

Brief Biography of Chinua Achebe

Achebe was raised by his parents in the Igbo town of Ogidi in southeastern Nigeria. Although his parents were Protestant and practiced the Christian faith, Achebe and his siblings were also exposed to traditional Igbo culture, which included a heavy emphasis on storytelling. Achebe excelled in school and began writing stories as a university student. After graduation, he worked first as an English teacher in the town of Oba. Later, he worked for the Nigerian Broadcasting Service (NBS) in the metropolis of Lagos. He published and gained worldwide attention for *Things Fall Apart* in 1958. Over the next several decades, Achebe was involved in a mix of academia and Nigerian politics, publishing a number of short stories, children's books, and essay collections and splitting his time between Nigeria and the United States until 1990, when he returned to the US after a car accident left him partially disabled. Achebe continued to publish and held a faculty position at Brown University from 2009 until his death in 2013.

Historical Context of *Things Fall Apart*

Things Fall Apart is set in 1890, during the early days of colonialism in Nigeria. Achebe depicts Igbo society in transition, from its first contact with the British colonialists to the growing dominance of British rule over the indigenous people. Literary works about this period often painted stereotypical portraits of native Africans as primitives—even works that were critical of the European colonizers, such as *Heart of Darkness* by Joseph Conrad depicted Africans as savages who were both oppressed by and excited the savagery of white Christian Europeans (see "Joseph Conrad: 'A Bloody Racist'" below). Achebe's novel is a response to these colonialist works of literature—*Things Fall Apart* is a *postcolonial* novel that strives to revise previous stereotypes by portraying both cultures with a neutral eye, focusing on the complexity of Igbo traditions.

Other Books Related to *Things Fall Apart*

While Achebe was working on *Things Fall Apart*, he had very few models of African fiction written in English. Two notable exceptions were Amos Tutuola's *Palm-Wine Drinkard* and Cyprian Ekwensi's *People of the City*. However, though Achebe appreciated the work of these fellow Nigerian writers, he worked to develop a style of his own. In 1962, Achebe also had the opportunity to attend a conference with several contemporary African writers in English, including Ghanaian poet Kofi Awoonor, Nigerian playwright and poet Wole Soyinka, and US poet Langston Hughes. At the conference, Achebe was asked to read a student's manuscript, and impressed with the work, he forwarded it to an agent. The student was Ngũgĩ wa Thiong'o, who is now a widely recognized Kenyan writer, and the manuscript was his first published work, *Weep Not, Child*.

Key Facts about *Things Fall Apart*

- **Full Title:** *Things Fall Apart*

All Things Fall Apart Study Guide Answers

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Notes on Achebe's Things Fall Apart Joseph Mbele, 2005 This is a study guide on Chinua Achebe's famous novel Things Fall Apart. I decided to publish it after noting that an earlier and shorter online version was popular among students and teachers across the world.

Chinua Achebe's Things Fall Apart David Whittaker, Mpalive-Handson Msiska, 2007-11-08 Offering an insight into African culture that had not been portrayed before, Things Fall Apart is the tragic story of an individual set in the wider context of colonialism, as well as a powerful and complex political statement of cross-cultural encounters. This guide offers an accessible introduction to the text and contexts of Things Fall Apart, surveying the many interpretations of the text from publication to the present and the critical material that surrounds it.

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Things Fall Apart Chinua Achebe, 199? **Things Fall Apart?** Michael Paget-Wilkes, 2020-05-29. This book calls for a major paradigm shift in the church's thinking and practice if the church is to engage with the upcoming generations of the third decade of this fast-changing twenty-first century. Just as the church has had to adapt to a changing context in the past, it now needs to engage seriously with this post-enlightenment, post-human, techno-centric age of artificial intelligence. However, the church also needs to recall its counter-cultural prophetic role following Elijah, Jeremiah, Amos, Jesus, and Paul, challenging society as it faces complex dilemmas raised by technology-driven development in these unprecedented times. The church will have to acknowledge unaddressed weaknesses in the past of identifying with established power rather than vulnerability and the marginalized, of depending on a hierarchical ministerial order at the expense of the ministry of every believer, of acquiescing to materialist, anthropocentric, and consumerist growth as an undisputable norm. This book develops the vision of a church engaged in the mission of God, of welcoming technological development but with an eye on kingdom values, of promoting innovation so long as it does not result in a growth of inequality or at the expense of the environment, of pointing towards a humanity that deepens its relationships with its Creator, its fellow humans, and its environment. The author calls on grassroots believers to reflect and act within their local communities as inspired and empowered daughters and sons of God, in the knowledge that following Jesus Christ provides a radical new paradigm for living, learning, and leading in and through these times of epochal change.

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