Biodun Jeyifo and the Wasted Generation

Wale Ajao

Abstract

Let me start by introducing them. I am referring to those I want to describe as members of the wasted generation. This introduction is by their fruits a tiny group of individuals. They go by the appellation, Marxists. Sometimes they are called activists! In recent times some of them are better known as human rights activists. They are found all around the nation. Their main habitation is the campuses of tertiary institutions. They have since the colonial days been peddling revolution. Quite a few of them believed that capitalism would collapse under its weight of contradictions! Yet a few others think that a closely knit organisation can bring down the capitalist state.

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Biodun Jeyifo, Professor of English, Cornell University, USA. Introduction In 1986, in the book of essays titled, Decolonizing the Mind: The Politics of Language in African Literature, the revolutionary Kenyan writer, Ngugi wa Thiong'o, announced that from the date of the publication of that book, he was no longer going to write in English; “henceforth”, Ngugi declared, “it will be Gikuyu and Swahili all the way”. One thinks here in particular of Britain and the United States: the respective English-speaking populations in each country is the dominant linguistic community, but many Welsh, Scots and Irish in 4 Biodun Jeyifo. Britain speak English as bilinguals who also speak Welsh and Scottish and Irish Gaelic, even if those languages have distinct minority status in their native homelands. Biodun Jeyifo. Ropo Sekoni. Femi Orebe. Biodun Jeyifo. Ropo Sekoni. Femi Orebe. The e-waste trade continues to grow at an alarming rate, and the need for more stringent legislation and enforcement will become increasingly significant. According to the report, more than 24 million personal computers (PCs) and about 139 million portable communication devices, such as cell phones, pagers and smart phones, were manufactured in the United States in 2006. On 5 January 2016, Professor Biodun Jeyifo turned the proverbial three-score-and-ten. Even before I would sit in the same classroom as he, I regarded him as my teacher. After several meetings at which the reading list grew successively longer and the angles of inquiry ever more abstruse, an African-American doctoral student of his exclaimed, “Ah, that brother is tough!” For me, however, the most poignant example of BJ as scholar and critic is in his readiness to subject himself to scrutiny and review his earlier positions if convinced of their inadequacy in the light of new insights.
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