lead to great likelihood for some post-traumatic stress conditions, and Fanon details over ten cases of violent behaviors stemming from PTSD in his *The Wretched of the Earth*.

Finally, as evident in both *Things Fall Apart* and *Purple Hibiscus*, native identity is altered from the introduction of Christianity. In both novels, Christianity provides peace and inclusion for some characters: Nwoye in *Things Fall Apart* and Kambili in *Purple Hibiscus*. It does not solely harm the African, but Christianity can cause Africans to submit to self-hatred. As Fanon details, it is the Christian who believed that the African needed saving. Fanon finds that Christianity has survived well past imperialism and well into post-colonialism: “The Church in the colonies is a white man’s church, a foreigner’s church. It does not call the colonized to the ways of God, but to the ways of the white man, to the ways of the master, the ways of the oppressor. And as we know, in this story many are called, but few are chosen.”<sup>xvii</sup> Fanon implies the African contributes to his own oppression by attending the Christian church, as Africans are not Christianity’s “chosen” people. Adichie’s characterization of Eugene reflects this paradox as he is staunchly Christian and resolute in his hatred of Ibo culture, a culture from which he was raised.

## **Teaching Strategies**

### Heterogeneous Grouping

This is grouping that aims to put a diverse combination of learners together into a group. As a teacher, this can be done based on ability, gender, confidence, interests, etc. For this unit, I would like to group together students of varying reading comprehension levels. I will use diagnostic reading data and then in each group, I will put one student from each quartile of reading level. I think that this type of grouping will be helpful in this unit because students can support one another as we read more complex text.

### Annotations

At the beginning of the school year in my classroom, my students and I create an annotation anchor chart. We collaborate to establish the strategies on the anchor chart, and then after every annotation, we revisit the anchor chart to revise it for strategies that proved to be more effective for students. Annotations can be used for any text: stories, poems, visuals, graphics, etc.

I have derived the annotation anchor chart from a Reading Apprenticeship strategy which encourages students to track their thinking on paper. My students use a variety of symbols and thinking stems to do the following with the text: summarize, predict, connect, visualize, analyze, question. This is especially useful when my students are reading more complex and rigorous text, as they will be in this unit.

## **Classroom Activities**

### Before Reading

#### *Lesson One: Introducing Imperialism*

Students will begin the class today by annotating the “White Man’s Burden” by Rudyard Kipling. Students will revisit the Annotation Chart and annotate independently for 15 minutes before they share out with their groups about their conclusions and questions. After students share within the groups, they will then share out with the whole class. An extension would be to ask students to draw connections to the *Purple Hibiscus*, which they will have already read for summer reading. If your students have not read it yet, it would be best to have your students read *Things Fall Apart* and *Purple Hibiscus* in conjunction.

Homework: Read Part One of *Things Fall Apart* and complete the Characterization Tracker for Okonkwo and Eugene from *Purple Hibiscus*.

### While Reading

#### *Lesson Two: Part One of Things Fall Apart vs. Chapter 6 of Heart of Darkness*

By the time that students enter class today, they will have completed Part One of *Things Fall Apart* and they will have completed the Characterization Tracker for Okonkwo. This Tracker serves two purposes: They will use this to develop a complex understanding of Okonkwo and his motivations and they will use this Tracker later in class to analyze Achebe’s tone when speaking about Okonkwo.

I will ask students to begin class by circling the annotation from the Character Tracker that they most would like to share. They will then turn to their groups of four and discuss the annotations that they pulled out from Part One. They will have 4 minutes to discuss

their thoughts. Then as a whole class, I will ask that each group share out one annotation that they found interesting when describing Okonkwo.

Next, I will pass out Chapter 6 of *Heart of Darkness*. Students will annotate the text independently for 15 minutes. When they annotate, it can become overwhelming with a text of this complexity, so I will ask them to focus on summarizing each paragraph, asking questions, and making predictions. Some students will not finish annotating the entire text in the time allotted, so it is up to teacher discretion whether to allow more time or to continue on with the lesson. Even with a partial annotation, students can have a rich discussion about the ideas presented. Finally, depending on the group of students, I may chunk the chapter into parts for independent annotation so that the class can stop and check for understanding more frequently. Another modification would be to annotate on a projector while the students annotate on their copy. This provides some added supports for those who may feel less comfortable with this process.

When the 15 minutes of annotation time ends, I will ask students to identify one question that they had while they were reading. In their groups, each person will have a chance to ask that question and have the other group members add predictions. Groups will have 4 minutes to meet before we come back together as a class and discuss these questions.

Next, I will give each student a copy of the Tone Analysis handout (see appendix). They will work as a group (depending on the needs of the classroom) to complete this chart regarding Part One of *Things Fall Apart* and chapter 6 of *Heart of Darkness*. After students have ample time to complete this chart, they will share out answers as a whole class. It will be important to emphasize how Achebe and Conrad use such different language when discussing the African. The goal is to see that Achebe wrote about the African man in an objective tone while Conrad's tone is one of bewilderment and condescension.

From here, I want to end the class with a discuss of the following question: "Based on your analysis of these two chapters, what can you predict was Achebe's motivation for writing *Things Fall Apart* after *Heart of Darkness*?" Hopefully students will see that a varying perspective is necessary on the topic of the African, especially since Achebe is an African himself.

After Reading

*Lesson Three: Drawing Connections to Pedagogy of the Oppressed*

This lesson should be used after students have either read a large portion or the entirety of either *Things Fall Apart* and/or *Purple Hibiscus*. It is imperative that they have a strong understanding of character development.

Begin by seating students in their homogenous groups again. Give students a copy of Chapter One of Freire's *Pedagogy of the Oppressed*. For higher level courses the teacher might be able to use the entire chapter, whereas in lower level courses it might be better to excerpt portions of this chapter. Also, distribute the "Drawing Connections" handout that is included as an appendix here. Students will need to complete the Drawing Connections handout as they read this chapter. This should be done independently. I will likely give them approximately 25 minutes to complete this handout, but I will remind students that if they do not finish the entire chapter, then that is okay as well, so long as they have some portion of the "Drawing Connections handout completed.

After students have had approximately 25 minutes of time to read and complete the handout, ask them to stop. At this time, explain to them the process for "Last Word."

- 1.) One member of the group will choose to go first. They will read aloud the quotation that they wrote down. They should not share out the connection that they made.
- 2.) Going clockwise around the table, the other members will make predictions as to why the quotation was pulled.
- 3.) The member who chose the quotation will go last with sharing out why they chose this quotation.
- 4.) Repeat this process until every member of the group has shared a quotation.

Once "Last Word" is completed within the groups, as each group to share out one quotation and the connections that they made. This should lead into a class wide discussion where all groups can contribute in analyzing the connections between *Pedagogy of the Oppressed* and its connection to the main characters in *Things Fall Apart* and *Purple Hibiscus*.

*Lesson Four: Drawing Connections to The Wretched of the Earth*

This lesson should also come after students have read a large portion of or all of *Things Fall Apart* and/or *Purple Hibiscus*.

Distribute to students a copy of the “Drawing Connections” chart and pages 5-7 of Fanon’s chapter titled “On Violence” within his book *The Wretched of the Earth*. Like yesterday, have them read and complete the chart independently for approximately fifteen minutes. Since this text uses language that is difficult, I will begin by asking students to scan for unknown words. We will define each word as a class before beginning. Once students begin reading independently, emphasize that they may not finish the entire text in fifteen minutes, but they need to have written at least one quotation down for chart. Once the fifteen minutes expires, provide the same instructions again for “Last Word”, which was done in Lesson Three. Students will share within their groups using this strategy and then we will share with the entire class using the same process as Lesson Three.

Lesson Four: Socratic Seminar analyzing “White Man’s Burden”, *Things Fall Apart*, *Heart of Darkness*, *Purple Hibiscus*, *Pedagogy of the Oppressed*, and *The Wretched of the Earth*.

To begin class, students will complete the Socratic Seminar Prep (see appendix). Students will complete this handout independently and silently. I will allow approximately half an hour for students to complete this handout, or it can be assigned for homework the night before, depending on scheduling. After all students have completed the preparation, I will review rules for a Socratic seminar, but students should be familiar with these since I regularly conduct Socratic seminars in my class. The rules that my class will follow during the seminar are as follows:

- One person speaks at a time
- Do not raise your hand; just wait for your turn to talk
- Do not dominate conversation, but instead work to include all participants
- Make connections back to the text
- Stay focused – Do not talk, draw, whisper, laugh, or have side conversations during the Seminar
- Listen and respond to others

For classes who are inexperienced with Socratic discussion, it may be helpful to use an example. Teachers from all grade levels have posted videos on YouTube, so a simple search will yield a variety of examples. When choosing an example for my students, I choose a discussion anchored by a familiar text.

Because the Socratic seminar should be student led, I will merely observe and avoid contributing to or redirecting the conversation. Students will use the questions Socratic Seminar Prep but they may move through them in any order. They also may not address many of the questions I generated, and they are encouraged to focus on the questions that

they generated in Part Two of the handout. While students discuss, I will listen and use the attached Socratic Seminar Rubric (see appendix) to assess students' understanding of character and perspective and their use of evidence.

### **Appendix 1: Implementing Teaching Standards**

RL.9-10.1. Use textual evidence for analysis of and drawing inferences from a text.

Students will use textual evidence for all activities in this unit. In each of the charts that students will work with, they are responsible for using specific evidence. They will be assessed for the quality of their evidence when they prepare and then participate in the Socratic seminar at the conclusion of the unit.

RL.9-10.3. Analyze how complex characters develop over the course of a text, interact with other characters, and advance the plot or develop the theme.

Students will immediately engage in a deep study of both Okonkwo and Eugene using character trackers. Furthermore, they will analyze the development of identity through religion, economy, education, and social status. This will demand students to understand a character that comes from a world very different than their own. This directly connects to the next standard that I will address in this unit: RL.9-10.6.

RL.9-10.6. Analyze a particular point of view or cultural experience reflected in a work of literature from outside the United States, drawing on a wide reading of world literature.

Every text in this unit provides a point of view from outside of the United States. *Things Fall Apart* provides a turn of the twentieth century Nigerian perspective; *Purple Hibiscus* provides a mid-twentieth century perspective; *Pedagogy of the Oppressed* supplies a South American viewpoint; *The Wretched of the Earth* explores the French point of view. The most powerful aspect of this is that students will be asked to draw connections across texts from all over the world; in Socratic seminar they will eventually even connect these texts to their personal experiences.

**Appendix 2: Character Tracker**

## Character Tracker

Directions: Complete the following chart using Part One of *Things Fall Apart*.

	Quotation from Part One. Use MLA to cite.	Inference about character	Prediction about future events based on inference.
Speech			
Thoughts			
Effect on Others			

	Quotation from Part One. Use MLA to cite.	Inference about character	Prediction about future events based on inference.
Actions			
Looks			

**Appendix 3:** Tone Analysis

### Tone in *Heart of Darkness* and *Things Fall Apart*

Speaker's Opinion of the Ibo Man	Exact quotation using MLA format.	Diction and Punctuation that carries strong connotation
Ch.1 of Things Fall Apart		



Ch. 6 of Heart of Darkness		
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Consider the diction that you pulled out from the chart. How would you describe Achebe's tone when describing the Ibo man?

Consider the diction that you pulled out from the chart. How would you describe Conrad's tone when describing the Ibo man?

**Appendix 4: Drawing Connections**

**Drawing Connections**

Directions: Complete the following chart using the text that I have given you to consider.

Main Text: \_\_\_\_\_

Quotation from the main text. Use MLA to cite.	Which novel are you connecting this to? i.e. <i>Purple Hibiscus, Things Fall Apart, Heart of Darkness</i>	Explain Connection


Appendix 5: Socratic Seminar Prep

## Socratic Seminar Prep

**Part One Directions:** Answer this question in 4-6 sentences. Be sure to give reasoning for your response.

Achebe wrote: "...It is the desire...the need—in Western psychology to set Africa up as a foil for Europe ...Heart of Darkness projects the image of Africa as 'the other world,' the antithesis of Europe and therefore of civilization, a place where man's...intelligence and refinement are finally mocked by triumphant bestiality. ...The real question is the dehumanization of Africa and Africans. ...And the question is whether a novel which cele-

brates this dehumanization, which depersonalizes a portion of the human race, can be called a great work of art. My answer is: No, it cannot.”

Do you agree with Achebe? Can a work like Conrad's be considered great? What other works of literature “depersonalize a portion of the human” race and therefore should not be called great?

**Part Two Directions:** Choose three of the following questions to answer in at least 4-6 sentences. Be sure to use evidence to support the answers that you provide and explain thoroughly. You should use evidence from each of these texts at least once. *Things Fall Apart*, *Purple Hibiscus*, *Heart of Darkness*, *Pedagogy of the Oppressed* and/or *The Wretched of the Earth*.

- 1.) In what ways are Okonkwo and Eugene similar? In what ways are they different?
- 2.) What are the benefits of British colonization of Africa? In what ways are their actions justified? Consider some behaviors that you found to be morally reprehensible as you were reading.
- 3.) What are the drawbacks to British colonization of Africa?
- 4.) Since both Kipling and Conrad exhibit racist perspectives in their work, should their contributions to literature be considered “great”?
- 5.) The characters in *Purple Hibiscus* struggle to find peace with their identity. Consider our modern world and explain what other groups of people might have a similar struggle. Draw on examples from anywhere in the world.
- 6.) Uchendu says, “The world had no end, and what is good among one people is an abomination with others.” Do you agree and how might this relate to your experience of reading about the Igbo culture? How were your ideas, cultural norms as an American challenged by reading about Igbo culture in Umuofia? Did you try to understand their practices & beliefs without judgment? Why or why not?
- 7.) How does the arrival of capitalism impact the societies in which these novels take place?
- 8.) Why is Eugene so cruel, even though he considers himself a religious man?

**Part Three:** Create ONE open-ended question to ask to the group. This question must be open for interpretation and argument.

## Appendix 6: Socratic Seminar Rubric

Things Fall Apart SEMINAR RUBRIC

NAME: \_\_\_\_\_

	4	3	2	1
Conduct	*Patient with differing opinions. *Asks for clarification. *Brings others into convo *Very focused	*Respectful. *Comments, but does not attempt to involve others. *Generally focused.	*Participates but shows impatience. *Some focus. *Engages in “sidebar” conversations.	*Disrespectful. *Argumentative. *Does not participate.
Speaking	*Speaks to all participants. *Articulate. *Takes a leadership role without monopolizing the discussion.	*Speaks to most participants. *Tends to “ramble on” after making a point.	*Speaks too softly. *Needs prompting to get involved. *Has no sustainable point *Monopolizes	*Reluctant to speak or does not speak at all. *Comments do not support point.
Reasoning	*Cites relevant text. *Relates topic to outside knowledge and other topics. *Makes connections between own thoughts and others’. *Willing to take an alternate viewpoint. *Asks questions	*Makes limited connections to others’ ideas. *Some intriguing points that merit reaction. *Some references to text.	*Accurate on minor points, but misses the main point. *No textual support; “talking of the top of your head.” *Refuses to acknowledge alternate viewpoints.	*Illogical comments. *Ignores the movement of the seminar.
Listening	*Attentive and focused. *Builds on other’s ideas & gives others credit.	*Generally attentive and focused. *Responds thoughtfully.	*Appears disconnected.	*Inattentive. *Comments show lack of understanding. *Takes no notes.
Reading/ Preparation	*Familiar with text. *Understands major concepts. *Writing assignment completed on time.	*Fairly familiar with text. *Asks for references. *Writing assignment completed on time.	*Confused with key concepts of text. *Writing is completed, but maybe not on time.	*Unfamiliar with text. *Writing assignment completed but not on time.

## Materials for Classroom Use

### Chart Paper

This is needed for creating anchor charts.

### Reading List for Students

Achebe, Chinua. *Things Fall Apart*.

Adichie, Chimamanda Ngozi. *Purple Hibiscus*.

Conrad, Joseph. Chapter 6. *Heart of Darkness*

Fanon, Franz. “On Violence”. *The Wretched of the Earth*.

Freire, Paolo. Chapter 1. *Pedagogy of the Oppressed*

### **Annotated Bibliography**

Achebe, Chinua. 1964. "The role of a writer in a new nation". *Nigeria Magazine*. (81): 157-160.

This is a brief article where Achebe speaks openly about his opinions regarding European imperialism and the literature that has influenced. From this text, one can also glean important motivations for writing *Things Fall Apart*.

Achebe, Chinua. *Things Fall Apart*. New York: Anchor Books, 1994.

This is a classic novel that tells the story of an Ibo man, Okonkwo, as he navigates a changing Nigeria at the hands of the British. His story is told in the structure of a tragedy.

Adichie, Chimamanda Ngozi. *Purple Hibiscus: A Novel*. Chapel Hill: Algonquin Books of Chapel Hill, 2003.

This is a modern text that details a family living in twentieth century Nigeria. The protagonist is a young girl who is both Ibo and Christian. She struggles to find confidence and happiness within this identity conflict. One can also use this novel to investigate the rebellions that sprang up during post-colonialism.

Blunt, Wilfred Scawen. "Britain's Imperial Destiny." *Modern History Sourcebook*. Accessed November 21, 2016. <http://fordham.edu/halsall/mod/1899blunt.asp>.

Blunt details the British man's perspective of Britain's responsibility in Africa as he departs on his quest to imperialize.

Conrad, Joseph, and Robert Kimbrough. *Heart of Darkness: An Authoritative Text, Backgrounds and Sources, Criticism*. New York: Norton, 1988.

Conrad's famous fictional text details a British man's perspective as he arrives in the Congo for the first time. I use chapter 6 mostly, as it shows his confusion, admiration and disgust for the African when he first sees him.

Fanon, Frantz, Jean-Paul Sartre, and Constance Farrington. *The Wretched of the Earth*. New York: Grove Press, 1965.

This is a sociological text that explains many of the societal repercussions of

colonialism. This gave many great case studies and specific examples for further research.

Freire, Paulo. *Pedagogy of the Oppressed*. New York: Continuum, 2000.

First and foremost, this is a crucial book for any educator to read. It explains the relationships between education, power, and colonization. Freire thinks critically about how we teach and how that reflects our children's positioning in society. Freire writes about imperialism in Brazil, mostly, but the concepts can easily be applied to oppressed groups around the world.

Fulcher, James. *Capitalism: A Very Short Introduction*. Oxford: Oxford University Press, 2004.

As someone who knew very little about the history of capitalism, this was an easy read with a brief introduction to many concepts. This book provides a brief synopsis of capitalism as it is manifested in countries around the world. This is a great start for research.

Hobson, John. "Imperialism, 1902." Modern History Sourcebook. Accessed November 21, 2016. "Internet History Sourcebooks." Internet History Sourcebooks. Accessed November 21, 2016.  
<http://sourcebooks.fordham.edu/mod/1902hobson.asp>.

Hobson analyzes the impact of imperialism on his home market of Great Britain. He mostly finds that this is a poor investment.

Kipling, Rudyard, John Beecroft, and Richard M. Powers. "*Kipling: A Selection of His Stories and Poems*." Garden City, NY: Doubleday & Company, 1956.

I use "White Man's Burden" from this collection of poems, but any can be useful. Kipling provides an ethno-centric, even racist, perspective of his role as a white man in a global society.

Lenin, Vladimir Ilyich. "Imperialism, the Highest Stage of Capitalism." Marxists Internet Archive. Accessed November 21, 2016. Lenin, V.I. "Lenin: 1916/imp-hsc: IX. CRITIQUE OF IMPERIALISM." Lenin: 1916/imp-hsc: IX. CRITIQUE OF IMPERIALISM. Accessed November 21, 2016.  
<https://www.marxists.org/archive/lenin/works/1916/imp-hsc/ch09.htm>.

Lenin argues that capitalism will eventually lead to imperialism as it is bound to outgrow the limits of one home economy. Lenin also argues that imperialism is violence and aggressive by nature.

Mill, John Stuart. "On Colonies and Colonization, 1848." Modern History Sourcebook. Accessed November 21, 2016. <http://legacy.fordham.edu/halsall/mod/1849jsmill-colonies.asp>.

Mill presents logical reasons for Britain should continue to establish colonies.

Schumpeter, Joseph A. "The Sociology of Imperialism." Modern History Sourcebook. Accessed November 21, 2016. <http://legacy.fordham.edu/hasall/mod/1918schumpeter1.asp>.

Schumpeter shows that imperialism is more aligned with monarchy than with Capitalism. He believes that imperialism, when unchecked, becomes an irrational need to control and oppress.

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- <sup>i</sup> Achebe, "The Role of a Writer."
- <sup>ii</sup> Fulcher, *Capitalism*, 32-33.
- <sup>iii</sup> Fulcher, *Capitalism*, 4.
- <sup>iv</sup> Schumpeter, "The Sociology of Imperialism."
- <sup>v</sup> Blunt, "Britain's Imperial Destiny."
- <sup>vi</sup> Hobson, "Imperialism, 1902."
- <sup>vii</sup> Lenin, "Imperialism, the Highest Stage of Capitalism."
- <sup>viii</sup> Mill, "On Colonies and Colonization."
- <sup>ix</sup> Lenin, "Imperialism, the Highest Stage of Capitalism."
- <sup>x</sup> Schumpeter, "The Sociology of Imperialism."
- <sup>xi</sup> Achebe, *Things Fall Apart*, 224.
- <sup>xii</sup> Kipling, *Kipling: A Selection*.
- <sup>xiii</sup> Mill, "On Colonies and Colonization."
- <sup>xiv</sup> Fanon, *The Wretched of the Earth*, 176.
- <sup>xv</sup> Fanon, *The Wretched of the Earth*, 210.
- <sup>xvi</sup> Fanon, *The Wretched of the Earth*, 180-218.
- <sup>xvii</sup> Fanon, *The Wretched of the Earth*, 7.