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The Aesthetics of Impediment and Hope in Ayi Kwei Armah's *Osiris Rising*

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Abstract

Most of the time, people are confronted by difficulties to accomplish their goal. Most of them give up their ambition just because of those difficulties but few develop hope in themselves in assuring themselves of reaching their goal no matter what happens. These difficulties become hindrances to accomplish one's desire. In this work, we specify our analysis on impediment to the emergence African society and the importance of hope in fighting impediments. To reach this goal, the research work is based on a qualitative method. The literary theory we use is a post-colonial criticism which is the academic study of the cultural legacy of colonialism and imperialism, focusing on the human consequences of the control and exploitation of colonized people and their lands. It enables the user to deal with events that took place before, during and after colonization. The paper reveals that there might be obstacles on one's ways but it requires hope to fight and get rid of this obstacle. It also reveals that the impediments to the emergence of Africa dates back to the pre-colonial and colonial periods.

Keywords: impediment, hope, African society, emergence, post-colonial period

Résumé

Souvent, les gens sont confrontés à des difficultés à atteindre leur objectif. La plupart d'entre eux abandonnent, mais peu ont d'espoir et se disent qu'ils réussiront quoiqu'il arrive. Ces difficultés sont des obstacles. Notre analyse est donc basée sur les obstacles à l'émergence de la société africaine et l'importance de l'espoir dans la lutte contre les obstacles. Pour atteindre ces objectifs, ce travail est basé sur une méthode qualitative basée sur l'interprétation des opinions d'Armah et des autres auteurs sur l'esthétique de l'obstacle et l'espoir. La théorie littéraire utilisée est le post-colonialisme qui est une étude académique des héritages culturelle du colonialisme et de l'impérialisme se focalisant sur les conséquences humaines des contrôles et exploitations faites sur les colonisés et leurs terres. Cela nous permet de parler des événements d'avant, pendant et d'après la colonisation. Cet article a montré qu'il pourrait avoir des obstacles à atteindre nos objectifs mais nous devons garder l'espoir pour combattre et vaincre cet obstacle. Il montre aussi que les obstacles à l'émergence de l'Afrique datent des périodes précoloniales et coloniales.

Mots-clés : obstacle, espoir, la société Africaine, émergence, la période post coloniale

INTRODUCTION

In the society we find two main experiences: experience of progression and that of regression. But the most difficult one is that of progression. What makes progression difficult is the obstacles to it and thus there is a regression for those who fail to overcome the

obstacles. It is not a hazard for who overcome the impediments, but it is due to some personal arrangements they developed in themselves which eventually lead them to the fulfilment of their goal. Hope is one of these personal commitment and arrangements. Ernst Bloch, in his article “The Principle of Hope” shows hope as a means of not been desperate no matter what the case is. He says:

This waiting will not go to sleep. However many times it has been buried, even in a desperate man it does not stare into complete nothingness. Even the suicide still flees into negation as into a womb; he expects rest. Even disappointed hope wanders around agonizing, a ghost that has lost its way back to the cemetery and clings to refuted images. It does not perish through itself, but only through a new form of itself. The fact that we can thus *sail* into dreams, that daydreams, often of a completely uncovered kind, are possible, indicates the great space of the still open, still uncertain life in man. (Bloch, 1954:195)

Though, the underdevelopment in Africa has its root in the pre-colonial and the colonial period but it is also due to the obstacles Africa is having up till now. We prefer hindering our fellow to accomplish his or her good desire for the continent than to unit with the latter. Next to that are corruption and selfishness. Africa is suffering from this evil till today. Instead of African governments putting hands together and work out Africa’s emergence, they are selfish; each of them searches for his or her own interest. Where there is not unity there will surely be a search for personal interest. So, Africa hence has a corruptible government and can difficultly bring Africa to its development. This has been since centuries a second great impediment to lack of unity and it always results into underdevelopment. And because of this evil that fills the African government, people believe that Africa can’t be developed. But if we hope, there is a way out. It is not yet the end just as Ernst Bloch said: “precisely the defeated man must try the outside world again. That which is coming up is not yet decided that which is swamped can be dried out through work” (Bloch, 1954:198)

This research work is decrypted into three axes. The first axe deals with literature review. There we present the reading material and critically appreciate the existing works on the novel under study and also on the topic of the present study. The second axe is about different factors that are impediments to the emergence of African society in the post-colonial period. Here, we firstly expose obstacles to Ast’s ambition and then we show how governance issue is brakes to African emergence. The last axe goes with the importance of hope in fighting impediment. We explain how hope is a means of fighting and overcoming impediment. Finally, a discussion is made on the results of the work.

1. Literature Review

1.1 Report Reading Materials

Osiris Rising is the sixth book of a famous novelist and poet, Ayi Kwei Armah. It is a book that shape out African past, present even future in order to remind the present generation of the past and to arrange the present in order to offer a shining future for themselves and the coming generation. This novel of Armah narrates a lot of contexts which help the readers to study the novel as they desire. Previous studies on *Osiris Rising* tell about African Diaspora, search of African real identity, search of form, etc. While analysing Armah's novel, large argumentation, and comments revealed different aspects and impact of colonial period on our present African society.

For some readers *Osiris Rising* is an image of African identity, politics culture and religion whereas in some opinions, Armah is locating the impact of the colonial period on the post-colonial period. While conducting this research it appears that most authors deals with African identity and African Diaspora. Omar Sougou in his article "Review Articles (Ayi Kwei Armah) Armah's Politics in *Osiris Rising*: The African Diaspora Reversing the Crossing" he said:

Osiris Rising, published in 1995, responds to these conjectures; it remains in the precinct of Armah's views deployed in his non-fictional Publications in the years 'in-between' and sparsely present in some of the other novels. It furthers the thematic of the histories based on Africa's encounter with the West. Such ideas are grounded on the concept of slavery, which is an overriding motif in the narrative; important variations on the theme include the effects of the Middle Passage and the manner in which the Diaspora comes to term with displacement and reconnection. (Sougou, 2001:1)

The novel retells the slavery and colonial period in the opinion of Sougou. For him, Ayi Kwei Armah uses his novels especially this present one to remind the present generation of what the past generation passed through. Moreover, Amah is showing at the same time the causes of lost of African identity, the discrimination and hatred in regard of the black American. For Jude A. Agho, *Osiris Ring* is a novel that retells Africa's past through the Egyptian Isis. In his article "Ayi Kwei Armah's *Osiris Rising*: New Wine in an Old Wine Skin" he noted: "While it sufficiently encapsulates the social criticism of Armah's early novels, it also returns to the African past by using the Isis-Osiris myth of the Egyptians to portray creatively the lack of visionary leadership in present-day Africa, more in the tradition of the later novels." For this scholar, Armah presented in his novel *Osiris Rising* the outcome of the pre-colonial and the colonial period as "a lack of visionary leadership in present Africa"

(Agho, 2002:58). This shows that the pre-colonial period and colonial period bring a non-stability in the government. The loss of identity and the search of it is what this book is centralized on and many authors wrote on in this. Let us take a look at Adou Kouame in “Transatlantic Recrossing and the Shaping of African American Identities: an Analysis of Ayi Kwei Armah’s *Osiris Rising*,” he said: “With regard to characterization and thematic concerns of this novel, the central question will consist in wondering whether Black Africans and African American can really identify themselves as descents of Egypt as Ayi Kwei Armah’s narrator and characters tend.”(Kouame, 2009:2). Through this passage Adou Kouame showed a doubt recollecting real African identity. Moreover, the fact that African had been “westernized” made them lose their culture and tradition as Ras Jomo Cinque Equiano states in the following quotation:

(...) Remember what slavery did, what slavery meant. Slavery took you, took her, took me, took him, took every one of you, plucked you root and branch and fruit and flowers, and lost you in the western world. Slavery westernized you. It is up to you, if you want to break from slavery to return to your roots. Westernization: what does it mean? It means you have been immersed for centuries in filth (Armah 142).

This clearly reveals that the pre-colonial period causes the loss of Africans’ real identity. So, they lost their values, culture, traditions, beliefs, and now made themselves into western culture, traditions and beliefs. Consequently, people see them as inferior people to the western world.

Furthermore, Dorcas Pearl Slippe in her thesis for the degree of Master of Philosophy in English “The Rising Horizon: A Post-Colonial Reading of Ayi Kwei Armah’s *Osiris Rising* and *Kmt: in The House of Life*”, she exposes the effects of the colonial period as the origin of the Diaspora of Africa in the post-colonial period and the change, the loss of Africa's real identity. She said:

It will further explore Armah’s Pan-Africanist ideology as a call for the return of people of African descent living in the Diasporas to Africa to help develop the now independent continent. Although this ideology was developed through a framework of the Hegelian dialectic, it takes the histories of both the pre-colonial and colonial into account and yet forges a new synthesis of progressive Pan-Africanism meant to champion an African developmental agenda (Slippe, 2017:78)

For Dorcas, *Osiris Rising* coupled with *Kmt: in the House of Life* are expanding and revealing the origin of the present state of Africa. She shows that Ayi Kwei Armah through these two novels gives more understanding about the African society problems such as the abandonment of their values and beliefs just as the result of the pre-colonial period and the

colonial period; the periods during which betrayal takes over African society. Moreover, the Africans were taught to abandon all values, culture, tradition and belief.

As far as this research is concerned, we studied this novel by Ayi Kwei Armah *Osiris Rising*, in order to shape out the aesthetic of impediments and hope that Armah made known in his postcolonial writing.

1.2) Critics on Reading Material

We realize that the authors mentioned above developed different aspects and opinions about *Osiris Rising*. However, there is still a discussion to that and that is the focus of this section. First of all, Omar Sougou in his writing first criticized Armah's works showing that Armah's writing shifted from literature to social as he said in the following statement:

Readers of Armah's works puzzled over his years of silence as regards fiction writing. Since *The Healers* (1978), Armah had seemed to have turned away from literature to expository writing, just as he did on entering Harvard by opting rather for social sciences. In his article, 'One Writer's Education', he tells us that his 'center of interest shifted from the contemplation of arrangements of symbols, images and words, to the scrutiny of the arrangements of the social realities buried under those words, images and symbols' In like manner, he wrote various essays and articles on issues of personal and general interest (Sougou, 2001: p. 117).

Then he reviewed his novels. Next to that Sougou (2001) said about *Osiris Rising* that it is a novel which exposed both slavery and African Diaspora and the impact on the present generation politics while Dorcas Pearl Slippe making a quick reminder about the colonial era, showed that *Osiris Rising*; makes a "thematic representation which focus on Black identity and Africa's cultural heritage as well as the African's anti-colonial struggle in today's post-independence era". (2017: p 10). All the same, Kouamé in his article "Transatlantic Recrossing and the Shaping of African and American identities: an Analysis of Ayi Kwei Armah's *Osiris Rising*" he stated a problem of African identity, saying:

However, in *Osiris Rising*, the backward glance of his characters into the past has shifted from the sub-Saharan African perspective to that of ancient Egypt and its mythology. This change raises important issues about the reconstruction of a true black identity. Thus, the purpose of this article is to analyse the question of identity in Armah's sixth novel (2009:2).

Furthermore, Phylip Whyte criticizes Armah and his work just as Sougou did and made a quick biography of Ayi Kwei Armah by showing that his writings are plunged into the "regime de Nkuame Nkrumah"(Phylip Whyte 2003). But Jude Agho made a large comparison among the novels of Ayi Kwei Armah and draw out the specificity of *Osiris*

Rising. In his article Ayi Kwei Armah's *Osiris Rising: New Wine in an Old Wine Skin*, he noted:

Thus, in one sense, one can say that *Osiris Rising*, the latest addition to Armah's growing corpus, while advancing further the author's known ideology of reconstructing the history of Africa, especially at the neo-colonial stage, dwells on matters that we have again and again come to identify with the author. It is really a case of a new wine in an old wine skin. (2002:59)

Considering these different critics, studies on Ayi Kwei Armah and his works, we analysed what Armah set as understanding of the problems to the emergence of African society in the post-colonial period as a result of the pre-colonial and colonial period. This present study exposes the difficulties African society is having as a heritage of the slavery and slave trade period and some hidden solution that Ayi Kwei Armah developed in his fictional and proliferous novel *Osiris Rising*. This work gives an understanding of what African society is having as an impediment to its emergence through Ast, the heroin of this Novel. This study on *Osiris Rising*, titled as follows: the Aesthetic of Impediment to the emergence of African society in the post-colonial period and the importance of Hope in fighting impediment is centralized on the protagonist of this Novel: Ast. Armah showed through the adventure of this young lady the causes, manifestation and the consequence of Africa's instability, and despair in the post-colonial period.

Furthermore, Armah uses the article that came into Ast's books as information to the African about ourselves, not only that but also to send into the mentality of the readers a thought of our past our present and our future.

1.3) Concept Clarification

This section will give us more understanding about impediments and hope. While studying this novel of Armah, we notice that throughout his novel he is presenting impediments and hope as two contradictory words. Impediment is a hindrance or obstruction according to the *Oxford Dictionary of Current English*. Talking of impediments, it differs in categories according to its context. But a common point in this study is the impediment in society. Daniel W. Ingersoll IV in his article "Impediments to Environmental Justice: the Inequities of the Maryland Standing Doctrine", he discussed what Maryland has an impediment, in the society through different aspect. He mainly talked about environment and the government problem, how people hinder Maryland's society to have a better environment

and the injustice that hinders people in order to enjoy their right .He said in the following quotation:

This section outlines standing barriers facing the environmental advocate in Maryland who wishes to seek judicial review of an administrative decision, such as permit or zoning decisions that allegedly violate the organic statutes. The first part provides a description of the statutory landscape that defines the standing issue, including the Administrative Procedure Act,⁶⁹ the Maryland Environmental Standing Act, ⁷⁰ Title 66B for zoning, ⁷¹ and the Ambient Air Quality standard. ⁷² The second part describes how these already narrow rules have been given a very narrow reading by the Court of Appeals. (2006:500)

This passage clearly reveals that Maryland is having a great impediment in its society through the injustice to the environment and it thus damages and in this article by Daniel we realize that that society has something similar to the African society, that is described in this research work under the section: governance issues, as brakes to African Emergence. As far as hope is concerned, it is defined according to *Oxford Dictionary of Current English* as “a feeling of expectation and desire for something to happen” (2006 P 436). It is shown in this work that it is what a man needs to develop in oneself to succeed in life .It is also discussed that even if it seems that everything is over, there is still a way out but one needs to develop hope.. We compare Hope to a metallic and electronic object which brings forth light. This is to say that while having Impediment, hope gives us an expectation of finding a way out to eradicate that Impediment and that Hope thus come as a light in our mind it sheds a light in us that make us feel and expect that there is a way out.

2- Impediments to the Emergence of African Society in the Post-Colonial Period

Ayi Kwei Armah through his novel *Osiris Rising* exposes several impediments to Africa’s development, socially, politically as a result of the pre-colonial and the colonial period problems: slavery and colonization.

2-1 Obstacles to Ast’s Ambition

In the novel, Ast the heroine had a lot of constraints, hindrance to get her source and her love and to make her identity valuable. Ast made a decision to know about her source and herself after the awareness of what the author of *the journey to the source* exposes. When Ast discovers the sorrow of the African woman who tried to escape many times but be finally blinded in order to hinder her to escape, she felt puzzled and disturbed. As Ayi Kwei Armah said in the following note:

At the book symbolic core wriggled a conversion merging soul and society. An African woman transported to America to slave for European settlers on Amerindian land emptied through genocide, attempted flight six times. How she intended to reach Africa she did not say. In spite of torture after recapturing she kept trying. For that, and for her refusal to abandon remembered ways, order captives called her the African. The African escaped a seventh time. She was recaptured on the Atlantic coast. This time the slave owners had her eyes taken out. After her blinding she tried to escape no more. In more time her given name became a memory. In more time it was forgotten. The African woman settled down to be another slave in America. (...)The book made profoundly unsettling impression on Ast (...) the ritual of self-betrayal disturbed Ast. She saw unexplored meaning in the denaturing violence done to African to shape her to the American mould.”(*Osiris Rising*, p. 2)

The story of this African woman creates a deeper thought and sadness in Ast. Knowing that Africans suffered a lot from slavery, she is no longer happy to remain a lost person. The willing of returning home takes over Ast’s mind. After this, Ast had an encounter with the author of *Journey to the source* and they had a conversation which gave her more enlightened about the author and numerous thought in her as Armah states in the following passage:

(.....)I don’t get what you mean by special changes. Here, now, can we get more specific?(.....)
 ‘I see. You’re worried about information packaging’
 ‘Packaging?’ Ast queried
 ‘Yes, packaging. What you call historical truth is nothing but raw material.
 ‘‘It’s our story, but you make it sound like a commodity in the supermarket’
 The author’s smile broke into a slight laugh, gentle in spite of its sarcasm. ‘My dear saint’ he said, ‘ a commodity is precisely what our history is. Everybody’s history everybody’s present. You and I don’t live in some peasant society where such matters are still obscure (.....) Whatever has value is a commodity. Your sweet soul is a commodity. If it’s poorly packaged, no one notices it. It stays invisible
 ‘ Are we to see human beings as commodities too?
 ‘Right on. It’s not a matter of what we choose to see. It’s what is. We are products.(.)
 ‘ That’s so close to say we’re slaves here’
 ‘I wouldn’t be that simplistic. Slaves had no say in our packaging and sale that’s a key difference (*Osiris Rising* p. 6).

This conversation between Ast and the author of *Journey to the source* is a revelation to this generation of what Africans were during the slave trade. Ast was amazed to know that we Africans were commodities. A very surprising information for Ast is that the difference between being a slave from being packaging. Years later Ast become graduated in doctorate degree in then History field. Full of passion in searching Ast want to know about her so she decided to return home:

‘Before the last of her withdrawals Nwt left Ast maps for the journey of the soul. Mourning, Ast studies on her own when help and companionship seemed far.(.....)By graduation time, her search for knowledge of self; of self within the universe had led through a flow of changes some so generous with knowledge they made pain

worthwhile in the end. The search accelerated her decision: to return home'' (*Osiris Rising* p. 8).

Ast went on the journey and that is where she started with constraint. As a result of the slavery time, Ast is an African- American. This fact of being black American make her journey difficult. At the very beginning of those difficulties, it was at the airport the constraints started.

At first, it was so difficult for Ast to understand why she was stopped at the airport .Also the exaggerated control made by the officers there at the airport puzzled her. The most surprising one is her encounter with the DD which is a familiar person for Ast that is Seth Spenser Soja. This man who was a formal school mate of Ast becomes a tool of impediments to Ast's Ambition. The constraint begins since she met Seth. Furthermore, Seth tried to hinder Ast of reaching Asar since she knew where he is. Seth tried to rape her but failed:

(.....) His voice had grown wobbly. It was time to manoeuvre him out. She stood up, intending to back out
 ''sit down'' the DD said, unable to mask his agitation
 '' I'm going out,'' Ast said
 '' No you're not'' he said, his voice between plea and threat.
 She pulled on the handle. He blocked her hand, and then gave
 the door a backward kick that shut it. Gently at first, then with a rough hanger when she resisted him, he thrust his hands under her armpits and tried to lift her. She dropped to one knee, at the same time locking her arms round his left thigh.(.....) She was unprepared for his reaction. Extricating his hands from her armpits, he grabbed her hair with his left, pushed back her head, twisting her neck and, with the edge of his right hand, gave her a hard chop on her windpipe, just under the chin. Her head jerked forward. She was struggling to regain breath when he hit her again, this time just above the nape (*Osiris Rising* p. 62).

Through this passage, we realized that Ayi Kwei Armah showed that in any good will or ambition even objective there is surely an obstacle. The case of Ast is what we can call jealousy. Here the DD is jealous of Asar; Ast's Love. The fact that Ast did not accept his proposal, he decided to act with violence and tried to rape her.

Just as Ast had an impediment to accomplish her objective, African society has an impediment to its emergence. In this post-colonial era, selfishness, corruption and domination is a tool that kills the emergence of African Society. Moreover power domination is one of those tools pre-cited.

2.2) Governance Issue as Brakes to African Emergence

Governmental Problems are referred to different types of calamity in Africa's Governments. First of all, in Africa's governments, there is a mixing of the application of power. This mixing is revealed through "Power domination" and "Governance"; from these words we have two different contexts: dominating and governing. Till today, there is always the mixing of the two verbs, actions. Let us quickly shed light on these two words: "dominate" and "govern". According to the *Oxford dictionary of current English*. To dominate is to "have strong influence over" while to "govern is to control the policy and affairs of a state, organization or people". Ayi Kwei Armah, in this novel *Osiris Rising* exposes the types of Africans' Government in the post-colonial period. He said through Bailey's answer to Ast's question:

"Partly government mismanagement" Bailey said. It's all true, the rumours about the government here. They use Power to enrich themselves, personally. In the crudest of ways, like printing money..... There is a social problem. This country has a growing middle class, with an appetite for money. It's not a skilled technical or industrial middle class. So they don't make money producing technological or industrial goods. They do just one way
 "What would you call it?"
 "Trade?"
 "Nice name"
 "Plain hustling comes closest to describing it"
 "Who hustles?"
 "Our friends the growing middle class live off everybody else. They produce nothing to sell"
 "They're set to starve, then," Ast said (Armah, 1995:134).

Armah shows through this conversation between Bailey and Ast the image of the African government in the post-colonial period. The worst Impediment to the emergence of our society nowadays is the misruling of government. This has been an amiss centuries ago.

Furthermore, there are two particular characters on which this was represented: Seth Spenser Soja and Ras Jomo Cinque Equiano. About these two characters, there is a something Ayi Kwei Armah is exposing. Let us consider first Seth Spenser Soja in its conversation with Ast from page 27, paragraph 5, 6 to page 37 from *Osiris Rising*. Throughout those pages, Seth the Deputy Director revealed what power was to Ast. Seth Spenser Soja is the Deputy Director of Security; he ruled the security of the country, starting by people arriving to the country from the airport. The DD explains to Ast that power in Africa though there is governance, control, care but take over all this. Seth is the director of the Security Agency. His agents did the duties in controlling well. Ast was the person to fall in their control one she arrived at the airport. As the right thing to do, both the agents and the director of security made a deeper

control on Ast. What makes the control deeper for Ast is the mail she received without any address of the sender. First of all, the interrogation begins with the agent when they discover the self-interest article she had on her as Armah shows here:

Ast's guard handed him the article. Despite the bright light he squinted at the sheet. He did not read the words either. His eyes raced diagonally across the page, stopping at the bottom "Another," he said irritably. Ast's guard offered no comment.
 "You found it on her?"
 "Yes sir"
 "I thought you were at the arrival (*Osiris Rising* p. 14).

During that interrogation Ast gets astonished because there were questions over questions. Finally, the agents need to contact the Head Quarter, that is where the Deputy though the reply delays. It tools awhile before the reply came. Now the DD is responding from.

'If we could detain her indefinitely to assist with our investigation, sir. But the standing order, sir... she's an American, sir
 What's her name?'
 'Ast'
 'Oh.' sharp surprise, hurriedly muffled
 'Anything wrong sir?'
 'No. Look you have fast transport there?'
 'Six dispatch riders'
 'I mean cars'
 '4 BMWs'
 'Good put the suspect in the fastest. Detail two riders. Destination HQ. No stops. And listen: no accidents'
 'Yes sir'
 'Immediately'
 'Yes sir' (*Osiris Rising* pp. 18-19).

From this conversation we realized that these were two things that made the DD put more rapidity on his agents. Not only because Ast be suspect but also because he was someone she knew at the campus reason when he heard his name: he is surprised as it is mentioned. After Ast had done with Seth as the DD for more investigation about the strange article on Ast, the personal interest of Seth take over their conversation. Once at the Head Quarter they begin the conversation just as it revealed in the following excerpt:

'Asta' the figure before her said
 'Not Asta' she corrected him 'Ast'
 'Yes Ast.' He called the name softly, an eerie sigh.
 (...) 'You know what for he said with a hint of irritation come away from the wall we. I'll have a chair brought for you. We're going to continue this conversation.
 (...) Ast turned round, and is surprised to see that while she was watching the robot, the DD's desk had pivoted halfway round and now also faced the screen
 tired? The DD asked her.
 Rather she answered
 'Relax' he said 'you're absolutely sae here'

'Is that the formula for everyone you interrogate' she asked
'Nobody get interrogate here' he said 'interrogations are done in another wing. Believe me, they're not this comfortable' (*Osiris rising* pp 27-29)

Armah exposes two main things about African governments of the post-colonial period. First is the personal interest that takes over at many the common interest and secondly the use of power to intimidate, dominate, manipulate even kill people when that give one interest. Also there is a lack of stability in the government. So, when someone is going beyond the rope, they neutralize them "and for Seth Asar, Ast's love was one of those destabilizer. Because he and Seth were mates during the academic studies, but at the sale time they are enemies. And now that Seth has authority as a Deputy Director of security he wants Asar death.

" (...) our system is new. There are people posing radical challenges to it. Not simply attacking its inefficiency. They want to abolish it to replace it with something no one has ever seen. Destabilizers. Our work is to identify, locate, and neutralize them"

"Meaning you kill people"

"Not necessarily. Some element can be neutralized short of physical liquidation. Say a young soldier eager to change the system is given a fellowship to go study something in Britain, Sweden, and America. If at the end of his trip he decides to return, he comes back a broader vision. He's no longer a destabilizer

"But for those who refuse to change?"

"In any viable system incorrigible challengers get eliminated"

"you used to call Asar that. An incorrigible challenger"

"He hasn't changed. Neither have I"

"correct me if I'm wrong. You're preparing a licence to kill him when you can arrange it"

" I'm not interested in discussing Asar, per se, you know" (*Osiris Rising* p. 31).

The dialogue between Ast and the DD displays the evil will of Seth toward Asar. Since Seth consider Asar as someone who does not have a same fake of mind as him, he took him as an "incorrigible challenger" (*Osiris Rising* p. 31). We derive from that most of the African government use power to reach their interest; it does not matter for them even if that causes damage for orders. As for Ras Jomo Cinque Equiano, he has the power that made call him "messenger of God" (*Osiris Rising* p 140) He is a head of a city. But Cinque Equiano did not govern; he dominated. The term here is figurative. It expresses the absent of democracy, expressing one's opinion. But only one will take over and it is that of the ruler. Ras Jomo Cinque Equiano with hatred of the Africa past and what Africans endure during slavery once been transported to the western countries and colonization, he imposes the "Africanity". Moreover, Blacks are discriminated since then till today.

In Ras opinion, the Europeans took away our values, cultures, traditions. This idea of Ras is confirmed in the title of the first novel of Chinua Achebe *Things Fall Apart*. These

three words of the title briefly say that Africa's cultures, tradition and all African's values fall *apart*. For Ras, we have been westernized and that polluted us. Therefore, Africans must come back to their root, their real life even though some are bad, he is regardless to that. He thus expose to his people to what must be eradicated from them:

Tonight I will name for you the many disguises, the dangerous masks of internal enemies: the western traits implanted in you to destroy you'' cinque's list of internal devils included respect of time, democracy: equality for women, statistics, rationalism, industrialization, monogamy, scepticism, agnosticism, atheism, irreverence toward authority. (*Osiris Rising* P 143)

Cinque with the power he has thought right to wipe away the good education the white men gave us. He prefers to be black with black Actions, black though. He wants nothing of the western people to remain on his land. He wants to eradicate the colonial education, culture, beliefs and want to make his country a real African one. For that, he gives his words to the people. Moreover, Cinque wanted by force an American woman as his fourth wife and he did the initiation not even want to know if she wants or not. And nobody among the people could tell him that that deed is bad. Thanks to the help of Ast and Bailey the lady escaped. The main reason behind this action of Cinque is that, he wants all Europeans' realities to become an African one even human being. He is in haste to the Europeans because of the evil they did to Africans.

3- Importance of Hope in fighting Impediment

3.1 Hope as a Means of Fighting and Overcoming Impediment

The term hope is defined according to *Oxford Dictionary of Current English* as "a feeling of expectation and desire for something to happen."(2006 P 436)

In this novel, Ast had a lot of impediments, which prevent her from achieving her goal. But the surprising thing about her is that she always has hope to reach where she fixed. She never gives up. First she wants to build a meaningful life with Asar her Love, then have a carrier in "home land" in order to prepare the future generation well. When the impediments start at the airport she did not give up to DD. He tried to hinder her from reaching Asar but he failed. The following quotation show how DD was determined to hinder Ast to continue her way.

(.....) His voice had grown wobbly. It was time to manoeuvre him out. She stood up, intending to back out

“sit down” the DD said, unable to mask his agitation
 “ I’m going out,” Ast said
 “ No you’re not” he said, his voice between plea and threat.
 She pulled on the handle. He blocked her hand, and then gave the door a backward kick that shut it. Gently at first, then with rough hanger when she resisted him, he thrust his hands under her armpits and tried to lift her. She dropped to one knee, at the same time locking her arms round his left thigh.(.....) She was unprepared for his reaction. Extricating his hands from her armpits, he grabbed her hair with his left, pushed back her head, twisting her neck and, with the edge of his right hand, gave her a hard chop on her windpipe, just under the chin. Her head jerked forward. She was struggling to regain breath when he hit her again, this time just above the nape (....) (*Osiris Rising* p. 62).

This lady Ast always develops hope in herself to reach her goal. When she had the greatest constraint through Seth’s tentative of raping her, she is still hopeful. Even at the next level to Seth’s victory on her, she has hope. For instance, in this passage “what Ast saw now produce the access of hope in her mind. Hot as the Deputy Director of security acted, he had no erection” (*Osiris Rising* p. 63). Ast did not give up. She clearly hoped she will escape that rough action of DD. This revealed two things. First, for almost each impediment there is a way out, as Armah shows in this novel and secondly how to make use of the way out.

The DD felt secure enough to step down from the bed. He took off his trousers, and then pried off his underpants. What Ast saw now produced the access of hope in her mind. Hot as the Deputy Director acted, he had no erection (.....) with desperate strength she reached out with both hands to meet the DD’s advancing thighs. She seized his sexual organ, scrotum, penis, hair and ooze, laced her fingers round them, and then squeezed the whole unsightly mess as tight as she possibly could. A bellow like a wounded bullock’s rocked the room, and the DD in his pain rolled off the bed.(....) The DD was sweating like a man freshly doused.(*Osiris Rising* Pp. 63-64)

We realized that Armah shows that though Ast was confronted to difficulties but at the same time there was a solution. First is to have hope in oneself to overcome the obstacles and find the way out. So did Ast. The rough action of raping her that Seth landed could make Ast give up , because she was retained too much that she fell weakly as in the following quotation:

The man crouched upon her gave a low growl and pulled his head back Ast trying to maintain her grip, rose slightly. But now the DD brought both elbows down with tremendous force against her thighs. The pain sent jolt like a current down to her heels and up into her head, which did not stop throbbing as the man now looked down at her. With supreme confidence he leaned over and pulled apart both bathrobe and her night dress exposing her thighs. Somehow the knowledge that her body lacked strength did not seem to matter anymore. She felt there was some power in herself she could reach, only right now she was able, with some pain, to bring her left hand also out from her body (*Osiris Rising* p. 63).

But she does not. The hope Ast develops derives from this sentence: ‘‘Hot as the Deputy Director of Security acted, he had no erection’’. (*Osiris Rising* p. 63). Clearly there is already a way out for Ast. And she quickly seizes that opportunity to save herself. In addition this, Jacqueline Brown had an impediment through Ras Jomo Cinque Equiano. A young lady of 18 was confronted to a forced marriage with Cinque Equiano which hinders her to reach her goal. Ayi Kwei Armah states the goal of this lady in the following excerpt:

My grandmother sent me’’ the young woman said.’’ Old Garvey lady thinks Africa’s ready to rise from the ashes, with help from this Ras. She does not know what goes on here. I don’t want to be nobody’s fourth wife. Shoot, right now I’m not ready to be nobody’s onliest wife. I came hoping to get me a skill plus of our people history. But see the shit walked into. A harem of all the holy crap (*Osiris Rising* p. 135).

Through this passage we discover that the aim of the presence of Jacqueline Brown in Africa was to increase her skill in addition to the history of her people. But she fell into unbelievable fact that of forcing her to be African and abandon her American being by forcing her hand into marriage. Despite the fact that the young lady did not want to give her in marriage with Ras Jomo Cinque Equiano, they do the initiation and wed her according to what Armah wrote in the following extract:

The young woman looked momentarily frightened, but in a quick motion the woman in red drew her knife across the two index fingers, and the look of fear gave way to frank grimace of pain before the young woman recovered her expression of total composure. ‘Let the husband blood mix with the wife’s, the first woman intoned. The second held her clay pot under the bleeding fingers of Ras Jomo Cinque Equiano and his new bride. ‘Let the waters of Africa bless the blood of the newly married’. The third woman, the one in green, held her clay pot up above the bleeding fingers and smooth arc poured a slender stream of water over them. The pot underneath caught the water and the blood. The first woman let go of the two hands, dipped her free hand into the lower pot and stirred. Then stepping out onto the grass below, she emptied the pot onto the soil. ‘Let the soil of Africa receive the blood of a son and daughter joined in marriage; May this marriage prove abundantly fruitful’ (*Osiris Rising* p. 147).

This shows that Ras eventually gets married with the young lady as his fourth wife. This is the obstacle the young lady had to hinder her in reaching her goal of being in Africa. As we said above, wherever there is a hindrance, difficulties there is always a way out. The young American lady Jacqueline Brown found hers at her encounter with Ast and Bailey. That encounter surely produced the access of hope in her and made her fill somehow happy. The fact that she met Ast and Bailey change her situation. Let consider the following conversation between the young lady and Ast and Bailey:

‘Got to talk to you’ the young woman said
 ‘Now?’ Ast asked her
 Yea,’ she answered. He’ll be looking for me ‘‘

‘Ras?’
 ‘Yea. Look can I come with you?’
 ‘Where?’ Ast asked
 ‘Outside’. When you leave?’
 ‘Why, what’s the matter?’ Bailey asked,
 ‘I don’t wanna stay over there. Kinda weird,’ she answered promptly.
 ‘(.....)What do you plan on doing?’ Ast asked the woman
 ‘Go back home’
 ‘Got ticket?’
 ‘Yea’ (*Osiris Rising* P 135)

The solution to her problem thus start here and finally after the initiation, Ast ,Bailey and Netta planned the trip for the young Woman and help her get the flight and she went back to America with a New York plane.

3.2 Discussion and Results

Before conducting this research work, some hypotheses have been made. The first assumption is that: wherever there is a goal to accomplish there is an obstacle to prevent that goal of being accomplished. In this novel *Osiris Rising*, we discover that Ast, Asar, Jacqueline has each of them a goal of coming to Africa, but they have impediments. This shows that impediments come when there is a goal and there is often reason behind that impediment. Moreover, impediment occurs in several ways in the society to hinder a certain goal from being accomplished. For instance, in the government regime there are impediments to hinder the good aim of an established regime.

This is to show that governmental regime is established on the behalf of the well-being of the population which is known as aim. But there is an impediment to this goal. According to Nana, corruption is a hindrance to democracy. So the regime of democracy was led with aim of allowing people express themselves freely but corruption comes to destroy the purpose of a democratic regime. The second to this is that it is possible to fight and even overcome the impediments. Ast the protagonist of this novel fights the impediment she had; whenever she has obstacles, she makes all effort to get rid of that impediment instead of giving up. The fundamental weapon she uses to overcome the impediments is the hope she develops in herself. Thus, the third hypothesis is approved. We realize that at each impediment, Ast never gives up. One thing to know is that Ast always develops hope and find a way out in order to get rid of the impediment. Asar too hoped that the DD will never stop him from accomplishing his objective but did not find the way out. We should know that hope is the first way of fighting impediments, and through the following quotation from her article “A New Hope: South Carolina's Struggle with Domestic Violence”, Riley Anne Bearden shows

that South Carolina was passing through a terrible situation but through different interventions the state has a new hope. She said:

For over fifteen years, South Carolina has ranked in the top ten states nationally for women killed by men.¹ A staggering 96 percent knew their killer and 62 percent had been an intimate partner of their killer. ² While this has been a statewide concern for many decades, the Release of an eight-month study of criminal domestic violence in South Carolina by the Charleston *Post and Courier* in April 2015 truly pushed it into the national spotlight. *Till Death Do Us Part* was an article series delving deep into the cycle of domestic violence in South Carolina and the difficulties women face escaping from violent situations. It received national acclaim, winning a Pulitzer Prize, and focusing national attention on a broken system (Bearden, 2016:6).

Through these different aspects of impediments and hope, we attest and conclude that for one to fight impediment it necessitates hope and once the hope has been developed one should find a way out and get rid of the impediment.

Conclusion

To sum up, this research work is carried out basing on the problem of impediments in the society also because beyond form there is an ideology that is the reason for the commitment of the writer. African writers' ideology is in line with finding a solution to different problems in pre-colonial, colonial or post-colonial times. Writers find a lot of problems in the post-colonial as the result of the colonial period. So we made study this novel *Osiris Rising* in order to find out what Armah is putting as impediment and hope in his novel and the opinion of other writers so we made a critical analysis and to reach that goal we use qualitative method which is based on interpretations of Armah's opinion and other scholars' opinions on the Aesthetic of Impediment and hope. The pre-colonial period and the colonial periods are the causes of the impediments to the emergence of African society in the post- colonial period. The consequences of those two periods in Africa remain the same till today. As a matter of fact, the pre-colonial period and the colonial one in Africa resulted into the loss of African identity, the abandon of our values and traditions. Moreover African governments are selfish; they only search for their own interest. These factors are impediments to the emergence in African society. But hope is a way through which one can overcome impediments. When hindrance occurs there is always a way out, but it needs to develop hope before one can find the way out. The study of this novel reveals that in the society, there will surely be an obstacle in a way or another but one must hope instead of giving up. Finally, once the hope is been developed, one must find a way out and get rid of the impediment, that

is the way to fight and overcome impediments in the society. But, is hope the only means of fighting and overcoming impediment in the society?

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