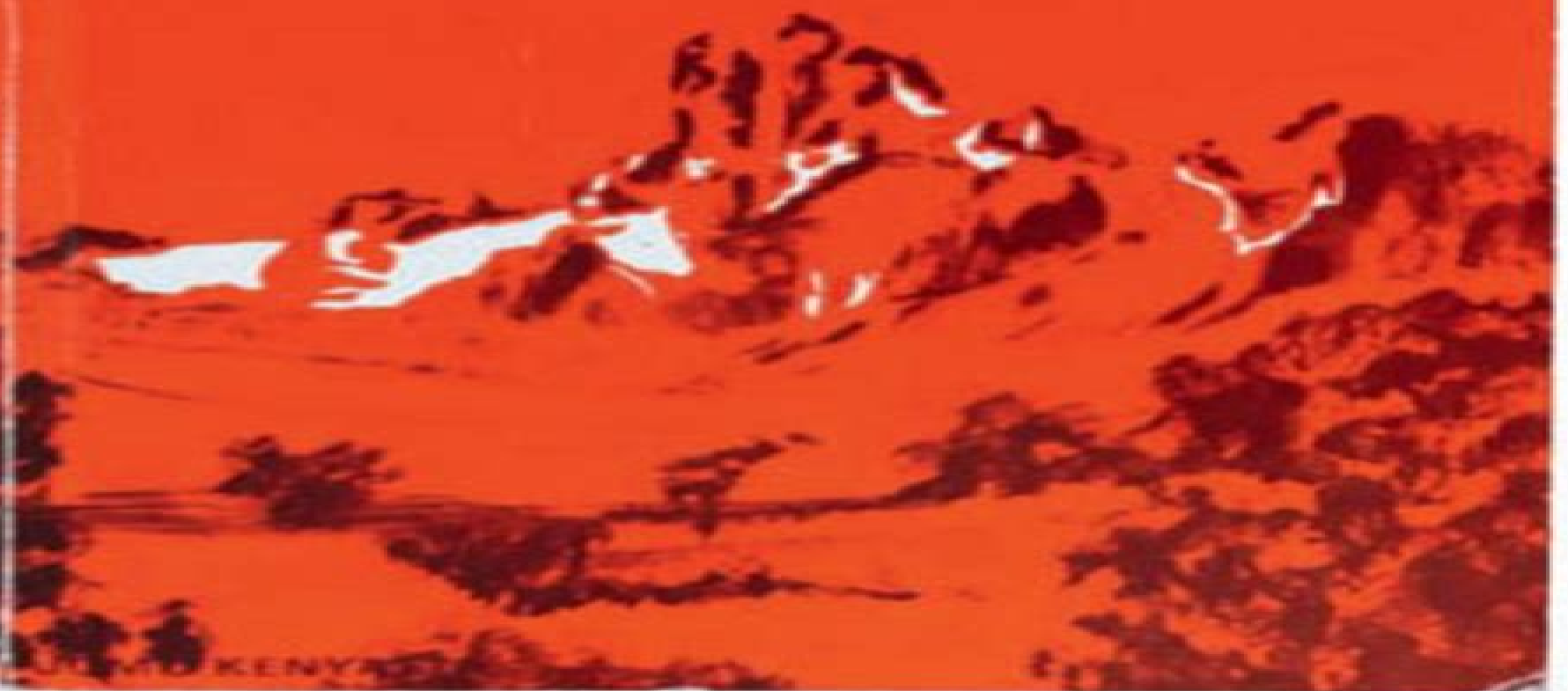


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FACING MOUNT KENYA



Facing Mount Kenya

Jomo Kenyatta



Facing Mount Kenya:

Facing Mount Kenya Jomo Kenyatta, 1978-12-29 *Facing Mount Kenya* first published in 1938 is a monograph on the life and customs of the Gikuyu people of central Kenya prior to their contact with Europeans. It is unique in anthropological literature for it gives an account of the social institutions and religious rites of an African people permeated by the emotions that give to customs and observances their meaning. It is characterised by both insight and a tinge of romanticism. The author, proud of his African blood and ways of thought, takes the reader through a thorough and clear picture of Gikuyu life and customs, painting an almost utopian picture of their social norms and the sophisticated codes by which all aspects of the society were governed. This book is one of a kind capturing and documenting traditions fast disappearing. It is therefore a must read for all who want to learn about African culture.

Facing Mount Kenya Jomo Kenyatta, 1962-02-12 With an Introduction by Bronislaw Malinowski. *Facing Mount Kenya* is a central document of the highest distinction in anthropological literature, an invaluable key to the structure of African society and the nature of the African mind. *Facing Mount Kenya* is not only a formal study of life and death, work and play, sex and the family in one of the greatest tribes of contemporary Africa, but a work of considerable literary merit. The very sight and sound of Kikuyu tribal life presented here are at once comprehensive and intimate and as precise as they are compassionate.

Facing Mount Kenya Jomo Kenyatta, 1959 *Facing Mount Kenya* Jomo Kenyatta, 1962 **Facing Mount Kenya** Jomo Kenyatta, 1938 **Facing mount Kenya** Jomo Kenyatta, 1938 **Facing Mount Kenya. The Tribal Life of the Gikuyu, Etc. [With Plates, Including a Portrait, and a Map.]** Jomo Kenyatta, 1953

Ngugi wa Thiong'o, Gender, and the Ethics of Postcolonial Reading Brendon Nicholls, 2016-05-06 This is the first comprehensive book-length study of gender politics in Ngugi wa Thiong'o's fiction. Brendon Nicholls argues that mechanisms of gender subordination are strategically crucial to Ngugi's ideological project from his first novel to his most recent one. Nicholls describes the historical pressures that lead Ngugi to represent women as he does and shows that the novels themselves are symptomatic of the cultural conditions that they address. Reading Ngugi's fiction in terms of its Gikuyu allusions and references, a gendered narrative of history emerges that creates transgressive spaces for women. Nicholls bases his discussion on moments during the Mau Mau rebellion when women's contributions to the anticolonial struggle could not be reduced to a patriarchal narrative of Kenyan history and this interpretive maneuver permits a reading of Ngugi's fiction that accommodates female political and sexual agency. Nicholls contributes to postcolonial theory by proposing a methodology for reading cultural difference. This methodology critiques cultural practices like clitoridectomy in an ethical manner that seeks to avoid both cultural imperialism and cultural relativism. His strategy of performative reading that is making the conditions of one text such as folklore history or translation active in another—for example, fiction, literary narrative, or nationalism—makes possible an ethical reading of gender and of the conditions of reading in translation.

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