



The Day Of Chaminuka

Luise White



The Day Of Chaminuka:

The Day of Chaminuka William Rayner, 1976 *The Columbia Guide to Central African Literature in English Since 1945* Adrian A. Roscoe, 2008 Columbia's guides to postwar African literature paint a unique portrait of the continent's rich and diverse literary traditions. This volume examines the rapid rise and growth of modern literature in the three postcolonial nations of Zimbabwe, Malawi, and Zambia. It tracks the multiple political and economic pressures that have shaped Central African writing since the end of World War II and reveals its authors' heroic efforts to keep their literary traditions alive in the face of extreme poverty and AIDS. Adrian Roscoe begins with a list of key political events. Since writers were composing within both colonial and postcolonial contexts, he pays particular attention to the nature of British colonialism, especially theories regarding its provenance and motivation. Roscoe discusses such historical figures as David Livingstone, Cecil Rhodes, and Sir Harry Johnston, as well as modern power players including Robert Mugabe, Kenneth Kaunda, and Kamuzu Banda. He also addresses efforts to create a literary historical record from an African perspective, an account that challenges white historiographies in which the colonized was neither agent nor informer. A comprehensive alphabetical guide profiles both established and emerging authors and further illustrates issues raised in the introduction. Roscoe then concludes with a detailed bibliography recommending additional reading and sources. At the close of World War II, the people of Central Africa found themselves mired in imperial fatigue and broken promises of freedom. This fueled a desire for liberation and a major surge in literary production, and in this illuminating guide, Roscoe details the campaigns for social justice and political integrity for education and economic empowerment and for gender equity, participatory democracy, rural development, and environmental care that characterized this exciting period of development.

Unpopular Sovereignty Luise White, 2015-03-23 In 1965, the white minority government of Rhodesia, after 1980 Zimbabwe issued a unilateral declaration of independence from Britain rather than negotiate a transition to majority rule. In doing so, Rhodesia became the exception, if not anathema, to the policies and practices of the end of empire. In *Unpopular Sovereignty*, Luise White shows that the exception that was Rhodesian independence did not, in fact, make the state that different from new nations elsewhere in Africa. Indeed, this history of Rhodesian political practices reveals some of the commonalities of mid-twentieth-century thinking about place and race and how much government should link the two. White locates Rhodesia's independence in the era of decolonization in Africa, a time of great intellectual ferment in ideas about race, citizenship, and freedom. She shows that racists and reactionaries were just as concerned with questions of sovereignty and legitimacy as African nationalists were and took special care to design voter qualifications that could preserve their version of legal statecraft. Examining how the Rhodesian state managed its own governance and electoral politics, she casts an oblique and revealing light by which to rethink the narratives of decolonization.

NADA, 1975 **Catalog of Copyright Entries. Third Series** Library of Congress. Copyright Office, 1978 **Myths and Legends of the Bantu** Alice Werner, 1933-01-01 **Fighting and**

Writing Luise White, 2021-02-08 In *Fighting and Writing* Luise White brings the force of her historical insight to bear on the many war memoirs published by white soldiers who fought for Rhodesia during the 1964-1979 Zimbabwean liberation struggle. In the memoirs of white soldiers fighting to defend white minority rule in Africa long after other countries were independent, White finds a robust and contentious conversation about race difference and the war itself. These are writings by men who were ambivalent conscripts, generally aware of the futility of their fight, not brutal pawns flawlessly executing the orders and parroting the rhetoric of a racist regime. Moreover, most of these men insisted that the most important aspects of fighting a guerrilla war—tracking and hunting knowledge of the land and of the ways of African society—were learned from black playmates in idealized rural childhoods. In these memoirs, African guerrillas never lost their association with the wild, even as white soldiers boasted of bringing Africans into the intimate spaces of regiment and regime. **Zimbabwe**, 1991

Research in African Literatures, 1998 **African Magic** Heidi Holland, 2012-09-26 Africa's traditional beliefs, including ancestor worship, divination, and witchcraft, continue to dominate its spiritual influences. Readers in search of a better understanding of the continent will be enriched by this book's timely exploration of sub-Saharan Africa's natural philosophy. The author's meticulous research reveals that whereas technology-driven Western societies prefer to rely largely on logical explanations, many Africans continue to obey their intuition, trusting in images, dreams, and divination to rationalise misfortune and illness. *African Magic* explains why so many Africans understand the relationship between people and unfortunate events not through the Western concept of chance in the case of accidents or germ theory in the case of illness, but through belief in witchcraft. The book records a collection of true stories which illustrate this traditional belief system. Included are the famous Malawian diviner whose prophecies were considered so accurate that people flocked from neighbouring countries to consult him; a group of Western-trained Mozambican psychologists who successfully refined cross-cultural therapy by working with traditional healers to combat post-traumatic stress syndrome among child soldiers; Ghanaian and Zimbabwean witches living in a nightmare world where popular belief becomes their reality; and a Zambian archbishop whose attempt to embrace traditional African beliefs provoked serious conflict within his Christian church.

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