

Masculinities in African Literary and Cultural Texts
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The Mazruiana Collection Revisited
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Kwanzaa
Kwanzaa
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Encyclopedia of African History 3-Volume Set
The History of the Mazru'i Dynasty of Mombasa
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Africa Writes Back to Self
Islam in German East Africa, 1885-1918
Guidance (Uwongozi) by Sheikh al-Amin Mazrui: Selections from the First Swahili Islamic Newspaper
Colonialism by Proxy
The Oxford Encyclopedia of African Thought

*By Alamin Mazrui Swahili Beyond The
Boundaries Literature Language And
Identity Ohio Ris Africa Series 1st First
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African Perspectives on Literary Translation Springer Nature
The profound effects of colonialism and its legacies on African cultures have led postcolonial scholars of recent African literature to characterize contemporary African novels as, first and foremost, responses to colonial domination by the West. In Africa

Writes Back to Self, Evan Maina Mwangi argues instead that the novels are primarily engaged in conversation with each other, particularly over emergent gender issues such as the representation of homosexuality and the disenfranchisement of women by male-dominated governments. He covers the work of canonical novelists Nadine Gordimer, Chinua Achebe, Ngũgĩ wa Thiong'o, and J. M. Coetzee, as well as popular writers such as Grace Ogot, David Maillu, Promise Okeke, and Rebeka Njau. Mwangi examines the novels' self-reflexive fictional strategies and their potential to refigure the dynamics of gender and

sexuality in Africa and demote the West as the reference point for cultures of the Global South.

African Studies Review Routledge

This text offers a critical examination of aspects of the politics of the role of English in Africa and its Diaspora. It looks at its changed location in the post-Cold War era and the challenges it poses to the enduring quest for intellectual liberation, pan-Africanism and Afrocentricity. The study also explores the spaces and possibilities for appropriating the language towards a counter-hegemonic African-centred agenda under the present global order.

Culture, Performance and Identity. Paths of Communication in Kenya Indiana University Press

Covering the entire continent from Morocco, Libya, and Egypt in the north to the Cape of Good Hope in the south, and the surrounding islands from Cape Verde in the west to Madagascar, Mauritius, and Seychelles in the east, the Encyclopedia of African History is a new A-Z reference resource on the history of the entire African continent. With entries ranging from the earliest evolution of human beings in Africa to the beginning of the twenty-first century, this comprehensive three volume Encyclopedia is the first reference of this scale and scope. Also includes 99 maps.

The Story of Swahili Springer

This text examines the social and political impact of the Swahili language.

MASCULINITIES IN AFRICAN LITERARY AND CULTURAL

TEXTS

Ohio University Press

Consists of 650 annotated entries covering Mazrui's books, dissertations, edited works about him, major essays in books, academic journals and conference papers. This work contains essays, including pamphlets, magazine and newspaper articles, and audio-visual recordings.

Canadian Journal of African Studies Cambridge University Press

The experiences of African women in the era before independence remain a woefully understudied facet of African history. This innovative and carefully argued study thus adds tremendously to our understanding of colonial history by focusing on women's education, professionalization, and political mobilization in the East African islands of Zanzibar.

Taylor & Francis

This history of the Mazru'i family, who ruled Mombasa for more than 100 years up to 1837, is published here in an English translation, together with the original Arabic text. It was written by the late Shaykh Al-Amin bin 'Ali Al Mazru'i, formerly Chief Qadhi of Kenya Colony, and embodies the oral Mazru'i family tradition, which stretches back beyond the evidence of English documents to the late seventeenth century.

The Mazruiana Collection Revisited Taylor & Francis

Since 1966, Kwanzaa has been celebrated as a black holiday tradition - an annual recognition of cultural pride in the African American community. But how did this holiday originate, and what is its broader cultural significance? Kwanzaa: Black Power and the Making of the African-American Holiday Tradition

explores the political beginning and later expansion of Kwanzaa, from its start as a Black Power holiday, to its current place as one of the most mainstream of the black holiday traditions. For those wanting to learn more about this alternative observance practiced by countless African Americans and how Kwanzaa fits into the larger black holiday tradition, Keith A. Mayes gives an accessible and definitive account of the movements and individuals that pushed to make this annual celebration a reality, and shows how African-Americans brought the black freedom struggle to the American calendar. Clear and thoughtful, *Kwanzaa* is the perfect introduction to what is now the quintessential African American holiday.

A Companion to African Literatures African Books Collective

In this rich and multi-layered deconstruction of German colonial engagement with Islam, Jörg Haustein shows how imperial agents in Germany's largest colony wielded the knowledge category of Islam in a broad set of debates, ranging from race, language, and education to slavery, law, conflict, and war. These representations of 'Mohammedanism', often invoked for particular political ends, amounted to a serious misreading of Muslims in East Africa, with significant long-term effects. As the first in-depth account of the politics of Islam in German East Africa, the book makes an essential contribution to the history of religion in Tanzania before British rule. It also offers a template for re-reading the colonial archive in a manner that recovers Muslim agency beyond a European paradigm of religion.

Kwanzaa Princeton University Press

Linguists estimate that there are currently nearly 2,000 languages in Africa, a staggering figure that is belied by the

relatively few national languages. While African national politics, economics, and law are all conducted primarily in the colonial languages, the cultural life of the majority of citizens is conducted in a bewildering Babel of local and regional dialects, making language itself the center of debates over multiculturalism, gender studies, and social theory. In *The Power of Babel*, the noted Africanist scholar Ali Mazrui and linguist Alamin Mazrui explore this vast territory of African language. *The Power of Babel* is one of the first comprehensive studies of the complex linguistic constellations of Africa. It draws on Ali Mazrui's earlier work in its examination of the "triple heritage" of African culture, in which indigenous, Islamic, and Western traditions compete for influence. In bringing the idea of the triple heritage to language, the Mazruis unravel issues of power, culture, and modernity as they are embedded in African linguistic life. The first section of the book takes a global perspective, exploring such issues as the Eurocentrism of much linguistic scholarship on Africa; part two takes an African perspective on a variety of issues from the linguistically disadvantaged position of women in Africa to the relation of language policy and democratic development; the third section presents a set of regional studies, centering on the Swahili language's exemplification of the triple heritage. *The Power of Babel* unites empirical information with theories of nationalism and pluralism—among others—to offer the richest contextual account of African languages to date.

KWANZAA

John Wiley & Sons

Swahili Muslim Publics and Postcolonial Experience is an

exploration of the ideas and public discussions that have shaped and defined the experience of Kenyan coastal Muslims. Focusing on Kenyan postcolonial history, Kai Kresse isolates the ideas that coastal Muslims have used to separate themselves from their "upcountry Christian" countrymen. Kresse looks back to key moments and key texts—pamphlets, newspapers, lectures, speeches, radio discussions—as a way to map out the postcolonial experience and how it is negotiated in the coastal Muslim community. On one level, this is a historical ethnography of how and why the content of public discussion matters so much to communities at particular points in time. Kresse shows how intellectual practices can lead to a regional understanding of the world and society. On another level, this ethnography of the postcolonial experience also reveals dimensions of intellectual practice in religious communities and thus provides an alternative model that offers a non-Western way to understand regional conceptual frameworks and intellectual practice.

Translation Studies beyond the Postcolony Routledge Guidance (Uwongozi) is a bi-lingual edition of a collection of essays from the first Swahili Islamic newspaper, Sahifa, written by Sheikh al-Amin Mazrui (d. 1947) in Mombasa between 1930 and 1932. The collection was first printed locally in 1944. Encyclopedia of African History 3-Volume Set Sterling Publishers Pvt. Ltd

Includes Proceedings of the Executive council and List of members, also section "Review of books".

THE HISTORY OF THE MAZRU'I DYNASTY OF MOMBASA

BRILL

Moses E. Ochonu explores a rare system of colonialism in Middle Belt Nigeria, where the British outsourced the business of the empire to Hausa-Fulani subcolonials because they considered the area too uncivilized for Indirect Rule. Ochonu reveals that the outsiders ruled with an iron fist and imagined themselves as bearers of Muslim civilization rather than carriers of the white man's burden. Stressing that this type of Indirect Rule violated its primary rationale, Colonialism by Proxy traces contemporary violent struggles to the legacy of the dynamics of power and the charged atmosphere of religious difference.

GERMANS ON THE KENYAN COAST

Hotei Publishing

Swahili was once an obscure dialect of an East African Bantu language. Today more than one hundred million people use it: Swahili is to eastern and central Africa what English is to the world. From its embrace in the 1960s by the black freedom movement in the United States to its adoption in 2004 as the African Union's official language, Swahili has become a truly international language. How this came about and why, of all African languages, it happened only to Swahili is the story that John M. Mugane sets out to explore. The remarkable adaptability of Swahili has allowed Africans and others to tailor the language to their needs, extending its influence far beyond its place of origin. Its symbolic as well as its practical power has evolved from its status as a language of contact among diverse cultures, even as it embodies the history of communities in eastern and central Africa and throughout the Indian Ocean world. The Story of Swahili calls for a reevaluation of the widespread assumption that

cultural superiority, military conquest, and economic dominance determine a language's prosperity. This sweeping history gives a vibrant, living language its due, highlighting its nimbleness from its beginnings to its place today in the fast-changing world of global communication.

A LANGUAGE FOR THE WORLD

University of Michigan Press

Swahili Beyond the Boundaries Ohio University Press

THE BANTU BIBLIOGRAPHY

State University of New York Press

What does it mean to perform Shakespeare in languages other than English and how do audiences respond?

[The Postcolonial Animal](#) Rowman & Littlefield

The fourteen essays included in this collection offer a range of contributions from both new and well-established scholars to the topic of Shakespeare and performance. From traditional studies of theatrical history and adaptation to explorations of Shakespeare's plays in the circus, musical extravaganzas, the cinema, and drama at large, the collection embraces a number of performance spaces, times, and media. Shakespeare in Performance includes essays looking not only at sixteenth- and seventeenth-century stagings of the plays in England, but at productions of Shakespeare across time in the United States, France, Italy, Hungary, and Africa, underscoring the multiple embodiments and voices of Shakespeare's art and including a variety of cultural approaches. The work is ultimately occupied with a number of questions generated by these continual

iterations of Shakespeare. How can we write and trace what is ephemeral? To what purpose do we maintain the memory of past performances? How does the transmediation of Shakespeare inform the most basic interpretive acts? What motivates Shakespearean theatre across political borders? What kinds of meaning are produced by décor, movement, the actor's virtuosity, the producer's choices, or the audience's response? Each essay thus, to some degree, describes and voices the now unseen.

[Africa Writes Back to Self](#) Cambridge Scholars Publishing

Despite the central role that animals play in African writing and daily life, African literature and African thinkers remain conspicuously absent from the field of animal studies. The Postcolonial Animal: African Literature and Posthuman Ethics demonstrates the importance of African writing to animal studies by analyzing how postcolonial African writing—including folktales, religion, philosophy, and anticolonial movements—has been mobilized to call for humane treatment of nonhuman others. Mwangi illustrates how African authors grapple with the possibility of an alternative to eating meat, and how they present postcolonial animal-consuming cultures as shifting toward an embrace of cultural and political practices that avoid the use of animals and minimize animal suffering. The Postcolonial Animal analyzes texts that imagine a world where animals are not abused or used as a source of food, clothing, or labor, and that offer instruction in how we might act responsibly and how we should relate to others—both human and nonhuman—in order to ensure a world free of oppression. The result is an equitable world where even those who are utterly foreign to us are

accorded respect and where we recognize the rights of all marginalized groups.

Islam in German East Africa, 1885-1918 Ohio University Press

This intellectual history of Standard Swahili explores the long-term, intertwined processes of standard making and community creation in the historical, political, and cultural contexts of East Africa and beyond. Morgan J. Robinson argues that the portability of Standard Swahili has contributed to its wide use not only across the African continent but also around the globe. The book pivots on the question of whether standardized versions of African languages have empowered or oppressed. It is inevitable that the selection and promotion of one version of a language as standard—a move typically associated with missionaries and colonial regimes—negatively affected those whose language was suddenly deemed nonstandard. Before reconciling the consequences of codification, however, Robinson argues that one must seek to understand the process itself. The history of Standard Swahili demonstrates how events, people, and ideas move rapidly and sometimes surprisingly between linguistic, political, social, or temporal categories. Robinson conducted her

research in Zanzibar, mainland Tanzania, and the United Kingdom. Organized around periods of conversation, translation, and codification from 1864 to 1964, the book focuses on the intellectual history of Swahili's standardization. The story begins in mid-nineteenth-century Zanzibar, home of missionaries, formerly enslaved students, and a printing press, and concludes on the mainland in the mid-twentieth century, as nationalist movements added Standard Swahili to their anticolonial and nation-building toolkits. This outcome was not predetermined, however, and Robinson offers a new context for the strong emotions that the language continues to evoke in East Africa. The history of Standard Swahili is not one story, but rather the connected stories of multiple communities contributing to the production of knowledge. The book reflects this multiplicity by including the narratives of colonial officials and anticolonial nationalists; East African clerks, students, newspaper editors, editorialists, and their readers; and library patrons, academic linguists, formerly enslaved children, and missionary preachers. The book reconstructs these stories on their own terms and reintegrates them into a new composite that demonstrates the central place of language in the history of East Africa and beyond.

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