

Ogboju Ode Ninu Igbo Irunmale

The first major comparative study of African writing in western languages, *European-language Writing in Sub-Saharan Africa*, edited by Albert S. Gérard, falls into four wide-ranging sections: an overview of early contacts and colonial developments "Under Western Eyes"; chapters on "Black Consciousness" manifest in the debates over Panafricanism and Negritude; a group of essays on mental decolonization expressed in "Black Power" texts at the time of independence struggles; and finally "Comparative Vistas," sketching directions that future comparative study might explore. An introductory e.

Although African literatures in English and French are widely known outside Africa, those in the African languages themselves have not received comparable attention. In this book a number have been selected for survey by fourteen specialist writers, providing the reader with an introduction to this very wide field and a body of reference material which includes extensive bibliographies and biographical information on African authors. Theoretical issues such as genre divisions are discussed in the essays and the historical, social and political forces at work in the creation and reception of African literature are examined. Literature is treated as an art whose medium is language, so that both the oral and written forms are encompassed. This book will be of value not only to readers concerned with the cultures of Africa but to all those with an interest in the literary phenomena of the world in general.

How did West African literature in English begin? What influences affected its birth and development? How much does it imitate European models? How is traditional African culture influencing modern writing? What kind of experiments are being tried? These are some of the questions, relevant to African writing throughout the continent, which this critical study discusses by examining the most significant work in verse, prose, drama, children's literature, journalism and political writing in West Africa. The author examines the writing of major figures such as Soyinka, Achebe, Okara, Clark, Tutuola and Ekwensi as well as that of authors whose work is not as widely known.

The most comprehensive reference work on African literature to date, this book covers all the key historical and cultural issues in the field. The Encyclopedia contains over 600 entries covering criticism and theory, African literature's development as a field of scholarship, and studies of established and lesser-known writers and their texts. While the greatest proportion of literary work in Africa has been a product of the twentieth century, the Encyclopedia also covers the literature back to the earliest eras of story-telling and oral transmission, making this a unique and valuable resource for those studying social sciences as well as humanities. This work includes cross-references, suggestions for further reading, and a comprehensive index.

Greed, frustrated love, traffic jams, infertility, politics, polygamy. These--together with depictions of traditional village life and the impact of colonialism made familiar to Western readers through Chinua Achebe's writing--are the stuff of Nigerian fiction. *Bearing Witness* examines this varied content and the determined people who, against all odds, write, publish, sell, and read novels in Africa's most populous nation. Drawing on interviews with Nigeria's writers, publishers, booksellers, and readers, surveys, and a careful reading of close to 500 Nigerian novels--from lightweight romances to literary masterpieces--Wendy Griswold explores how global cultural flows and local conflicts meet in the production and reception of fiction. She argues that Nigerian readers and writers form a reading class that unabashedly believes in progress, rationality, and the slow-but-inevitable rise of a reading culture. But they do so within a society that does not support their assumptions and does not trust literature, making them modernists in a country that is simultaneously premodern and postmodern. Without privacy, reliable

electricity, political freedom, or even social toleration of bookworms, these Nigerians write and read political satires, formula romances, war stories, complex gender fiction, blood-and-sex crime capers, nostalgic portraits of village life, and profound explorations of how decent people get by amid urban chaos. *Bearing Witness* is an inventive and moving work of cultural sociology that may be the most comprehensive sociological analysis of a literary system ever written.

For upwards of 25 years, Yemi D. Prince (also known as Yemi D. Ogunyemi) has systematically devoted himself to the education, research and reason of Creative Writing and from Creative Writing to Creative Thinking and from Creative Thinking to Yoruba narrative, cultural, folk philosophy. On realizing that Creative Thinking has become his area of focus and interest, he succeeds in cultivating big ideas, combining them with his life-long experiences in the Humanities, transforming them into new ways of writing, thinking or reasoning. (Some of his big ideas have led to the publication of booklets such as *Yoruba Idealism*, *We Should All Be Philosophers*, *The Artist-Philosophers in Yoruba land*, *Codes of Morality and Pursuit of Wisdom*.) Thus his big ideas have helped him separate Yoruba folk philosophy from Yoruba autochthonous religion. With his love for big ideas, born out of Creative Thinking and Critical Thinking, he has been able to put a new face on Yoruba Philosophy.

"Refreshing..." -- African Studies Review "The entries are knowledgeable, thorough, and clearly written.... Highly recommended..." --Choice "...an ambitious reference guide to works on African literature." - African Studies Review "This comprehensive compendium will be a handy companion for anyone working on African literatures. The entries are authoritative and up-to-date, providing reliable information on the hundreds of authors and texts that have contributed to a whole continent's literary flowering." --Bernth Lindfors A comprehensive introduction and guide to African-authored works, with over 1,000 cross-referenced entries covering classics in African writing, literary genres and movements, biographical details of authors, and wider themes linking African, Afro-Caribbean and Afro-American literatures.

This surprising study draws together the disparate fields of postcolonial theory and book history in a challenging and illuminating way. Robert Fraser proposes that we now look beyond the traditional methods of the Anglo-European bibliographic paradigm, and learn to appreciate instead the diversity of shapes that verbal expression has assumed across different societies. This change of attitude will encourage students and researchers to question developmentally conceived models of communication, and move instead to a re-formulation of just what is meant by a book, an author, a text. Fraser illustrates his combined approach with comparative case studies of print, script and speech cultures in South Asia and Africa, before panning out to examine conflicts and paradoxes arising in parallel contexts. The re-orientation of approach and the freshness of view offered by this volume will foster understanding and creative collaboration between scholars of different outlooks, while offering a radical critique to those identified in its concluding section as purveyors of global literary power.

In October 1972, our Czech-written book *Literary eerne Afriky (Literatures of Black Mrica)* was published in Prague, presenting a survey of an extensive field. The publication, which was signed at that time by all three authors, differed from most contemporary introductions to the study of Mrican literatures in a threefold way: a) The authors attempted to cover various literacy and literary efforts in the area roughly delimited by Senegal in the west, Kenya in the east, Lake Chad in the north and the Cape in the south. We were well aware-even at that time-that neither technically nor linguistically would it be possible to cover all literary efforts within that area. We did try, however, to include in our survey both the literacies and literatures written in the Indo-European *linguae francae* (English, French, Portuguese) and in at least several of the major African languages of the area. We did not attempt an exhaustive description, but wished, rather, to show the mutual relationships which emerge, if the literatures of thii\ area, written either in the major *linguae francae* or in the African languages, are studied not as isolated

phenomena, but as mutually complementary features. b) As two of us were linguists and one was a literary historian, we did not limit our analysis of the developing literacies and literatures to the purely cultural and literary aspects. Our intention was to deal with it and if it was relevant not only with the process of African literary development, but also with the simultaneous, complementary.

Ogboju ode ninu igbo irunmale. by Onasanya Forest of A Thousand Daemons A Hunter's Saga City Lights Publishers

African literature, like the continent itself is enormous and diverse. East Africa's literature is different from West Africa's which is quite different from South Africa's which has different influences on it than North Africa's. Africa's literature is based on a widespread heritage of oral literature, some of which has now been recorded. Arabic influence can be detected as well as European, especially French and English.

Legends, myths, proverbs, riddles and folktales form the mother load of the oral literature. This book presents an overview of African literature as well as a comprehensive bibliography, primarily of English language sources. Accessed by subject, author and title indexes.

Some of the essays in this book - notably those concerned with examining Western influences on sub-Saharan African writings (tracing Shakespearean and Brechtian echoes in Nigerian drama, for instance, or following the footprints of Sherlock Holmes in Swahili detective fiction) - fit the traditional definition of comparative literature. These are essays that cross national literary boundaries and sometimes transcend language barriers as well. They look for correspondences in related literary phenomena from widely dispersed areas of the globe, bringing together what is akin from what is akimbo. But most of the essays included here involve closer comparisons. Two focus on works produced in different languages within the same African nation (Yoruba and English in Nigeria, Afrikaans and English in South Africa), and one presents a taxonomy of dominant literary forms in English in three East African nations. Others concentrate on the oeuvre of a single author, and on the likely future output of exiled writers who soon will be returning home. One essay contrasts discursive tendencies within the same text, and another investigates conflicting African and Western religious beliefs. A great variety of comparative methodologies is deployed here; not all of these are transnational, multilingual or pluralistic in scope. The last two groups of essays deal with matters of characterization and authorial reputation. Studies of the depiction of African Americans, politicians and women in a wide range of African literary texts are followed by an assessment of the current standing of anglophone Africa's leading authors. In entering such highly contested terrain, the comparatist approach adopted has been that of the neutral witness to early African attempts - comparatist in their own way - to define an African canon of classic texts. Authors discussed include: Ama Ata Aidoo (Ghana); Chinua Achebe, John Pepper Clark, Cyprian Ekwensi, D.O. Fagunwa, Wole Soyinka and Amos Tutuola (Nigeria); Peter Abrahams, J.M. Coetzee, Nadine Gordimer, Alex La Guma, Thomas Mofolo, Es'kia Mphahlele and Karel Schoeman (South Africa).

A postmodernist metacritical look at theories of African literature.

Here is an introduction to the history of English writing from East and West Africa drawing on a range of texts from the slave diaspora to the post-war upsurge in African English language and literature from these regions.

The first novel written in the Yoruba language and one of the first to be written in any African language.

An historical overview provides new insights into the literatures of Africa, both oral and written.

Explores intellectual currents in African prose and verse from sung or chanted lines to modern writings

This volume brings together fifteen scholars from Africa, Europe and the United States to explore how Africa is represented in and through the performing arts and cinema. Essays include discussions of Lorraine Hansberry's *A Raisin in the Sun*, American

influences on Nollywood, Nigerian video films, the representation of women in cinema, African dance in the diaspora, children's music, and media portrayals of savagery from pop cinema through news reports of Ferguson, Missouri. Using a variety of methodologies and approaches, the contributors consider how African societies and cultures have been represented to themselves, to the continent at large, and in the diaspora. The volume represents an extended dialogue between African scholars and artists about the challenges of representing themselves and their respective societies within and without Africa. Many of the contributors are scholar-practitioners, offering practical guides on how to approach these performance and media forms as artists. As such, this book will serve as both model and building block for the next generation of representors, students, and audiences. *Minor Transnationalism* moves beyond a binary model of minority cultural formations that often dominates contemporary cultural and postcolonial studies. Where that model presupposes that minorities necessarily and continuously engage with and against majority cultures in a vertical relationship of assimilation and opposition, this volume brings together case studies that reveal a much more varied terrain of minority interactions with both majority cultures and other minorities. The contributors recognize the persistence of colonial power relations and the power of global capital, attend to the inherent complexity of minor expressive cultures, and engage with multiple linguistic formations as they bring postcolonial minor cultural formations across national boundaries into productive comparison. Based in a broad range of fields—including literature, history, African studies, Asian American studies, Asian studies, French and francophone studies, and Latin American studies—the contributors complicate ideas of minority cultural formations and challenge the notion that transnationalism is necessarily a homogenizing force. They cover topics as diverse as competing versions of Chinese womanhood; American rockabilly music in Japan; the trope of mestizaje in Chicano art and culture; dub poetry radio broadcasts in Jamaica; creole theater in Mauritius; and race relations in Salvador, Brazil. Together, they point toward a new theoretical vocabulary, one capacious enough to capture the almost infinitely complex experiences of minority groups and positions in a transnational world. Contributors. Moradewun Adejunmobi, Ali Behdad, Michael Bourdaghs, Suzanne Gearhart, Susan Koshy, Françoise Lionnet, Seiji M. Lippit, Elizabeth Marchant, Kathleen McHugh, David Palumbo-Liu, Rafael Pérez-Torres, Jenny Sharpe, Shu-mei Shih, Tyler Stovall

Presents alphabetically arranged entries on authors, works of poetry, drama, and fiction, recurrent themes, and literary theories in twentieth-century African literature.

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