

# **UNIVERSITY OF SWAZILAND**

## **FACULTY OF HUMANITIES**

### **DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE**

#### **RESIT EXAMINATION**

**JANUARY - 2020**

**COURSE TITLE : AFRICAN CRITICAL THOUGHTS**

**COURSE CODE : ENG 212 / ENG223**

**TIME ALLOWED : TWO (2) HOURS**

#### **INSTRUCTIONS:**

1. Answer any **TWO** questions.
2. Each question carries 30 marks. The total marks for the examination is 60%.
3. Do not repeat material or write about the same text at length more than once.
4. Candidates are not allowed to bring any reading material into the examination room.
5. Correct use of English and literary conventions will be rewarded and the contrary will be penalised.

**THIS PAPER IS NOT TO BE OPENED UNTIL PERMISSION HAS BEEN GRANTED  
BY THE INVIGILATOR.**

### Question 1

Show the difference between Literary study, Literary Theory, Practical Criticism, Literary History and Historical Criticism. [30]

### Question 2

Liz Gunner uses the Rwandan oral literature to show that the set of cultural practices encoded in African oral poetry is dynamic, that is, it changes in response to historical pressures of the time; drawing from oral literature of any other country in Africa, illustrate the validity of Gunner's view. [30]

### Question 3

Drawing evidence from oral literature of any country in Africa, show that orality has not disappeared in the era of globalization, but it has adapted to become a vehicle for the expression of fears and hopes of the new generation through its different forms. [30]

### Question 4

Ngugi wa Thiong'o, in his paper, "Literature and Society: The politics of the Canon (1973)", argues "that literature as a creative process and also as an end is conditioned by historical, social forces and pressures."

- i. What does Ngugi mean by the above statement? (6)
- ii. Using at least two African literary texts, show the validity of Ngugi's argument. (24)

[30]

### Question 5

- i. Ezekiel Mphahlele argues for Pan-Africanism against negritude; with the aid of any two relevant literary texts, show the difference between Pan-Africanism and Negritude. (20)
- ii. Which of the two theories do you think is more suitable for Africans in the 21<sup>st</sup> century, and why do you think so?

(10)

[30]