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 ANSWERS

1. Attempt an incisive interrogation of Solomon A. Edebor's Good Morning, Sodom, underscoring at least five underlying thematic thrusts the drama engages.

 Answer.

"Good Morning, Sodom," and identify some of its underlying thematic thrusts. Here are five potential themes that the drama engages:

1. Corruption and Abuse of Power: "Good Morning, Sodom" portrays a society where the ruling class is corrupt, and its leaders abuse their power for personal gain. The play highlights the exploitation of the weak and vulnerable, such as the poor, women, and children, by the rich and powerful.

2. Hypocrisy and Moral Decay: The play depicts a society where morality and ethics have been eroded, and people's values have become corrupted. The characters in the drama are often hypocritical, saying one thing and doing another, and their actions are driven by selfishness and greed.

3. The Struggle for Justice: The drama portrays a society where justice is scarce, and those who seek it face numerous obstacles. The play highlights the plight of those who fight for justice and the sacrifices they must make to achieve it.

4. The Power of Community: Despite the challenges they face, the characters in "Good Morning, Sodom" show resilience and determination in their struggle for justice. The play celebrates the power of community and the ability of people to come together to effect change.

5. The Human Condition: Finally, "Good Morning, Sodom" explores the human condition and the complexities of human relationships. The play delves into themes such as love, betrayal, forgiveness, and redemption, showing how these universal themes play out in a corrupt and unjust society.

6.Corruption and Power: The play depicts a society where the ruling class is corrupt and abusive, and where power is used to exploit the weak and vulnerable. The play exposes the dangers of unchecked power and the corrosive influence of greed.

7.Hypocrisy and Morality: The characters in the play are often hypocritical, saying one thing and doing another. The play highlights the erosion of morality and ethics in society, and the consequences of living in a world where values have become corrupted.

8.Justice and Oppression: "Good Morning, Sodom" portrays a society where justice is scarce, and those who seek it face numerous obstacles. The play highlights the struggles of those who fight against oppression and the sacrifices they must make to achieve justice.

9.Community and Resilience: Despite the many challenges they face, the characters in the play show resilience and determination in their struggle for justice. The play celebrates the power of community and the ability of people to come together to effect change.

10.Love and Redemption: The play delves into themes such as love, forgiveness, and redemption, showing how these universal themes play out in a corrupt and unjust society. The characters in the play are flawed and complex, but they also have the capacity for compassion and transformation.

Overall, "Good Morning, Sodom" is a thought-provoking play that engages with several important themes. The play challenges its audience to think deeply about the nature of power, morality, justice, and community, and offers a nuanced exploration of the human condition in a world that is often unjust and corrupt.

2.Attempt detailed character analyses of any three characters in Solomon A. Edebor's Good Morning, Sodom.

 Answer.

Certainly! Here are detailed character analyses of three characters in Solomon A. Edebor's "Good Morning, Sodom":

1. Chief Dagan - Chief Dagan is the corrupt and abusive ruler of Sodom. He is driven by a desire for power and wealth, and he uses his position to exploit the people of his city. Dagan is portrayed as a deeply flawed character, with little regard for morality or ethics. He is willing to do whatever it takes to maintain his power, including committing heinous acts of violence and intimidation against those who oppose him. Despite his many flaws, Dagan is a complex character who struggles with his own demons. His backstory reveals that he was once a victim of abuse himself, which may explain his own violent tendencies. Ultimately, Dagan serves as a cautionary tale about the dangers of unchecked power and the corrupting influence of greed.

2. Mrs. Ede - Mrs. Ede is a widow who becomes a victim of the corrupt system in Sodom. She is a symbol of the vulnerability and powerlessness of the poor and marginalized in society. Mrs. Ede is a sympathetic character who has suffered great losses in her life, including the death of her husband and the loss of her home. Despite her hardships, she remains a strong and resilient character who fights for justice and refuses to be silenced by the powerful forces that seek to oppress her. Her determination and courage make her a powerful symbol of hope and resilience in the face of adversity.

3. Pastor John - Pastor John is a man of faith who becomes a champion for justice in Sodom. He is a moral compass for the play, representing the forces of good in a society that is rife with corruption and decay. Pastor John is a complex character who struggles with his own doubts and fears, but ultimately remains committed to his principles. He is a man of action who puts his own safety on the line to fight for what is right. Despite the many obstacles he faces, including threats to his life, Pastor John never wavers in his belief that justice must be served. His unwavering commitment to his values makes him a heroic figure in the play, and a symbol of hope for a better future.

3.What are the points of divergence between the published and the film version of Good morning

Sodom.

1\* Movement:

No difference

2nd Movement:

I. In the film Keziah did not tell Demola the reason she was going to the library but in the published she

told him.

ii.in the film Demola did not ask if he could escort her but in the published he asked her.

3rd Movement:

i.in the film Dr. Yusuf did not name the Nigerian scholars while in the published he mentioned.

ii. In the film there was a scene of two students walking into his class late but got sent out.

iii. in the film Dr Yusuf had a scene requesting from the class if they had any question and greeted good

day while in published he greeted good morning.

iv. In the film Demola had a scene where he was sited behind Bunmi and Ovie but did not ask if having a

word with them will take much time while in the published Demola asked the question ahead.

4th Movement:

No difference

5th Movement:

No difference.

6 Movement :

i.ln the film Keziah only picked her phone but did not identify who messaged her but in the published

she said it out loud.

7h Movement:

i. In the play Demola remained silent but K.K remained where he sat while in the published it was the

opposite.

8h Movement:

i: In the film a different song from the song in the published was sang during the initiation of new

members.

ii. In the film Demola was already in Red Shadows but in the published he was being recruited.

iii.In the film two men were to be recruited newly while in the published there were three men.

9th Movement:

In the film there was no scene of the shooting betwveen the twO cult groups but in the published th

was a scene about that.

10th Movement

In the film there is no scene of Mrs. Richard crying while in the published there is a scene.

11th Movement:

No difference.

12th Movement:

No difference.

13th Movement:

i.In the film the officer brought in 4 students with K.K while in the published there was no scene.

ii.They identified the DPO as a sir but in the published they identified the DPO as ma

14th Movement:

Him Dr Richard called her to pick the letter on the table which there was no book but in the published there was a book.

ii. Mrs. Richard was not in the Scene for Keziah to turn to but in the published she was there.

iii. ln the film the scene of Dr Richard complaining of how Keziah disgraced their family name was not

seen but in the published it happened.

15th Movement:

i. In the film the movement stopped at where Nonso said this incident will rob them of getting to certain

places in life while in the published it did not end there.

16th Movement:

i.ln the film the scene started with Keziah going to open the door for Mr. Richard while in the published

it didn't start like that.

iin the film Mrs Richard asked who was at the door while in the published she did not ask.

iii. this statement said by Mr Richard "how do you prove your point to me when you have chosen to

keep the memory of a boy that impregnated our daughter and suffered ignominious death there after".

Was said in the published and not in the film.

iv.This statement said by Mr Richard The last thing lI want to hear is a homily on how to be a good

father was said ln the published but not in the film.

v.in the film there was a scene of Mrs Richard coming to console Keziah in the room but in the published

this did not happen.

17th Movement :

i.In the film this scene started from the judge passing judgement to the cultists after a prosecution

counsel said the judge should temper justice with mercy while in the published the whole scene

happening in the court was stated.

18 Movement

i.ln the film after Mr Richard ended the call he did not tell Patrick to turn the car around the scene just

moved to him entering the house but in the published he told Patrick.

In the film the 20t movement was acted before the 21 movement then back to the 19th movement

19th movement

i. In the film there was no picture from Demola to give his parents but in the published there was.

iiin the film only film only Engineer Diran came to Agobi Prison while in the published both parents

came.

20th movement:

No difference.

21 movement:

i.ln the film it was acknowledged that Mrs Diran was late but in the published she was alive.

There was a scene of Keziah being in labor in the house before she was taken to the hospital

22nd movement:

i.In the film there was no scene of Dr. Hanson helping Keziah with giving birth but in the published there

was

23rd movement:

i. In the film they named their daughter Heritage Demola-Diran but in the published she was named

Mouritha.