

Resistance In Postcolonial African Fiction

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Postcolonial Theory Meet Nigerian author and poet Ben Okri | Interview with one of Africa's leading writers Resistance In Postcolonial African Fiction

This book is about resistance in Postcolonial African fiction. On March 6, 1957, Ghana gained its independence from Britain, becoming the first sub-Saharan African colony to do so.

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Resistance in Postcolonial African Fiction is a significant addition not only to Armah studies, but also to postcolonial literary studies in general. It offers valuable solutions to problems that affect all critics of postcolonial literature (African or not), and also raises new questions for critical debate.

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Resistance in Postcolonial African Fiction by Neil Lazarus

Neil Lazarus's Resistance in Postcolonial African Fiction offers a penetrating analysis of Ayi Kwei Armah's work, as well as a convincing explanation for the political disillusionment of a generation of postcolonialist writers influenced primarily by Frantz Fanon. Lazarus's study is the third major work of criticism in Armah studies, and surpasses the others -- Robert Fraser's The Novels of Ayi Kwei Armah and Derek Wright's Ayi Kwei Armah's Africa: The Sources of His Fiction -- in ...

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~~Resistance in postcolonial African fiction (1990 edition ...~~

resistance and negotiation as concepts through which to approach representations of postcolonial conflict in contemporary African literatures. These concepts operate at various levels of the narratives and open new routes for remembering, narrating, and reading

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Harlow's Resistance Literature, Lazarus's Resistance in Postcolonial African Fiction and Beverly and Zimmerman's Literature and Politics in the Central American Revolutions, although widely divergent in their political and theoretical arguments, shared at least one feature in common.

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resistance in postcolonial african fiction were determined that you will not find bored time based on that case its sure that your epoch to entrance this record will not spend wasted Resistance In Postcolonial African Fiction this book is about resistance in postcolonial african fiction on march 6 1957 ghana gained its independence from britain becoming the first sub saharan african colony to do so resistance in postcolonial african fiction neil lazarus modern philology critical and ...

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resistance in postcolonial african fiction this book is about resistance in postcolonial african fiction on march 6 1957 ghana gained its independence from britain becoming the first sub saharan african colony to do so page 6 27 1939 resistance in postcolonial african fiction neil lazarus the idea of resistance provides a primary framework for

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there was also a resistance in postcolonial african fiction by neil lazarus unknown edition representation and resistance an examination two ideas that surface repeatedly in post colonial literature and theory are representation and resistance inevitably scholars will judge a novel or poem by how adequately it represents an indigenous people or

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africa south asia and the caribbean the first mode resistance in postcolonial african fiction is a significant addition not only to armah studies but also to postcolonial literary studies in general it offers valuable solutions to problems that affect all critics of postcolonial literature african or not and also raises new questions for critical debate

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He discerns in the existing critical literature an alternate paradigm for postcolonial politics, and through close analyses of the work of Mohandas Gandhi and the South African reconciliation...

~~Postcolonial resistance: Culture, liberation, and ...~~

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resistance in postcolonial african fiction is a significant addition not only to armah studies but also to postcolonial literary studies in general it offers valuable solutions to problems that affect all critics of postcolonial literature african or not and also raises new questions for critical debate page 3 of 3 resistance in postcolonial african fiction

This book analyses how African literary texts have engaged with pressing ecological problems in Africa. It is a multi-disciplinary text, for both researchers and scholars of African Studies, the environment and postcolonial literature.

In her focus on irony and meaning in postcolonial African fiction, Gloria Nne Onyeoziri refers to an internal subversion of the discourse of the wise and the powerful, a practice that has played multiple roles in the circulation of knowledge, authority, and opinion within African communities; in the interpretation of colonial and postcolonial experience; and in the ongoing resistance to tyrannies in African societies. But irony is always reversible and may be used to question the oppressed as well as the oppressor, shaking all presumptions of wisdom. Although the author cites numerous African writers, she selects six works by Chinua Achebe, Ahmadou Kourouma, and Calixthe Beyala for her primary analysis. Modern Language Initiative

Despite being central to the project of postcolonialism, the concept of resistance has received only limited theoretical examination. Writers such as Frantz Fanon, Edward Said, and Homi K. Bhabha have explored instances of revolt, opposition, or subversion, but there has been insufficient critical analysis of the concept of resistance, particularly as it relates to liberation or social and cultural transformation. In *Postcolonial Resistance*, David Jefferess looks to redress this critical imbalance. Jefferess argues that interpreting resistance, as these critics have done, as either acts of opposition or practices of subversion is insufficient. He discerns in the existing critical literature an alternate paradigm for postcolonial politics, and through close analyses of the work of Mohandas Gandhi and the South African reconciliation project, *Postcolonial Resistance* seeks to redefine resistance to reconnect an analysis of colonial discourse to material structures of colonial exploitation and inequality. Engaging works of postcolonial fiction, literary criticism, historiography, and cultural theory, Jefferess conceives of resistance and reconciliation as dependent upon the transformation of both the colonial subject and the antagonistic nature of colonial power. In doing so, he reframes postcolonial conceptions of resistance, violence, and liberation, thus inviting future scholarship in the field to reconsider past conceptualizations of political power and opposition to that power.

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This book considers the political potential of affective experiences of desire as reflected in contemporary South African literature. Jason Price argues that definitions of desire deployed by capitalist and colonial culture maintain social inequality by managing relations to ensure a steady flow of capital and pleasure for the dominant classes, whereas affective encounters with animals reveal the nonhuman nature of desire, a biopower that, in its unpredictability, can frustrate regimes of management and control. Price wonders how animals' different desires might enable new modes of thought to positively transform and resist the status quo. This book contends that South African literary works employ nonhuman desire and certain indigenous notions of desire to imagine a South Africa that can be markedly different from the past.

A collection of ten articles on African literature, selected from papers presented at the 1995 conference of the African Literature Association, held in Columbus, Ohio.

Contemporary African Literature in English explores the contours of representation in contemporary Anglophone African literature, drawing on a wide range of authors including Chimamanda Ngozi Adichie, Aminatta Forna, Brian Chikwava, Ngug? wa Thiong'o, Nuruddin Farah and Chris Abani.

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