

## Burying Sm The Politics Of Knowledge And The Sociology Of Power In Africa

The question usually asked about Africa is: 'why is it going wrong?' Is the continent still suffering from the ravages of colonialism? Or is it the victim of postcolonial economic exploitation, poor governance and lack of aid? Whatever the answer, increasingly the result is poverty and violence. In *Africa: The Politics of Suffering and Smiling* Patrick Chabal approaches this question differently by reconsidering the role of theory in African politics. Chabal discusses the limitations of existing political theories of Africa and proposes a different starting point; arguing that political thinking ought to be driven by the need to address the immediacy of everyday life and death. How do people define who they are? Where do they belong? What do they believe? How do they struggle to survive and improve their lives? What is the impact of illness and poverty? In doing so, Chabal proposes a radically different way of looking at politics in Africa and illuminates the ways ordinary people 'suffer and smile'. This is a highly original addition to Zed's groundbreaking World Political Theories series.

Since 1989, scores of bodies across Eastern Europe have been exhumed and brought to rest in new gravesites. Katherine Verdery investigates why certain corpses—the bodies of revolutionary leaders, heroes, artists, and other luminaries, as well as more humble folk—have taken on a political life in the turbulent times following the end of Communist Party rule, and what roles they play in revising the past and reorienting the present. Enlivening and invigorating the dialogue on postsocialist politics, this imaginative study helps us understand the dynamic and deeply symbolic nature of politics—and how it can breathe new life into old bones.

Barack Obama's political ascendancy has focused considerable global attention on the history of Kenya generally and the history of the Luo community particularly. From politicians populating the blogosphere and bookshelves in the U.S and Kenya, to tourists traipsing through Obama's ancestral home, a variety of groups have mobilized new readings of Kenya's past in service of their own ends. Through narratives placing Obama into a simplified, sweeping narrative of anticolonial barbarism and postcolonial "tribal" violence, the story of the United States president's nuanced relationship to Kenya has been lost amid stereotypical portrayals of Africa. At the same time, Kenyan state officials have aimed to weave Obama into the contested narrative of Kenyan nationhood. Matthew Carotenuto and Katherine Luongo argue that efforts to cast Obama as a "son of the soil" of the Lake Victoria basin invite insights into the politicized uses of Kenya's past. Ideal for classroom use and directed at a general readership interested in global affairs, *Obama and Kenya* offers an important counterpoint to the many popular but inaccurate texts about Kenya's history and Obama's place in it as well as focused, thematic analyses of contemporary debates about ethnic politics, "tribal" identities, postcolonial governance, and U.S. African relations.

The text makes the case for a revival of general jurisprudence in response to globalisation. Gordon analyzes the interplay between capitalism, development and the status of African women. Drawing on the work of both African and Western researchers, she shows that capitalist development projects have mainly benefited a small stratum of African elites and proposes concrete strategies for making it more equitable for women.

Addresses the various political aspects of the Kenyan political mosaic during the time of Bishop David Gitari, later Archbishop 1997-2002. These essays focus on both this courageous man and the various aspects of the political mosaic in Kenya at that time to 2008, in an effort to bring out the religious dimensions of Kenyan and African politics.

A thought-provoking examination of death, dying, and the afterlife. Prominent scholars present their most recent work about mortuary rituals, grief and mourning, genocide, cyclical processes

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of life and death, biomedical developments, and the materiality of human corpses in this unique and illuminating book. Interrogating our most common practices surrounding death, the authors ask such questions as: How does the state wrest away control over the dead from bereaved relatives? Why do many mourners refuse to cut their emotional ties to the dead and nurture lasting bonds? Is death a final condition or can human remains acquire agency? The book is a refreshing reassessment of these issues and practices, a source of theoretical inspiration in the study of death. With contributions written by an international team of experts in their fields, *A Companion to the Anthropology of Death* is presented in six parts and covers such subjects as: *Governing the Dead in Guatemala*; *After Death Communications (ADCs) in North America*; *Cryonic Suspension in the Secular Age*; *Blood and Organ Donation in China*; *The Fragility of Biomedicine*; and more. *A Companion to the Anthropology of Death* is a comprehensive and accessible volume and an ideal resource for senior undergraduate and graduate students in courses such as *Anthropology of Death*, *Medical Anthropology*, *Anthropology of Violence*, *Anthropology of the Body*, and *Political Anthropology*. Written by leading international scholars in their fields *A comprehensive survey of the most recent empirical research in the anthropology of death* *A fundamental critique of the early 20th century founding fathers of the anthropology of death* *Cross-cultural texts from tribal and industrial societies* *The collection is of interest to anyone concerned with the consequences of the state and massive violence on life and death*

The death of S.M. Otieno and the fierce debates and struggle in court about who controlled his remains revealed much about Kenyan society.

A preliminary report on continuing research into the political, cultural, and religious milieu of the later Roman Empire, from a humanist historiographic perspective. Discusses autocracy and the elites, power, poverty, and the forging of a Christian empire. Does not assume a knowledge of Latin. Paper edition (unseen), \$12.95. Annotation copyright by Book News, Inc., Portland, OR

In this set of essays Walima T. Kalusa and Megan Vaughan explore themes in the history of death in Zambia and Malawi from the late nineteenth century to the present day. Drawing on extensive archival and oral historical research they examine the impact of Christianity on spiritual beliefs, the racialised politics of death on the colonial Copperbelt, the transformation of burial practices, the histories of suicide and of maternal mortality, and the political life of the corpse.

Taking interdisciplinary and diverse approaches, these thirteen essays explore the multifaceted relationship between performance and history. By considering performance as both a useful frame for understanding historical practices and a mode of historical production itself--performance in history and performance as history--the contributors chart new directions in such fields as cultural studies, contemporary historiography, museum studies, and life narrative research. Geographically and chronologically, the collection's sweep is broad--ranging from the nineteenth century to the present, from Victorian theater to commissions of inquiry in Kenya, from dissent in post-Soviet Lithuania to plantation tours in the American South. Together, the essays make up a work that is truly interdisciplinary in breadth and focus. By combining the methodologies of history and performance studies, the contributors illuminate the structure and function of cultural production in all its forms. The contributors are Michael S. Bowman, Ruth Laurion Bowman, Elizabeth Gray Buck, Kay Ellen Capo, David William Cohen, Tracy Davis, Kirk W. Fuoss, Shannon Jackson, D. Soyini Madison, Carol Mavor, E. S. Atieno Odhiambo, Della Pollock, Jeffrey H. Richards, and Joseph R. Roach.

*The Risks of Knowledge* minutely examines the multiple and unfinished investigations into the murder of Kenya's distinguished Minister of Foreign Affairs and International Cooperation, Robert Ouko, in February 1990. Public and international concern over Ouko's death led to

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renewed attention to the extent of governmental corruption the Moi era, and brought down the government of President Moi at the end of 2002.

Explores the paradoxical image of African women as exceptionally oppressed, but also as strong, resourceful and rebellious.

How is historical knowledge produced? And how do silence and forgetting figure in the knowledge we call history? Taking us through time and across the globe, David William Cohen's exploration of these questions exposes the circumstantial nature of history. His investigation uncovers the conventions and paradigms that govern historical knowledge and historical texts and reveals the economic, social, and political forces at play in the production of history. Drawing from a wide range of examples, including African legal proceedings, German and American museum exhibits, Native American commemorations, public and academic debates, and scholarly research, David William Cohen explores the "walls and passageways" between academic and non-academic productions of history.

Despite being a large capital city in Africa in terms of size and its regional role, Nairobi is an unrecognised entity. For the majority of its inhabitants, the capital of Kenya is a transit point rather than a dwelling place. Since its origins, Nairobi has been a city of migrants, more predisposed to their rural roots than to their current city status. It is a non-conforming town, which conceals its urbanity more than it claims it, and whose identity remains evasive. Nairobi presents itself as a mosaic of residential areas which bring to mind the city's history. The racial segregation that stratified the development of the colonial city has today disappeared, but it has given way to a form of social segregation. One must, therefore, not seek a unique identity in Nairobi, but rather, several identities—those of different communities that comprise the city and whose dynamics are seen at village and residential estate level. However, Nairobi is also a city that is contradictory. This East African capital city is often associated with slums and crime, and their increase and growth stigmatises the failure of urban policies. Therefore, it is at these cracks and fringes of the city that we should seek out the identities and dynamics that have shaped the city for a century. Nairobi is a fragmented city that can be understood in steps. The 13 contributory articles in *Nairobi Today* thus reveal the city. This multidisciplinary collective work invites us to gain entry into certain areas of the city, to visit its communities and to familiarise ourselves with its formal and informal institutions. This is a requirement in order to fully understand what makes Nairobi what it is today.

While Africa is too often regarded as lying on the periphery of the global political arena, this is not the case. African nations have played an important historical role in world affairs. It is with this understanding that the authors in this volume set out upon researching and writing their chapters, making an important collective contribution to our understanding of modern Africa. Taken as a whole, the chapters represent the range of research in African development, and fully tie this development to the global political economy. African nations play significant roles in world politics, both as nations influenced by the ebbs and flows of the global economy and by the international political system, but also as actors, directly influencing politics and economics. It is only through an understanding of both the history and present place of Africa in global affairs that we can begin to assess the way forward for future development.

After four decades of British rule in colonial Kenya, a previously unknown ethnic name — "Luyia" — appeared on the official census in 1948. The emergence of the Luyia represents a clear case of ethnic "invention." At the same time, current restrictive theories privileging ethnic homogeneity fail to explain this defiantly diverse ethnic project, which now comprises the second-largest ethnic group in Kenya. In *Cartography and the Political Imagination*, which encompasses social history, geography, and political science, Julie MacArthur unpacks Luyia origins. In so doing, she calls for a shift to understanding geographic imagination and mapping not only as means of enforcing imperial power and constraining colonized populations, but as tools for articulating new political communities and dissent. Through cartography, Luyia ethnic

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patriots crafted an identity for themselves characterized by plurality, mobility, and cosmopolitan belonging. While other historians have focused on the official maps of imperial surveyors, MacArthur scrutinizes the ways African communities adopted and adapted mapping strategies to their own ongoing creative projects. This book marks an important reassessment of current theories of ethnogenesis, investigates the geographic imaginations of African communities, and challenges contemporary readings of community and conflict in Africa.

"... refreshing and provocative... a significant addition to existing literature on African politics."

-- Stephen Ellis "It opens up a whole new field of investigation, and brings into focus the pertinence of an interdisciplinary approach to African politics." -- RenÃ© Lemarchand In this innovative work, Michael G. Schatzberg reads metaphors found in the popular press as indicators of the way Africans come to understand their political universe. Examining daily newspapers, popular literature, and political and church documents from across middle Africa, Schatzberg finds that widespread and deeply ingrained views of government and its relationship to its citizenry may be understood as a projection of the metaphor of an idealized extended family onto the formal political sphere. Schatzberg's careful observations and sensitive interpretations uncover the moral and social factors that shape the African political universe while showing how some African understandings of politics and political power may hamper or promote the development of Western-style democracy. *Political Legitimacy in Middle Africa* looks closely at elements of African moral and political thought and offers a nuanced assessment of whether democracy might flourish were it to be established on middle African terms.

This volume explores the dominant types of relationships between Muslim minorities and states in different parts of the world, the challenges each side faces, and the cases and reasons for exemplary integration, religious tolerance, and freedom of expression. By bringing together diverse case studies from Europe, Africa, and Asia, this book offers insight into the nature of state engagement with Muslim communities and Muslim community responses towards the state, in turn. This collection offers readers the opportunity to learn more about what drives government policy on Muslim minority communities, Muslim community policies and responses in turn, and where common ground lies in building religious tolerance, greater community cohesion and enhancing Muslim community-state relations.

Drawing on archival sources as well as her extensive fieldwork in Tanzania, Dorothy L. Hodgson explores the ways identity, development, and gender have interacted to shape the Maasai into who and what they are today. By situating the Maasai in the political, economic, and social context of Tanzania and of world events, Hodgson shows how outside forces, and views of development in particular, have influenced Maasai lifeways, especially gender relations.

This rich collection of biographies of African men and women adds a crucial human dimension to our understanding of the continent's tumultuous history since 1800. They coped with upheavals such as the Atlantic slave trade, the absorption of smaller societies by larger ones, and growing European intrusion and conquest. More recently, they were actors who participated in the changes and challenges of independence, including dictatorship, economic boom and bust, internal conflict, and, for some, migration from their homeland. Their lives demonstrate that individual women and men can and do indeed "make history."

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The politics of identity and ethnicity will remain a fundamental characteristic of African modernity. For this reason, historians and anthropologists have joined political scientists in a discussion about the ways in which democracy can develop in multicultural societies. In *Ethnicity and Democracy in Africa*, the contributors address why ethnicity represents a political problem, how the problem manifests itself, and which institutional models offer ways of ameliorating the challenges that ethnicity poses to democratic nation-building.

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In many communities across the world traditional beliefs and practices are passed down generations and are a feature of day-to-day life, despite the influence of outside sources. Focusing on Luo Muslims in Kenya, Dr Lawrence Oseje looks at the interaction of Islam and traditional Luo practices, especially those around death and burial. Dr Oseje's research with Luo Muslims in Kendu Bay investigates the impact of the traditional Luo conceptualization of death with their current views, and provides new understanding of fundamental issues that affect the lives of ordinary Muslims. From his observation of this community, Oseje encourages a celebration of traditions and customs, showing that an appreciation of traditions and beliefs can help develop ministry to local communities. Dr Oseje's findings result in a deepened understanding of cultures, how they develop from a blend of influences, and provides anthropological and missiological guidelines for cross-cultural ministry, particularly in times of bereavement.

Songs and Politics in Eastern Africa brings together important essays on songs and politics in the region and beyond. Through an analysis of the voices from the margins, the authors (contributors) enter into the debate on cultural productions and political change. The theme that cuts across the contributions is that songs are, in addition to their aesthetic appeal, vital tools for exploring how political and social events are shaped and understood by citizens. Urbanization, commercialization and globalization contributed to the vibrancy of East African popular music of the 1990s which was marked by hybridity, syncretism and innovativeness. It was a product of social processes inseparable from society, politics, and other critical issues of the day. The lyrics explored social cosmology, worldviews, class and gender relations, interpretations of value systems, and other political, social and cultural practices, even as they entertained and provided momentary escape for audience members. Frustration, disenchantments, and emotional fatigue resulting from corrupt and dictatorial political systems that stifle the potential of citizens drove and still drive popular music in Eastern Africa as in most of Africa. Songs and Politics in Eastern Africa is an important addition to the study of popular culture and its role in shaping society.

Extrait de la couverture : "[This book] is a much-needed response to the ethnocentric and arrogant Western perceptions surrounding female genital cutting (FGC), often referred to as either female genital mutilation or female circumcision but including a variety of practices of varying history, severity, geographical distribution, and consequences. In five provocative essays, the contributors to this timely volume challenge representations of FGC. In doing so, they interweave a range of perspectives, including history, human rights, law ... Balancing feminist ideals with culturally conscious approaches, they dispel sensationalized and widely accepted concepts about FGC that influence Western media, law, and feminism thought."

Includes bibliographical references and index.

Burying SMThe Politics of Knowledge and the Sociology of Power in AfricaJames Currey

Leading scholars, offering international and multidisciplinary viewpoints, examine the meaning of home to elders and the ways in which this meaning may be sustained, threatened, or modified according to changes associated with growing old. Organized into four sections--The Essence of Home, Disruptions of Home, Creating and Recreating Home, and Community Perspectives on the Meaning of Home, this volume explores topics including: What makes a house a home? What role does the meaning

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of home play in the process of relocation to another place of residence? What is the relationship between a person's home life and cherished possessions such as symbolic jewelry or religious items in late life? How does the community/neighborhood environment influence the way that older people feel about the places in which they live? Contributors include Hans-Werner Wahl, Robert L. Rubinstein, Edmund Sherman, Carolyn Norris-Baker, and Rick Scheidt, among others. As a special feature, this volume concludes with critical commentaries from three eminent scholars, Amos Rapoport, Kim Dovey, and Marie Versperi. This volume will be of interest to practitioners, researchers, upper-level graduates/graduate-level students in gerontology, environmental psychology, social work, and nursing. It will be valuable to everyone in the helping professions who seek a deeper understanding of the ways in which "being at home" and attachment to place plays a key role in the life experience and well-being of their clients as they grow older.

This book thematically tackles issues that relate to the perpetual struggle between the forces of control and the forces of mental and intellectual liberation in Africa and Kenya in particular. The book addresses the colonial legacy of poverty creation, as well as the socio-political conditioning of Africans to dislike each other and to be irresponsible and disunited in the face of external threats. Poverty, hatred of other Africans, and excessive dependency on European powers can be traced to the policies adopted by colonial officials. Related to these issues, is post-colonial Kenya's attempts to addresses the political developments, the involvement of different types of media in those developments, Kenya's foreign policy, and the problem of political party transition. Ultimately, there are topical issues that continue to affect Kenya which include the question of coalition politics, the lessons of the 2002 elections, the media and corruption, parliament and foreign policy, and Africa's relations with the United States of America.

The Oxford Handbook of Transnational Law offers a unique and unparalleled treatment and presentation in the field of Transnational Law that has become one of the most intriguing and innovative developments in legal doctrine, scholarship, theory, and practice today. This in itself constitutes an ambitious editorial project, not only within law and legal doctrine, but also with regard to an increasing interest in an interdisciplinary engagement of law with social sciences - including sociology, anthropology, political science, geography, and political theory. Closely tied into the substantive transformation that many legal fields are undergoing is the observation that many of these developments are driven by changes in an increasingly global legal practice today. The concept then, of 'transnational law' aims at capturing the distinctly border-crossing nature even of those legal fields which had for the longest been time been seen as having merely 'domestic' relevance. This shift also requires a conscious effort among law school classroom instructors, casebook authors, and curriculum reformers to adapt their teaching content to these circumstances. As the authors of this Handbook make clear, this adaptation requires a close dialogue between a scholarly investigation into the transnational 'concept of law' and the challenges faced by practicing lawyers, be that as solicitor, in-house counsel, as judges, or as bureaucrats in a globalized regulatory and socio-economic environment. While the main thrust is on the transnationalization of legal doctrine and legal theory, with a considerable contribution from and engagement with social sciences, the Handbook features numerous

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reflections on the relationship between transnational law and legal practice.

This collection of case studies from around the world uses a new approach in historical anthropology, one that focuses on heterogeneity within cultures rather than coherence to explain how we commemorate certain events, while silencing others.

This offers an alternative to the colonialist and nationalist explanations of the Mau Mau revolt, examining a widely studied period of Kenyan history from a new perspective.

Gender plays a hugely significant and too often under-considered role in predicting how accessible resources such as education, wage-based employment, physical and mental health care, adequate nutrition and housing will be to an individual or community. According to a 2001 World Bank report titled *Engendering Development—Through Gender Equality in Rights, Resources, and Voice*, enormous disparities exist between men and women in terms of basic rights and the power to determine the future, both in Africa and around the globe. A better understanding of the links between gender, public policy and development outcomes would allow for more effective policy formulation and implementation at many levels. This book, through its discussion of the challenges, achievements and lessons learned in efforts to attain gender equality, sheds light on these important issues. The book contains chapters from an interdisciplinary group of scholars, including sociologists, economists, political scientists, scholars of law, anthropologists, historians and others. The work includes analysis of strategic gender initiatives, case studies, research, and policies as well as conceptual and theoretical pieces. With its format of ideas, resources and recorded experiences as well as theoretical models and best practices, the book is an important contribution to academic and political discourse on the intricate links between gender, power, and social change in Africa and around the world.

Okatch Biggy was the single most dominant benga artiste of the 1990s. Over that decade, benga was the most important genre of popular music in Kenya. What is it about the music of Okatch Biggy that made it attractive to his target audience, the Luo of the 1990s? Is there something about the Luo of the 1990s that predisposed them to this music? In the course of answering these—and related—questions, this volume analyzes Okatch Biggy's songs as works of art, that is, by identifying the aesthetic and rhetorical conventions that are deployed in the songs, and explores the central messages that the music transmits. It shows the significance of the meanings in Okatch Biggy's music for the Luo of the 1990s by situating it in the historical context from which it emerged. Literary instruments of analysis and contextualizing material gathered from various knowledge archives are deployed in the production of the textual meaning of the popular music of Okatch Biggy, which is used here as a lens through which to understand the relationship between politics and ethnicity in the Kenya of the 1990s. The book's carefully demonstrated argument is that, in both the form and the content of his music, Okatch Biggy undertook a comprehensive culturalist-nationalist project of Luo definition that was persuasive to his primary audience in the highly ethnicized political context in which he became successful. This is a timely study given the current renewed scholarly interest in African popular music that has come on the back of the rise of leisure studies and the reinvigoration of popular culture studies.

In this volume scholarly voices from diverse contexts and social locations are gathered together to bring new or unfamiliar facets of biblical texts to light, focusing on issues of intertextuality. *Samuel, Kings and Chronicles I* sheds light from new perspectives on themes in these so-called historical books including Asian American and Chinese readings, issues of land, genealogy and maleness. The authors challenge us to consider how we deal with cultural distances between ourselves and these ancient writings - and between one another in the contemporary world. These goal of these essays is de-centre the often homogeneous first-world orientation of much biblical scholarship and open to up new possibilities for discovery of meaning and method.

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Re-examines this unresolved murder in Kenya and the underlying role of rumour, the media and inter-state relations on how the death has been reported and investigated.

Perhaps no figure embodied the ambiguities, colonial fears, and collective imaginations of Kenya's decolonization era more than Dedan Kimathi, the self-proclaimed field marshal of the rebel forces that took to the forests to fight colonial rule in the 1950s. Kimathi personified many of the contradictions that the Mau Mau rebellion represented: rebel statesman, literate peasant, modern traditionalist. His capture and trial in 1956, and subsequent execution, for many marked the end of the rebellion and turned Kimathi into a patriotic martyr. Dedan Kimathi on Trial unearths a piece of the colonial archive long thought lost, hidden, or destroyed. Its discovery and landmark publication unsettles an already contentious history and prompts fresh examinations of its reverberations in the present. Here, the entire trial transcript is available for the first time. This critical edition also includes provocative contributions from leading Mau Mau scholars reflecting on the meaning of the rich documents offered here and the figure of Kimathi in a much wider field of historical and contemporary concerns. These include the nature of colonial justice; the moral arguments over rebellion, nationalism, and the end of empire; and the complexities of memory and memorialization in contemporary Kenya. Contributors: David Anderson, Simon Gikandi, Nicholas Githuku, Lotte Hughes, and John Lonsdale. Introductory note by Willy Mutunga.

A World of Widows provides a global overview of the status for widowhood. Neglected by social policy researches, international human rights activists and the women's movement, the status of the world's widows - legal, social, cultural, and economic - is an urgent issue given the extent and the severity of the discrimination against them. Margaret Own explores the process of becoming a widow; poverty and social security in the context of widowhood; differing laws and customs regarding widow's inheritance; the situation of widows who remarry and issues of sexuality and health. She also looks at the needs of specific groups of widows - refugees, older widows, child widows - and widowhood in the context of AIDS. Throughout, she shows the prevalence of discrimination against widows in inheritance rights, land ownership, custody of children, security of home and shelter, nutrition and health. The book concludes with a summary of widowhood as a human rights issues and an overview of widows themselves organising for change.

"In Thomas's skilled hands, and in her unabashed love of story-telling, intimate events in Kenya help us think more clearly and more critically about Africa in the twentieth century. The politics of the womb are at the core of the colonial experience and of colonial politics.... Africans struggled amongst themselves over the regulation of reproduction, and these layers of intimate strife, and the policies and protests emanating from London and mission hospitals and African homesteads, give us something we haven't had before-- a gendered and transnational colonial history."—Luise White, author of *Speaking with Vampires: Rumor and History in Colonial Africa*

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