



# Dialectics of Postcoloniality in Postcolonial African Literature

---

Eyanawa Tcheki<sup>✉</sup>  
*Université de Lomé*

**Abstract** - This study argues that postcoloniality springs from the belief that colonialism has caused more harm to humanity than good, especially the colonized. It discusses the reasons why many writers debase colonial hegemonic writings, beliefs and practices through their fictional and/or critical productions. This study has found that postcoloniality, being predicated on the concept of 'colonialism', has become problematic because of its antagonist frame ranging from oppressor-oppressed structure to the recent gender orientations affecting human relations. Marxist critical theory is the theoretical frame used to conduct this study.

**Key words:** postcoloniality, responsibility, criticism, colonization, discourse

**Résumé** - La présente étude soutient que la postcolonialité a pour source l'esprit selon lequel le colonialisme aurait engendré plus du mal que du bien à l'humanité et surtout aux peuples colonisés. Elle discute des raisons qui poussent beaucoup d'écrivains à déconstruire l'hégémonie des écrits, croyances et pratiques de par leurs œuvres que ce soit fiction ou critique. L'étude a trouvé que la postcolonialité qui se fonde sur le colonialisme est devenu problématique à cause de l'aspect antagoniste que sous-tend l'idéologie, de l'opresseur à l'opprimé jusqu'au contexte actuel de 'guerre des genres'. Le Marxisme est le cadre théorique utilisé pour mener cette étude.

**Mots clés :** postcolonialité, responsabilité, critique, colonisation, discours

## 1. Introduction

Approaches to the concept of 'postcoloniality' and its related terms are still ongoing issues regarding the different frames and perspectives brought in to help understand alien and current meanings and the responsibilities the concept is associated with. Political and Marxist approaches to the concept vary from one school of thought or people to another. Critics such as McClintock (2013/2007) and Pewissi (2017) express their dissatisfaction with the predication, and therefore, the centrality of 'pre- and post-colonial experiences' to the concept of colonialism. For Sow (2014), emphasis should be put on cultural and geopolitical aspects. The past is important in the understanding of the present from which a better future can be projected. On a daily basis, relations change; so there is need to question today both the long disproportionate relationship between the North and the South as well as a new way of regarding the alien master-slave relationship in theory and in practice. Again, given the philosophy inherent to the concept of colonialism, is it still worth predicating the spectrum of our life experiences on postcoloniality? Is it

---

<sup>✉</sup> [tchekson4@gmail.com](mailto:tchekson4@gmail.com)



not contradictory to fight against colonialism and keep referring to life experience with the very concepts?

To conduct my study, the Marxist critical approach leaning on class and responsibility is theoretical framework I use to analyze discourses permeating some postcolonial writings. The work is structured around the background to postcolonial writings leaning on a set of canonical writers of postcoloniality, the theoretical ambiguities and dialectics with the concept 'postcolonial', and new perspectives on postcolonial writings.

## 2. Background to Postcolonial Writings

At first sight, postcolonialism can be taken to be the son or the daughter of colonialism. It can be considered son or daughter in the sense that without colonialism, one cannot, if not never, think of postcolonialism. Boehmer (2006, pp.341-342) defines postcolonialism as "theories, texts, political strategies, and modes of activism that engage in such questioning, that aim to challenge structural inequalities and brings about social justice. Morphologically speaking, postcolonialism is a concept inherent to colonialism. If one considers therefore colonial experience as the starting point of many peoples' experience, it appears sound to uphold that postcoloniality which premises on hybridism has never existed and would not even have existed without colonization. Pewissi (2017, p.128) shares quite a different view when he says:

The realities designated as failures and responsibilities do not belong to the time before or after colonization. If the idea is focused on the belief that precolonial and postcolonial are precarious times, this stands a colonial aesthetics of justifying colonialism in the colonized countries. Resorting to this argument is to restate the Hamitic myth which presents slavery as a means of purging Black people's souls.

In the same line of thought, McClintock criticizes the idea of premising postcoloniality against time-frame:

[...] I wish to question the orientation of the emerging discipline and its concomitant theories and curricula changes, around a singular, monolithic term, organized around a binary axis of time rather than power, and which, in its premature celebration of the pastness of colonialism, runs the risk of obscuring the continuities and discontinuities of colonial and imperial power (McClintock, 2013/2007, p.631).

Questioning the narrow orientation around the prefixes 'pre-' and 'post-' is a compelling issue. Most critical orientations attempt to deconstruct classical constraints i.e. puritanism in many domains – culture, racism, ethnicism, gender, religion and ideological stances – whereby the old reads against the new, formal



against informal, black against white. Such contrastive approaches most often stumble against what they seem to avoid.

One concept which is extremely important to postcolonial ideologies is 'Orientalism'. About the concept 'Orientalism', Mahavidyalaya recapitulates Said saying that the latter "speaks of certain shapes and structures about the Orient such as, orientalism constructs binary oppositions between the Orient and the Occident, where the Orient is everything that the Occident is not" (Mahavidyalaya, 2016, p.48). Seen within this frame, one wonders what the West designs for other horizons and how the latter feels affected by these unfit designs by the West. Tacit actions exacerbated on the colonized people vary from one setting to another. Similarly, neither the colonizer referred to as the West is a homogenous entity nor is the colonized. In the context of America, for instance, it is well-known that there is a distinguishing hierarchy among the different races, and even within the black race, there is quite a variety among the colored: black, mulatto, café au lait to mention but only these. Postcoloniality is not, therefore, a homogenous reality felt with by the same thermometer.

Multiculturalism which is the celebration of diversity of cultural practices does not escape the attention of critics of postcolonial studies. As it were, postcoloniality also reads like multiculturalism given the melting of values past and present in a text. In the American context, at least within the literary field, some critics have come to classify cultures into two large groups: one which is the American culture, insinuating the center or the mainstream, and all other cultures which are designated by the expression 'boutique multiculturalism'. "Boutique Multiculturalism means reducing all non-American cultures to the 'exotic'" (Traore, 2012, p.405). In relation to the concept of multiculturalism and about the historical settlement background of the United States, one is tempted to ask the question why all other cultures, in this broad geographical context, are referred to as 'boutique' against one single culture? Again, it is important to know if America, referred to as a melting pot can have a single and unified culture.

Other aspects pertaining to Postcolonialism draw critics' attention to gender, culture, race or power, especially when people, at a time, are marred by what seems to be a permanent state of affairs. This can be perceived as a way for a people to 'delinearize' and deconstruct the constructs, or rather rebel against classical-narrow perceptions. The ideals may be objective but leaning against tragic backgrounds. In a stance of her essay, McClintock (2013/2007, p.634) claims that "women and men do not live 'post-coloniality' in the same way or share the same singular 'post-colonial condition;'" this can be believed as truth. For her, "In a



world where women do two-thirds of the world's work, earn 10 percent of the world's income and own less than 1 percent of the world's property, the promise of 'post-colonialism' has been a history of hopes postponed" (McClintock, 2013/2007, p.634). This form of discrimination is based on gender. Similarly, the call for "African scholars to rise up to the challenge of discriminatory engagement with [the concept of postcolonial] and other terms that impact African realities" suggests that even though colonization has ended to a certain scale, its seeds continue to germinate in the colonies (Olaniyan as paraphrased in Ennin, 2012, p.394). This said, it is easily believable that there is a dialectical situation, an ambiguous state which needs elaboration. All these abovementioned realities and cases constitute challenges about the essence of postcolonial criticism, a call for normative frames to validate the concept according to values rather than time, space and biased ideologies.

Morally speaking, the will of one individual to live as if he/she were the only person whose concerns should be the central value around which other people's lives evolve, is awkward and egoistical. This fits the principles of colonialism and, at times, some trends in postcolonial thematic issues i.e. some at the center and others left to the margins. Sarah and Diat (2015, p.236) have this to say: "Sur le plan moral, cette recherche de la liberté absolue implique progressivement un rejet sans distinction des règles et principes éthiques. L'univers individualiste devient uniquement centré sur la personne qui n'admet plus aucune contrainte." The history of colonization and the predicaments with the concept of postcoloniality appear as perfect examples that match the foregoing in a context where the root of all this is 'colonial'. In other words, there is need to break with ethical rules brought by European powers to hunt some colonies. Such diversities, in the context of postmodern and postcolonial issues, need a scrutiny to contextualize the orientation of current debates about colonial experience as well as the root of the concept and its affixes.

As a Marxist tenet, Bhabha sees in postcoloniality the subversion of the order of some societies because, for him, there is a tendency of erasing the powerless' cultures especially with the encounter of the colonizer and the colonized. The powerful represented at this stage by the colonizer strips the powerless from the latter's socio-cultural fundamentals and here again, Bhabha lays emphasis on the centrality of the colonial language which diverts and misleads, maintaining therefore the prejudices against the colonized in a veiled form. He points out that "What emerges from the dispersal of works is the language of a colonial nonsense that displaces those dualities in which the colonial space is traditionally divided:



nature/culture, chaos/civility” (Bhabha 2007/1994, p.177). In these binary sets, the nature and the chaos are the colonized whereas the colonizers are referred to as the culture, the civilized. These theoretical asymmetries need investigations; and it is against this same context that rhetoric like that of Nubukpo’s (1995, p.65), weighing one’s cats and the other’s dogs will shed light on dialectics with postcoloniality.

### 3. Dialectics and Ambiguities with Postcoloniality

Researches pertaining to postcolonial studies show that changes brought in by such researches which point to postcoloniality are irreversibly promising. For instance, changes brought by radical feminism prompt many women to stick to ideologies advocated by such a brand of feminism (Pewissi, 2017: 86). Many women are undeniably pushing back. One quite understands this when after the third wave feminism, some women hardly accept it and think is important to go back to the radical of feminism to readapt, readjust, strengthen, carve, or model it up anew to match the challenges the female gender is faced with, all this ‘devoid of Kantian ethics’.<sup>1</sup> If radical feminism has helped many women to meet their revenge strategies and if many postcolonial critics acknowledge the weakness of feminist protests, is this not dialectical in relation to postcolonial studies?

Ambiguous and confusing meanings about the concept ‘postcoloniality’ abound. Sow (2014, p.190) posits that the concept ‘postcolonial’ is ambiguous and complex. The ambiguity that pertains to the concept is the ‘time-focus’ dimension that lures critics to different understandings. Three distinct time-orientations that predicate the understanding can be deciphered as follows:

#### (i). ‘Pre-colonial’, ‘colonial’ and ‘post-colonial’ in Postcoloniality

One complex aspect discussing issues relevant to postcoloniality is the appalling a-historicity of the concept ‘colonial’. Things, people, events and societies which occurred/existed before the advent of colonization are nameless outside the stream of colonial experience. When it comes to discussing the Postcolonial theory, Pewissi (2017, p.18) claims that issues referred to as postcolonial are predicted on life experience of societies far back in the history before colonization. In other words, without the past, the present cannot stand. Put differently, issues discussed within postcoloniality lean at times on the ‘pre-’ or ‘colonial’ reality in conjunction

---

<sup>1</sup> For Kant, before undertaking whatever we have to, we need a pre-meditation about the effects and the outcome of our actions. It is on the basis on the consequences that we can decide to or not to do what we set to.



with the present. It is owing to these ambiguous realities that the need to go for a new frame as far as the concept 'colonial or postcoloniality are concerned arises.

(ii). 'Postcoloniality' as a Premise of Colonialism

There is one trend that discusses postcolonial issues with 'colonialism' as the premising term. Critical studies on postcolonial issues evolve as critics find new orientations. In relation to the Marxist classical approach of binary sets—colonizer-colonized, oppressor-oppressed, civilized-uncivilized, poor-rich—McClintock (2013/2007) seems to say the Angel, i.e. Post-colonialism is progressing on Pitfalls. Prior to this, a form of postcolonial aspect has been noted down by early thinkers such as Soyinka who warned his contemporaries about the dangers that lie with excesses of the Negritude movement based on extremism, a reverse form of colonialism, and a narrow perception of contemporary realities. In paraphrasing Soyinka, Quayson (2004, p.826) notes: "Soyinka's response to Senghor's Negritude and to the nativism of Chinweizu *et al.* is that counter to all these largely romantic assertions, Africa is as much a continent of airplanes as it is of clay pots, and that its syncretic mix requires an attendant confluence of various artistic forms that would properly celebrate its historical diversity." This observation marks the pluralistic voices in African literature, its strengths and weaknesses. This suggests that a look at Postcolonial issues from a binary opposing sets from racial stand, a perception of 'orientalism' from an African, Asian or Caribbean stand, an interpretation of 'subaltern studies from the perspective of altruism or otherness can mislead. The autochthonous input in the polemical situations raised above can also drive humanity to a pluralistic approach to postcolonial issues amounting to the creation of meanings that cause boomerang effects to development.

(iii). Ambiguity with the prefix 'post-'

A priori, 'postcoloniality', appears to be purely dealing with issues after colonial, i.e. colonial experience. Misleadingly, postcoloniality seems to go hand in hand with concepts such as post-war, the meaning of which relates to the aftermaths of war or something. In this vein, Appiah (2013/2007) asks if 'post-' in post-modernism equates 'post-' in post-colonialism. Irele's claim about dualities with postcolonial Africa goes as follows:

We are conscious of the irreversible nature of the transformations the impact of Europe has affected in our midst and which are so extensive as to define the really significant frame of reference of our contemporary existence. The traditional precolonial culture and way of life continue to exist as a reality among us, but they constitute an order of existence that is engaged in a forced march, a direction dictated by the requirements a modern scientific and technological civilization (Irele, 2013/2007, p.600).





Post-effects and setbacks of colonialism in connection to Africa's endogenous development is excruciating. Alienation takes different shapes in postcolonial Africa, Asia or America for instance. One dimension of its manifestation is ambivalence and ambiguity. Western civilizing cultures have been imposed by the colonial master to his/her subjects through the powerful means of formal education; education which has been exercised away from cultural concerns and values (Tchombe, 2016). The consequences are slyly devastating even though some of the colonized find it difficult to accept. Irele seems to say that even if there is no alternative for the Caliban to erase the devastating seeds of colonialism in his/her interpersonal territory, awareness-raising is crucially important to deconstruct hegemonic approach to the concept of postcoloniality.

At times, individuals assess or value other people on the basis of their own educational, cultural, political and psychological backgrounds. Certain critics disapprove of the evaluative frames and tools of some artistic and creative productions. Appiah (2013/2007, p.656) declares that "the first and last mistake is to judge the Other on one's own terms. And so, in the name of this relativist insight, we impose our judgment." Obviously, and with reference to this quote, it appears difficult to assess without one's own background. The challenge of the classical conical writing, for fairness and justice, is a major trend of postcoloniality as Abrams (2005, p.246) summarizes: "A major element in the postcolonial agenda is to disestablish Eurocentric norms of literary and artistic values, and to expand the literary *canon* to include the colonial and postcolonial writers." The writings by many postcolonial writers are ambiguous and controversial given their introspective and self-critical dimension.

Ongoing issues pertaining to freedom, the rights of people to choose the values by which they want to abide are crucially calling to responsibility. Background to Postcolonial writings, therefore looks at some of the current issues which the whole world faces. In the development issues, the tradition of Lesbian-Gay problematics are haunting humanity regarding the freedom of some people to choose but this freedom of choice, outside the realm of responsibility appears a constraint, an endangering situation against the future of the human race (Pewissi, 2017, p.145). It is against this context of attachment to responsibility that Mugabe's "We reject attempts to prescribe new rights that are contrary to our values norms, traditions and beliefs" (2015)<sup>2</sup> makes sense. In other words, the Zimbabwean President is aware of the fact that the powerful take advantage of the phenomenon

---

<sup>2</sup> This statement is proffered by Robert Mugabe, the former President of Zimbabwe to the United Nations General Assembly on September 29, 2015.



to victimize and destabilize other people's cultures, values, norms and traditions in the name of freedom. Thus, postcoloniality must be devoid of the meaning of new enslavement of the less privileged of this world.

The aesthetics of the Manichean allegory brought by the Western hegemonic 'civilizing' cultures creates an atmosphere of hatred in the other, the Subaltern of and the 'oriental' of Said, because of the design of the world into two mutually exclusive entities: the self and the other. The design brought the self, here represented by the colonizing powers or the West, the hegemonic claims, and the totalitarian politics that reduces the other to non-entity or inferior ceases its superiority when the other tries to deconstruct the constructions of the 'self' – here the West. It is at this level that postcoloniality and the postcolonial theory brings a different understanding of colonization and its polarizing aesthetics.

Mahavidyalaya (2016) notices that Postcolonialism premises on Said's *Orientalism* whereby discourses sustaining the philosophy are to unravel Western hegemonies in different fields such as humanities and sciences. From this, one can ostensibly assume that the debunking of the Western domination arouses intensive terrors and hatred in the Subaltern. The response of the Subaltern depends on the context and the mood under which the Subaltern finds himself/herself stricken by the Master.

On the theoretical frame, postcoloniality can be perceived as even reality, but on the practical ground, lived experiences of colonialism differ from one people to another, from one space to another and from one epoch to another. Obviously, these different realities influence the responses of the colonized when it comes to postcolonial issues. That is why colonial realities of South Africa can never equate those of Kenya as well as those of Togo since the weapons used by the dominating classes depend upon the reaction and responses of the class under siege.

Traditional norms and regulations in the dressing systems of traditional societies can equate what is termed classical theories. In Kabiye traditional societies, for instance, the ways of dressing of a female child, a maid, a marriageable young lady, often referred to as akpénu, a married woman and even an old lady look quite different in style and fashion. This was so because ethical responsibilities and provocative attitudes in relationships are stringent. Tradition does not allow a married woman to dress like an unmarried one. A married woman is married for once and for all her lifetime, she has to remain faithful to her husband, in the traditional regulation. Any man daring to woo her is blamable because he knows she is already married. This aspect is even more sharpened with the Islamic religion. But with postcolonial trends which call individuals to revisit





their attitudes, modes and ways of life in the structuralists' modes, some women question tradition the reason why they should continue to abide by these norms regarding the changes that occur and bring new ways of life.

As said above, colonial experiences of South Africans ranging from racism to Apartheid system tell a lot about the whole lot of the autochthonous population in the country. Dating Apartheid is even problematic given the oppressing privileges that the white master has enjoyed for decades. Bethlehem (2009, p.225) informs that Apartheid started in May 1948, but as for the end, no one can tell for sure. Paradoxes of the system and the documentation about the system lure the autochthones to what Pewissi (2017, p.36) terms "revenge tragedy". Bethlehem (2009, p.225) emphasizes the don'ts – barrage of discriminatory laws restricting freedom of movement, of residence, of land ownership, of access to education, even of sexual congress, for black, colored (mixed-race), and Indian South Africans – brought in by Apartheid which characteristically differs as compared to other forms of restriction outside of South Africa. So, the kaleidoscopic nature of the concept of postcoloniality compels new orientative frame for the overall appreciation of the phenomenon.

#### **4. Rethinking Postcoloniality and Postcolonial Criticism**

This section is a tentative approach to the series of unanswered and polemical issues raised from the background to postcolonial studies to the dialectical and ambiguous realities inherent to postcolonial thoughts. If we therefore agree from the semantic angle that colonization is negative, there is need to acknowledge and back up McClintock and Pewissi's claims about the concept of postcoloniality. Put differently, the predication of 'post-' and 'pre-' to '-colonial' has to be given fresher considerations, not provocative trends. We talk of precolonial, colonial and postcolonial Africa, as if these realities or different experiences began with or are marked by colonial experience. Giving Africa's past an axis based on colonial experience looks like Africa's existence began with colonial experience, which is not true. What possible reason can motivate somebody to talk about colonization for a citizen of Sierra Leone? What is colonization in South Africa and what is referred to as the Apartheid system there? Again, if we pretend colonial experience is good for the world to the extent that we feel happy to premise the world's entire existence on colonization, then would the colonizer accept to go through the process of colonization by the colonized?

For the future to be promising, memory should be at work. We go for the past to have a better understanding of the present. In his *The Past in the Present*, Munoz



(2007) calls for a rehabilitation of tradition, but not a transfer of tradition into the present. The critic Munoz is calling for conscious intellectual activism in 'drilling' tradition so that the future cannot suffer the same ill-fate of the past. The opinion is far from trying to erase the root of the concept 'colonial' in 'post-colonial'. If we agree that to colonize, as defined by Hornby (2007, p.281), is "to take control of an area or a country that is not your own, especially using force, and send people from your own country to live there," it becomes outstanding to posit that colonization is illegal, awkward, negative, destructive and therefore a threat to the colonized because of the ills inherent to colonization, and to the colonizer because of the illegality of the act of colonizing. This makes it necessary to go for new conceptual frames to rename 'pre-' and 'post-' 'colonial' to avoid unspeakable and deceitful colonial experience.

Pewissi (2017, p.129) opines that hybridism, as a key concept to postcolonial realities, does not equate the idea that hybridism began with Postcolonialism. In other words, hybridity and hybrid experience before, during and after colonization are not the same in perspective. There is a shift in each. From the binary opposing strategic approach, one comes to understand that before Africa's contact with Western colonizing powers, for instance, social organizations show the uneven relationships and hybridism is materialized through the encounter of various peoples with different religious, cultural, political and social backgrounds. In the words of Kwame Nkrumah, Akyeampong also reasserts that

African society has one segment which comprises our traditional way of life; it has a second segment which is filled by the presence of the Islamic religion; it has a final segment which represents the infiltration of the Christian tradition and culture of Western Europe into Africa, using colonialism and neocolonialism as its vehicles. These different segments are animated by different ideologies (Akyeampong, 2014, p.77).

From the foregoing quote, the reader can notice that all the Africans having been affected by the outside religions do not have the same preferences; it is the reason why within the same family, we can come across Christians, Muslims as well as Traditionalists. Again, the foregoing emphasizes the hybrid nature of Africa before colonization but this type of hybridization did not compel or premise its encounter as the beginning of Africa's history but that of an encounter.

To discuss the concept of Orientalism today, there is need to look for a new frame because with the advent of migration, it takes more than just a geophysical setting to talk about it. Cornell (1995, p.276) is of the opinion that "Changes in identity and challenges to authenticity are endless and rarely other." In the context of migration, this statement is sound. As advocated above, if we consider a country, the name may probably not change but the population cannot remain a



monolithic one. In Europe, America, Africa, Australia and Asia, other continents are being represented not in terms of geographical setting or place but of race, culture, and ideology. Therefore, if Americans plan to destroy one country or continent, they are not sparing the other continents and citizen of other countries. This implies that the outcome of their action affects the whole world in one way or the other. Regarding cases like the above, Nubukpo thinks that it makes sense to call for responsibility for the “survival and wholeness of entire people” (Walker as quoted in Nubukpo, 1995, p.60).

The concept is itself taking different shapes. Orientalism, for an individual who has never had the opportunity to go abroad or migrate, is only psychological. Spivak’s conception of subaltern studies is a mode of response to Orientalism, that is the centrality of his work helps demystify Western constructs and mysteries. To deconstruct hegemonies, we do not necessarily need a physical place; it takes the shapes of philosophies and doctrines that bring about hegemonies between peoples, cultures and more expressly, races. Moreover, deconstruction, in this context, does not equate destruction, but rather a systematic approach to the mystifying symbols of the West, for the West of yesterday is not that of today. The crash of Wall Street Center in the US which has affected the lives of families across the world is a proof that if we do good or bad to other people, we are likely to ‘harvest the seeds of our actions’. Responsibility that Nubukpo (1995) advocates is deeply rooted in peace and justice. In other words, if human beings were responsible in their ways of life and interrelations with their fellow human beings, nothing like human rights would be enforced. Therefore, if renaming gendered is understood as a means, “a process that consists in revisiting beliefs, thoughts, and traditions that sustain gender theories,” the term ‘postcolonial’ with its polemical and fallacious meaning basing also on its derivation from historical context of ‘colonization’ needs renaming (Pewissi, 2005, p.19). Renaming ‘postcolonial’ is crucially important in the sense that it is only a pretention to say that colonization has ended if our daily life experience is predicated, premised and linguistically determined by colonial life – past.

## 5. Conclusion

‘Dialectics of the Concept of Postcolonialism’ is the focus of this study. The study tried to deconstruct the concept of postcoloniality using the available information as the background to come to the polemical situation contemporary



researchers face in the field of 'postcoloniality'. This study has focused on the different perceptions of the concept of postcoloniality and its derived terms highlighting dialectical situations given the spectrum of life experience before, during and after colonization. This work has found that predicating and 'diachronizing' the world's history on the root '-colonize-' is synonymous with adhering to colonialism or colonization. Also, this study has found that keeping to '-colonial-', regardless of the prefix and/or suffix, is a timeless prejudice against the colonized, an eternal subject to the colonizer. The world is facing many challenges such as migration, globalization and natural calamities which deserve much attention than issues caused by human's selfishness. It is the responsibility of everyone to protect, guide, help or rescue his/her contemporaries. Attention needs to be geared towards responsibility of each individual towards the Other, his/her environment rather than focusing on the offshoots of cultural and racial hegemonies.

### References

- Abrams, M. H. (2005). *A Glossary of Literary Terms*. Eighth Edition, Australia: Thomson Wadsworth.
- Akyeampong, E. (2014). "The Assault on Culture: Achebe on the Crisis of Identity in Colonial Africa." In Nana Ayebia Clarke & James Currey eds., *Chinua Achebe: Tributes and Reflections*. UK: Ayebia Clarke Publishing Limited, 71-80.
- Bhabha, H. K. (2007/1994). *The Location of Culture*. London and New York: Routledge.
- Appiah, K. A. (2013/2007). "Is the Post- in Postmodernism the Post- in Postcolonial?" In Tejumola Olaniyan and Ato Quayson eds., *African Literature: An Anthology of Criticism and Theory*. USA: Blackwell Publishing Ltd., 654-664.
- Bethlehem, L. (2009). "The Pleasures of the Political: Apartheid and Postapartheid South African Fiction." In Gaurav Desai ed., *Teaching the African Novel*. New York: The Modern Language Association of America, 222-245.
- Boehmer, E. (2006). "Postcolonialism." In Patricia Waugh ed., *Literary Theory and criticism: An Oxford Guide*. Oxford: Oxford University Press, 340-361.
- Connell, J. (1995). "In Samoan Worlds: Culture, Migration, Identity and Albert Wendt." In Russell King, John Connell and Paul White eds., *Writing across Worlds: Literature and Migration*. London and New York: Routledge, 263-279.
- Ennin, T. P. (2012). "Confronting the Postcolony: Defiance and Escapism in Mustapha Matura's *Independence* and Ngugi and Ngugi's *I Will Marry When I Want*." In Dora F. Edu-Buandoh and Anita B. Appartaim eds., *Between*



- Language and Literature: A Festschrift for Professor Kofi Edu Yankson*. Cape Coast: University Printing Press, 393-404.
- Hornby, A. S. (2005). *Oxford Advanced Learner's Dictionary of Current English*, Sally Wehmeier et al. eds. Oxford: Oxford University Press.
- Irele, A. (2013/2007). "In Praise of Alienation." In Tejumola Olaniyan and Ato Quayson eds., *African Literature: An Anthology of Criticism and Theory*. USA: Blackwell Publishing Ltd., 599-607.
- Mahavidyalaya, M. U. (2016). "Postcolonialism: Edward Said and Gayatri Spivak." In *Research Journal of Recent Sciences*. Vol. 5 (8), India: International Science Communication Association, 47-50.
- McClintock, A. (2013/2007). "The Angel of Progress: Pitfalls of the Term 'Postcolonialism.'" In Tejumola Olaniyan and Ato Quayson eds., *African Literature: An Anthology of Criticism and Theory*. USA: Blackwell Publishing Ltd., 628-636.
- Munoz, L. J. (2007). *The Past in the Present: Towards a Rehabilitation of Tradition*. Ibadan: Spectrum Books Limited.
- Nubukpo, K. M. (1995). "Womanist Discourse and the Future of the Male Tradition in Modern African Literature." In Mamadou Gaye ed., *Bridges: An African Journal of English Studies*. N° 6 Special, Gender, Sexuality and Literature. Sénégal-Dakar: Institut Sénégal-Britannique, 59-66.
- Pewissi, A. (2017). *Rethinking Womanism: When Difference Maps Chaos*. Accra-Ghana: Yamens Publishing House.
- Pewissi, A. (2005). "Patriarchy as a Genderless Praxis in Chinua Achebe's Novels." In *Journal de la Recherche Scientifique de l'Université Lomé*. Vol. 2, Tome 7, Lomé-Togo, 13-24.
- Sarah, R. and Diat, N. (2015). *Dieu ou rien: Entretien sur la foi*. France: Arthème Fayard.
- Sow, A. (2014). "Postcolonial Thinking and Politics: Cultural Perspectives with References to Chinua Achebe and Wole Soyinka." In Mamadou Kandji ed., *Education, Sociétés et Enjeux Internationaux*. Sénégal-Dakar: Les Editions Diaspora-Académie, 189-204.
- Tchombe, T. (2006). "Education, Violence, Conflict and Prospect for Peace in Africa: An Evaluation of Research Endeavours for Peace Education." In *Colloque International: Education, Violences, Conflits et Perspectives de Paix en Afrique*. Yaoundé, in <http://www.rocare.org/Tchombe.pdf>, accessed on August 23, 2016.
- Traore, M. (2012). "Composition, Postcolonial Studies and Teacher Training in the USA: An Argumentative Essay." In Dora F. Edu-Buandoh and Anita B.



Appartaim eds., *Between Language and Literature: A Festschrift for Professor Kofi Edu Yankson*. Cape Coast: University Printing Press, 405-422.

Quayson, A. (2004). "Modernism and Postmodernism in African literature." In F. Abiola Irele and Simon Gikandi eds., *The Cambridge History of African and Caribbean Literature*. Vol. 2, Cambridge: Cambridge University Press, 824-852.