

Aminata By Francis Imbuga

This is one of the most stirring tales from the folklore of East and Central Africa. Mugasha is a deity-king who harness natural elements and uses them to recapture the usurped kingdom of his father. He is in many ways a symbol of the indefatigable human zeal in the search for liberty and justice.

In this quietly powerful and eminently readable novel, winner of the prestigious Sinclair Prize, Kenyan writer Marjorie Macgoye deftly interweaves the story of one young woman's tumultuous coming of age with the history of a nation emerging from colonialism. At the age of sixteen, Paulina leaves her small village in western Kenya to join her new husband, Martin, in the bustling city of Nairobi. It is 1956, and Kenya is in the final days of the "Emergency," as the British seek to suppress violent anti-colonial revolts. But Paulina knows little about, about city life, or about marriage, and Martin's clumsy attempts to control her soon lead to a relationship filled with silences, misunderstandings, and unfulfilled expectations. Soon Paulina's inability to bear a child effectively banishes her from the confines of traditional women's roles. As her country at last moves toward independence, Paulina manages to achieve a kind of independence as well: She accepts a job that will require her to live separately from her husband, and she has an affair that leads to the birth of her first child. But Paulina's hard-won contentment will be shattered when Kenya's turbulent history intrudes into her private life, bringing with it tragedy—and a new test of her quiet courage and determination. Paulina's patient struggles for survival and identity are revealed through Marjorie Macgoye's keen and sensitive vision—a vision which extends to embrace the whole of a nation and a people likewise struggling to find their way. As the Weekly Standard of Kenya notes, "Coming to Birth is a radical novel in firmly asserting our common humanity."

In contrast to the wealth of studies on progress towards gender equality, opposition to gender equality is rarely studied, which makes it difficult to understand the positive and negative dynamics of gender equality as a political project. The first of its kind, this timely collection examines the potential and challenges of our current scholarship on understanding opposition to gender+ equality in Europe. Divided into three parts, Mieke Verloo and her team of international experts begin Varieties of Opposition to Gender Equality in Europe by theorizing the dynamics of opposition to gender equality policies in Europe. Part Two highlights oppositional actors (politicians, governments, citizens, policy makers, churches) and political arenas (parliament, courts, Internet), as well as different and opposing visions of gender+ equality. Part Three concludes with a framework for understanding oppositional dynamics on gender equality change. Setting the agenda for future research, this book will be useful for students of gender and politics, social movements, European integration, and policy studies, as well as for high-level policymakers, students, and feminist activists alike. It will be an inspiration to thinkers and doers and to scholars and political actors.

Amadi's masterpiece of African literature captures village life and practices not yet touched by the white man. The novel's beautiful, hardworking protagonist, Ihouma, is admired by all in her village. Yet those who express their love for her meet with mysterious tragedy, leaving her devastated. This enticing odyssey, where exemplary attributes go unrewarded and the boundaries between myth and reality are muted, outwits readers with unexpected twists that make them want to keep turning the page.

Community theatre is an important device for communities to collectively share stories, to participate in political dialogue, and to break down the increasing exclusion of marginalised groups of citizens. It is practised all over the world by growing numbers of people. Published at the same time as a video of the same name, this is a unique record of these theatre groups in action. Based on van Erven's own travels and

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experiences working with community theatre groups in six very different countries, this is the first study of their work and the methodological traditions which have developed around the world.

Although gender and non-gender scholars have studied men, such an academic exercise requires a critical and focused study of masculine subjects in particular social contexts, which is what this book attempts to do. This empirically rich collection of essays, the seventh of the CODESRIA Gender Series, deals with critical examinations of various shades and ramifications of Africa's masculinities and what these portend for the peoples of Africa and for gender relations in the continent. So much has changed in terms of notions and expressions of masculinities in Africa since ancient times, but many aspects of contemporary masculinities were fashioned during and since the colonial period. The papers in this volume were initially discussed at the 2005 month-long CODESRIA Gender Institute in Dakar. The contributors are gender scholars drawn from various disciplines in the wide fields of the humanities and the social sciences with research interests in the critical study of men and masculinities in Africa. The CODESRIA Gender Series aims at keeping alive and nourishing the African social science knowledge base with insightful research and debates that challenge conventional wisdom, structures and ideologies that are narrowly informed by caricatures of gender realities. The series strives to showcase the best in African gender research and provide a platform for emerging new talents to flower.

Mema engages the reader with its dramatic tale of a woman struggling against the constraints of her community, yet proves to be a multi-layered novel exploring a culture in transition.

In his last play published posthumously the late Francis Imbuga presents the dramatic dialogue of his characters as mind games. In addition to using a narrator, Sikia Macho, to fill us in on the broken politics of Kafira, centring around detention without trial, Imbuga deliberately delays the inciting action, the formation of the Green Party of Kafira which then challenges the hitherto political monolith called the National Party. The candidate of the new party, former detainee Pastor Mgei, wins the election, and thereby dethrones the so-called Chief of Chiefs. In *The Green Cross of Kafira*, Imbuga, with a renewed sense of urgency, addresses the theme of dictatorship in Africa, and completes his trilogy of the Kafira plays which begins with *Betrayal* in the city followed by *Man of Kafira*.

Kenyan-born novelist and playwright Ngugi wa Thiong'o and his collaborator, Micere Githae Mugo, have built a powerful and challenging play out of the circumstances surrounding the 1956 trial of Dedan Kimathi, the celebrated Kenyan hero who led the Mau Mau rebellion against the British colonial regime in Kenya and was eventually hanged. A highly controversial character, Kimathi's life has been subject to intense propaganda by both the British government, who saw him as a vicious terrorist, and Kenyan nationalists, who viewed him as a man of great courage and commitment. Writing in the 1970s, the playwrights' response to colonialist writings about the Mau Mau movement in *The Trial of Dedan Kimathi* is to sing the praises of the deeds of this hero of the resistance who refused to surrender to British imperialism. It is not a reproduction of the farcical "trial" at Nyeri. Rather, according to the preface, it is "an imaginative recreation and interpretation of the collective will of the Kenyan peasants and workers in their refusal to break under sixty years of colonial torture and ruthless oppression by the British ruling classes and their continued determination to resist exploitation, oppression and new forms of enslavement."

This reference book surveys the richness of postcolonial African literature. The volume begins with an introductory essay on postcolonial criticism and African writing, then presents alphabetically arranged profiles of some 60 writers, including Chinua

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Achebe, Nadine Gordimer, Bessie Head, Doris Lessing, Tsitsi Dangarembga, Tahbar Ben Jelloun, among others. Each entry includes a brief biography, a discussion of major works and themes that appear in the author's writings, an overview of the critical response to the author's work, and a bibliography of primary and secondary sources. These profiles are written by expert contributors and reflect many different perspectives. The volume concludes with a selected general bibliography of the most important critical works on postcolonial African literature.

This book is an attempt to interrogate the link between orature and contemporary African drama. It seeks to demonstrate that orature is still relevant and able to adapt to forms of contemporary verbal expression, particularly African drama. The researcher investigates how, why and with what effect aspects of orature have been incorporated in drama. Francis Imbuga's plays: *Aminata* (1988), *The Burning of Rags* (1989) and *The Return of Mgofu* (2011) have been studied. Orature texts have been identified and discussed in terms of context, function and technique. Ways in which these orature forms adapt to new modes of thought through contemporary African drama have been examined. Conducting this study was necessitated by the need to investigate and validate the assumption that Imbuga's drama borrows from certain genres of orature. Literary scholars and researchers, or anyone else who may be interested in African literature, would find the book useful.

An award-winning Scottish and Sierra Leonean novelist “brilliantly portrays the atmosphere” of Croatia in this haunting tale of war, history, and secrets (*The Guardian*). Visitors are not common in the small Croatian village of Gost, so Duro is surprised to see a strange car pull up to a well-known farmhouse just outside of town. Laura, a British woman, and her two children are refurbishing the home to be their summer cottage, and Duro agrees to lend a hand, becoming Laura’s confidant along the way. But the rest of the residents of Gost are not so pleased to have outsiders in their midst. As Duro works to shield Laura and her family from the town’s hostility, volatile secrets begin to bubble to the surface—secrets that could threaten everyone in the seemingly sleepy town, even the unwitting new residents. *The Hired Man* is a story of lost love, dangerous history, and quiet malice. “Not since *Remains of the Day* has an author so skillfully revealed the way history’s layers are invisible to all but it’s participants, who do what they must to survive” (*The Boston Globe*).

Two brothers - Opito and Obina from northern Uganda, are grappling with the strict creed of their culture. Opito is in love with beautiful, educated Gladys but his parents reject his choice. He is seized by a spirit in her form - the alien woman. Obina, is courted by a southern beauty who is at the same university. She is seen as an alien woman by Obina as well as his family and at first she is rejected. But she has qualities that transcend generations and cultures.

During his lifetime, Okot pBitek was concerned that African nations, including his native Uganda, be built on African and not European foundations. Traditional African songs became a regular feature in his work, including this pair of poems, originally written in Acholi and translated into English. Lawinos words in the first poem are not fancy, but their creative patterns convey compelling images that reveal her dismay over encroaching Western traditions and her Westernized husbands behavior. Ocols poem underlines Lawinos points and confirms her view of him as a demeaning and arrogant person whose political energies and

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obsession with wasting time are destructive to his family and his community. The gripping poems of Lawino and Ocol capture two opposing approaches to the cultural future of Africa at the time and paint a picture that belongs in every modern readers cognitive gallery.

Discusses the traditions, culture, religion, media, literature, and arts of Kenya.

Betrayal in the City, first published in 1976 and 1977, was Kenya's national entry to the Second World Black and African Festival of Arts and Culture in Lagos, Nigeria. The play is an incisive, thought-provoking examination of the problems of independence and freedom in post-colonial African states, where a sizeable number of people feel that their future is either blank or bleak. In the words of Mosese, one of the characters: "It was better while we waited. Now we have nothing to look forward to. We have killed our past and are busy killing our future."--Page 4 of cover.

This reimagining of the Robin Hood legend tells the story of the young boy behind the bandit hero's rise to fame. Will Shackley is the son of a lord, and though just thirteen, he's led a charmed, protected life and is the heir to Shackley House, while his father is away on the Third Crusade with King Richard the Lionheart. But with King Richard's absence, the winds of treason are blowing across England, and soon Shackley House becomes caught up in a dangerous power struggle that drives Will out of the only home he's ever known. Alone, he flees into the dangerous Sherwood Forest, where he joins an elusive gang of bandits readers will immediately recognize. How Will helps a drunkard named Rob become one of the most feared and revered criminals in history is a swashbuckling ride perfect for anyone who loves heroes, villains, and adventure. From the Hardcover edition.

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