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Course Code: AFE 122

1. Five thematic thrust which the drama engaged are:
* Religion:

 it explores the religion in society. It shows how religion can be used as a tool of oppression and how it can be manipulated by those in power.

* Culture & Tradition:

The story also delves into the complexities of Nigerian culture and tradition. They highlight the tensions between tradition and modernity, and how these tensions impact the lives of ordinary people.

* Poverty:

The stories portray the struggles of people living in poverty and how it affects their daily lives.

* Power & Abuse:

The story also explores the abuse of power by those in authority. In the stories the powerful characters use their positions to exploit and oppress powerful characters.

* Corruption:

The story exposes the rampant corruption in Nigerian society. They highlight how corruption has become deeply ingrained in various institutes and has affected the lives of ordinary people.

1. Detailed character analyses of characters in Good morning Sodom:
* Amina (from "The Water Goddess"):

Amina is the protagonist in "The Water Goddess", a story about a young girl who is accused of witchcraft. Amina is a brave and resilient character who refuses to be intimidated by the accusations made against her. She is also a kind and caring person who tries to help those in need. Despite her virtues, Amina is not immune to the superstitions and prejudices of her society, and she faces persecution because of her perceived connection to the supernatural.

* Mama Titi (from "The Wedding Planner"):

 Mama Titi is a wedding planner who is hired by Chief Agbaka to organize his son's wedding in "The Wedding Planner". She is portrayed as a shrewd and resourceful character who is able to navigate the complex world of Nigerian weddings. Mama Titi is also a caring and empathetic character who tries to help the less fortunate whenever she can. Despite her virtues, Mama Titi is not immune to the corruption and greed of those around her, and she is forced to compromise her values in order to succeed in her business.

* Dr. Nwanze (from "The Doctor's Dilemma"):

 Dr. Nwanze is a medical doctor who is the main character in "The Doctor's Dilemma". He is a compassionate and dedicated doctor who is committed to helping his patients. However, Dr. Nwanze is also a flawed character who struggles with his personal demons, including alcoholism and a troubled marriage. Despite his flaws, Dr. Nwanze is ultimately a sympathetic character who tries his best to do the right thing.

1. Points of divergence between the written and the film version of Solomon Edebor’s Good morning Sodom:

1. In movement two, the written version implies that Demola and Keziah had the conversation about his intentions with her standing while in the film version, it was seen that conversation was had with both of them sitting down in the library when Demola interrupted her reading.

2. In movement three, Dr Yusuf sent two students out of his class for late coming in the film version, but did not send anyone out of his class in the written version. Also, in the written version, Demola asked Bunmi and Ovie if he could have a word with them. That did not happen in the film version.

3. In the sixth movement, it was written that Demola returned Keziah’s phone after he made comments about it, but in the film version, Keziah took her phone back from him.

4. Also in the sixth movement, when Stella was recounting her dream, the written version implies that the scene begins with the four men bringing out some clothes from the house, but in the film version, the scene begins with Stella fetching a pot of water.

5. Still in the sixth movement, the written version implies that Emmanuella came into Stella’s room to talk about God after she had her bad dream, but in the film version, they had the conversation while stella was outside collecting her dried clothes.

6. In the eight movement, the written version implies that Demola was inducted into the cult, but the film version shows that he was already a member of the cult.

7. The ninth movement was not shown in the film version.

8. In the eleventh movement, it was said that nurses and hospital attendants were seen moving around in the written version, but none were seen in the film version.

9. In the twelfth movement, it was written that Keziah was taken to the car by her parents and Stella, but in the film version, her dad was absent and she was instead helped by her mother, Stella and Olumide the driver.

10. In the thirteenth movement, the film version implies that the two police officers came in with KK and two others, but in the film version, it was seen that they came in with KK and three others.

In the thirteenth movement, the D.P.O was referred to as ma in the written version, implying that she is a woman, but, in the film version, it is seen that the D.P.O is a man.

12. In the fourteenth movement, in the written version, Mr. Richards told Keziah to pick a book from the center table in which the letter was enclosed, while in the film version, the letter was not enclosed in any book.

13. In the fourteenth movement, in the written version, it was implied that Mrs. Richards was present from the beginning of the conversation. In the film version, it was noticed that she joined the conversation halfway.

14. In the seventeenth movement, the entire court order between the defense council, the prosecution council and the judge which was acknowledged in the written version were skipped in the film version.

15. In the eighteenth movement, the written scene where Mr. Richards rushed Keziah to the hospital was skipped in the film version. Also, the dialogue where Mrs. Richards asked if Keziah would be fit to follow them home that day was skipped in the film version.

16. The nineteenth movement was skipped in the film version. It was instead recounted as a memory in the twenty first movement when Engineer Diran was informing Mr. and Mrs. Richards of his new findings.

17. It was revealed that Mrs. Diran lost her life in the film version, that was not so in the written version.

18. It was mentioned in the written version that Keziah’s daughter was names Mourithia, but in the film version, she was named Heritage Demola-Diran.

19. The twenty third movement was skipped. It was only written across the screen in the film version, that Keziah gained admission into the University of Ibadan.