

Alongside these denunciations of international leaders is Achebe's occasionally unsettling commentary on non-Igbo Nigerian ethnic groups. On the first page, the connection of the term "jihadists" to ethnically Fulani Nigerians immediately establishes the book's sometimes hostile attitude toward major ethnic groups outside the country's southeast. Later, calling attention to the ethnic conflict at the root of the Biafran secession, Achebe writes of his own people, "The Igbo culture, being receptive to change, individualistic, and highly competitive, gave the Igbo man an unquestioned advantage over his compatriots." Interethnic rivalries were undoubtedly a major factor throughout the Biafran conflict, but these apparent claims to Igbo superiority remain troubling.

Less decisive than these assertions about Biafra's erstwhile opponents, however, is the book's gesture toward conclusion. In terms of structure, *There Was a Country* contains four different segments that might be legible as 'endings.' The first such 'conclusion,' marked "Seize Resuscitation and Recovery," lies in the final section of the body of the text. Here, Achebe's call to action demands "the freest and fairest elections possible," an unhindered system of "checks and balances," and a "new patriotic consciousness" shared amongst all Nigerians. This first conclusion, therefore, situates the Biafran conflict as one piece of a broader Nigerian narrative; it does not take sides, so to speak, but instead insists upon Nigerians' need to find unity as a community.

The next three 'conclusions' shift between the ethno-national particular and the pan-African. Following "Seize Resuscitation and Recovery" is Achebe's poem "After a War," which reflects upon the struggle to return to "normalcy" after the devastation of the Biafran War. The poem's final words, "we came / straight home to haunted revelry," recall the specific experience of Biafra's loss, and they underscore that the events of the war continue to influence ("haunt") Nigeria's present. Next, a postscript broadens Achebe's conclusion to the entire African continent, calling for the election of more leaders like former South African president and Nobel Peace Prize winner Nelson Mandela—and fewer leaders like current Zimbabwean president Robert Mugabe. Finally, following the postscript appears an appendix labeled, "Brigadier Banjo's Broadcast to Mid-West." As Achebe discusses earlier in the book, Brigadier Victor Banjo gave this speech in August 1967, immediately before leading the Biafran army's most successful military campaign. By placing this text at the very end of *There Was a Country*, Achebe seems to conclude on a more open note, leaving his readers with a point in time when Biafra was moving forward, believing its secession effort might truly succeed.

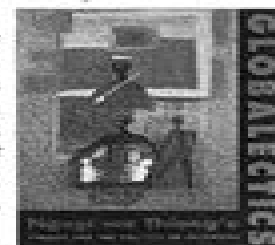
The book's four 'conclusions' thus suggest various possibilities for understanding Biafra: as one instance of a larger Nigerian struggle, as an individual and forever "haunting" tragedy, as one facet of continuing challenges for the continent, and as a moment that southeastern Nigerians should remember with some optimism. This multiplicity of endings evokes Achebe's earlier assertion that he "cannot even in retrospect fully explain exactly what was happening"—or even, perhaps, what *is* still happening as a consequence of the events of the 1960s, given that interethnic and interregional tensions motivate increasing violence in Nigeria today. A memoir about Biafra, written by one of the most prominent one-time Biafrans, *There Was a Country* underscores that the full meaning of this crucial historical event remains still in the process of negotiation.



Ngugi wa Thiong'o
Globalectics: Theory and the Politics of Knowing
 Columbia University Press, 2012
 104 pages
 \$22.50

Reviewed by Jenna N. Hanchey

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Table of Contents Globalectics Globalectics

1. Understanding the eBook Globalectics Globalectics
 - The Rise of Digital Reading Globalectics Globalectics
 - Advantages of eBooks Over Traditional Books
2. Identifying Globalectics Globalectics
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Globalectics Globalectics
 - User-Friendly Interface
4. Exploring eBook Recommendations from Globalectics Globalectics
 - Personalized Recommendations
 - Globalectics Globalectics User Reviews and Ratings
 - Globalectics Globalectics and Bestseller Lists
5. Accessing Globalectics Globalectics Free and Paid eBooks
 - Globalectics Globalectics Public Domain eBooks
 - Globalectics Globalectics eBook Subscription Services

- Globalectics Globalectics Budget-Friendly Options
- 6. Navigating Globalectics Globalectics eBook Formats
 - ePub, PDF, MOBI, and More
 - Globalectics Globalectics Compatibility with Devices
 - Globalectics Globalectics Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Globalectics Globalectics
 - Highlighting and Note-Taking Globalectics Globalectics
 - Interactive Elements Globalectics Globalectics
- 8. Staying Engaged with Globalectics Globalectics
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Globalectics Globalectics
- 9. Balancing eBooks and Physical Books Globalectics Globalectics
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Globalectics Globalectics
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Globalectics Globalectics
 - Setting Reading Goals Globalectics Globalectics
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Globalectics Globalectics
 - Fact-Checking eBook Content of Globalectics Globalectics
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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