



Nervous Conditions

Tsitsi Dangarembga

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Importing Faith Glyn J. Ackerley, 2016-07-28 Many twenty first century evangelical charismatics in Britain are looking for a faith that works They want to experience the miraculous in terms of healings and Godsent financial provision Many have left the mainstream churches to join independent charismatic churches led by those who are perceived to have special insights and to teach principles that will help believers experience the miraculous But all is not rosy in this promised paradise and when people are not healed or they remain poor they are often told that it is because they did not have enough faith This study discovers the origin of the principles that are taught by some charismatic leaders Glyn Ackerley identifies them as the same ideas that are taught by the positive confession health wealth and prosperity movement originating in the United States The origins of the ideas are traced back to New Thought metaphysics and its background philosophies of subjective idealism and pragmatism These principles were imported into the UK through contact between British leaders and those influenced by American word of faith teachers Glyn Ackerley explains the persuasiveness of such teachers by examining case studies suggesting their miracles may well have social and psychological explanations rather than divine origins

The Place of Tears Ranka Primorac, 2006-06-30 THIS IS AN NJR NOT JACKET BLURB DO NOT USE IT THIS RAW FORM This new and original work is the only recent monographic treatment of the Zimbabwean novel and its political implications An earlier one by Veit Wild 1992 has not been updated and other such as that by Zhuwarara 2001 are not easily available outside Zimbabwe The author resided in Zimbabwe for almost a decade and has visited the country regularly in the last five years She has published extensively on Zimbabwean literature and brings to her work a deep contextual richness as well as theoretical sophistication Thoroughly up to date the book examines all the published novels of the recently deceased Yvonne Vera d April 2005 as well as major novels of five other internationally acclaimed Zimbabwean writers including Tsitsi Dangarembga and Chenjerai Hove It does so against a political backdrop which goes right up to the March 2005 parliamentary elections The book provides a modern and original historical account of post independence Zimbabwean writing and its relationship to history and politics The critical investigation focuses on fictional representations of space time which links the book the tragically topical Zimbabwean issue of land Dr Primorac employs a form of literary and cultural theory reminiscent of Bakhtinian analysis but drawn at length from East European theoretical sources She investigates what the novels have to say about the Zimbabwean condition and makes a sophisticated link between ideas about space time and novelistic ideologies More than that drawing a parallel with the experience of Eastern Europe she shows how the novel itself breaks out of the confines of the quasi Marxist analysis which still holds sway in Zimbabwe As such the Zimbabwean novel is itself a source of hope in that troubled land Ranka Primorac has degrees from the universities of Zagreb Zimbabwe and Nottingham Trent She has taught Africa related courses at several institutions of higher learning in Britain including the University of Cambridge and New York University in London She is interested in non western writing and cultures

theoretical approaches to the novel and the narrative production of space time Her co edited volume Versions of Zimbabwe New Approaches to Literature and Culture was published in 2005 by Weaver Press in Harare **The Atlantic Medical Weekly** ,1897 **Federal Trade Commission Decisions** United States. Federal Trade Commission,1950 On Anger Sue J. Kim,2013-11-15 Anger is an emotion that affects everyone regardless of culture class race or gender but at the same time being angry always results from the circumstances in which people find themselves In On Anger Sue J Kim opens a stimulating dialogue between cognitive studies and cultural studies to argue that anger is always socially and historically constructed and complexly ideological and that the predominant individualistic conceptions of anger are insufficient to explain its collective structural and historical nature On Anger examines the dynamics of racial anger in global late capitalism bringing into conversation work on political anger in ethnic postcolonial and cultural studies with recent studies on emotion in cognitive studies Kim uses a variety of literary and media texts to show how narratives serve as a means of reflecting on experiences of anger and also how we think about anger its triggers its deeper causes its wrongness or rightness The narratives she studies include the film Crash Maxine Hong Kingston sThe Woman Warrior Tsitsi Dangarembga sNervous Conditions and The Book of Not Ngugi wa Thiong o sDevil on the Cross and Wizard of the Crow and the HBO series The Wire Kim concludes by distinguishing frustration and outrage from anger through a consideration of St phane Hessel s call to arms Indignez vous One of the few works that focuses on both anger and race On Anger demonstrates that race including whiteness is central to our conceptions and experiences of anger Postcolonial Fiction and Disability C. Barker,2012-01-06 This book is the first study of disability in postcolonial fiction Focusing on canonical novels it explores the metaphorical functions and material presence of disabled child characters Barker argues that progressive disability politics emerge from postcolonial concerns and establishes dialogues between postcolonialism and disability studies **Robb & Co.'s family physician** R. L. Robb,1882 The Lancet ,1829 **Die literarische Verarbeitung der Gewalt von Frauen an Frauen im Werk D. Marecheras und Y. Veras** Simone Münch,1997-11-13 Inhaltsangabe Einleitung Im folgenden Text soll das Ph nomen der Gewalt zun chst im allgemeinen dargestellt werden Es gibt mannigfaltige Formen der Gewalt die oft gar nicht bewu t wahrgenommen werden weder als T ter noch als Opfer weil sie schon als Teil der Lebenserfahrung in die individuelle Lebensrealit t integriert wurden und nur dann eklatant werden wenn gegen vorherrschende Regeln versto en wurde Die Verarbeitungsmechanismen eines gewaltaus bendenden und eines gewalterfahrenden Individuums sind vielf ltig und werden oft gleicherma en unbewu t erfahren Gewalt beziehungsweise Machtaus bung ergibt sich aus dem Selbstwertgef hl der entsprechenden Person Aus der Polarisierung und Wertung der gesamten Erfahrungswelt ergibt sich eine Identifikation und eine gleichzeitige Abgrenzung die wiederum Projektionen vom anderen erzeugt was unwillk rlich zu Spannungsverh ltnissen f hrt Die Polarisierung beziehungsweise die gegens tzliche Inbezugsetzung oder Abgrenzung eines Subjektes oder eines Gegenstandes von einem anderen ist die Pr misse eines jeden Gewaltaktes und daraus ergeben sich die hier zum Teil ausf

hrlich zum Teil aus gegebenem Anlaß vernachlässigt behandelten Themen Afrika Europa Amerika Tradition Modernität Stadt Land Frau Mann Verschiedene menschliche Rassen Diese Begriffe beinhalten in sich schon viele Gegensätze aber ausgehend von den in diesem Fall im westlichen Kulturkreis vorherrschenden Definitionen und Zuschreibungen die einem jeden Begriff zufallen sind die folgenden Ausführungen in Beziehung zu setzen Jeder Begriff beinhaltet auch das sogenannte Gegenteil das heißt jeder Begriff definiert sich vor allem oder in manchen Fällen einzig durch sein Gegenteil Es gibt keinen Feminismus ohne patriarchale Strukturen es gibt kein Black Consciousness ohne koloniale Ansprüche die eine Rasse über die andere erhebt Die hier behandelten Autoren D. Marechera und Y. Vera und ihre Werke werden primär in ihrer Eigenart als weiblich und männlich bezüglich der Verarbeitung von Gewalt untersucht Gemeinsam sind sie der Kategorie Afrikaner*in angehörig die allerdings einen Teil ihres Lebens und ihrer Ausbildung in Europa England beziehungsweise Amerika Kanada verbracht haben wodurch sie sich von den meisten Afrikanern unterscheiden Durch die räumliche Trennung von ihrem Geburtsort ihrer Familie Gesellschaft usw. sind wahrscheinlich Wertverschiebungen entstanden die in der Diskussion um afrikanische

African Masculinities L. Ouzgane, R. Morrell, 2005-03-15 While masculinity studies enjoys considerable growth in the West there is very little analysis of African masculinities This volume explores what it means for an African to be masculine and how male identity is shaped by cultural forces The editors believe that to tackle the important questions in Africa the many forms of violence wars genocides familial violence and crime and the AIDS pandemic it is necessary to understand how a combination of a colonial past patriarchal cultural structures and a variety of religious and knowledge systems creates masculine identities and sexualities The work done in the book particularly bears in mind how vulnerability and marginalization produce complex forms of male identity The book is interdisciplinary and is the first in depth and comprehensive study of African men as a gendered category

What's Hecuba to Him? Eva M. Dadlez, 1997-01-01 Fiction transports us We inhabit new worlds in our imagination adopt perspectives not our own and even respond emotionally to persons and events that we know are not real The very nature of our emotional engagement with fiction says E. M. Dadlez attests to the possibility of its moral significance just as the nature of our imaginative engagement makes us collaborators in the creation of the worlds we imagine This book engages contemporary debate over the seeming irrationality or inauthenticity of our emotional response to fiction examining the many positions taken in this debate and arguing that we can understand the relation between cognition and emotion without devaluing our emotional responses to fiction It takes Hamlet's famous query as the first step in an analytic philosophical inquiry and by considering some of the answers that derive from that question arrives at a set of necessary conditions for an emotional response to fiction What Hamlet's player feels for Hecuba proposes Dadlez is no more illusory than what we feel for Hamlet that the actor weeps for Hecuba reflects both our capacity to envision and understand a seemingly limitless variety of human situations to empathize with others and the capacity of fiction to facilitate such understanding *What's Hecuba to Him* is an enticingly written work that opens an entire

philosophical arena to literary scholars and illuminates the significance that literature has for our moral life The Monthly journal of medical science ,1850 *Monthly Journal of Medical Science* ,1850 *Schedule C, continued* United States. Congress. House. Committee on Ways and Means,1909 **Tariff Hearings Before the Committee ...** United States. Congress. House. Committee on Ways and Means,1909 **Tariff Hearings Before the Committee on Ways and Means of the House of Representatives, Sixtieth Congress, 1908-1909** United States. Congress. House. Committee on Ways and Means,1909 *Cincinnati Medical Advance* ,1879 United States Code, 2006, V. 35 House (U S) Office of the Law Revision,2009-07-09 The United States Code 2006 Edition contains the General and Permanent Laws of the United States Enacted Through the 109th Congress Ending January 3 2007 the Last Law of Which was Signed on January 15 2007
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