

Nadharia ya Ubaada-ukoloni katika Tamthilia ya *Amezidi* (1995) ya S. A. Mohamed

Zawadi Limbe Daniel

Ikisiri

Makala haya yanaonesha nadharia ya Ubaada-ukoloni jinsi inavyojidhihirisha katika tamthilia ya *Amezidi*. Katika uchambuzi huu, nadharia hii inafafanuliwa kwa undani kwa kuangalia waasiri wake, mawazo makuu ya nadharia hii kwa ujumla pamoja na upitokezaji wa nadharia hii katika kazi za fasihi. Makala haya yanachambua kwa undani pia namna mawazo makuu ya nadharia ya Ubaada-ukoloni yanavyoitokeza katika tamthilia ya *Amezidi*. Mawazo hayo yanachezwa kwa kutumia hali za Kiuchumi, kisiasa na kijamii ambazo zinabainishwa na mwandishi wa tamthilia ya *Amezidi*.

1.0 Utangulizi

Nadharia ya ubaada-ukoloni ilianzishwa baada ya kumalizika kwa ukoloni mkongwe, ambapo nchi kadhaa zilikuwa zimetawaliwa kimabavu na nchi za Magharibi. Childs na Williams (1997) wanabainisha kuwa kuporomoka kwa mifumo ya utawala wa kikoloni miaka ya 1950 na miaka ya 1960 lilikuwa ni tukio kubwa la kihistoria kutokana na nchi zilizokuwa chini ya tawala hizo kuanza kupata uhuru. Kutokana na kuporomoka kwa mifumo hiyo ya kikoloni baadhi ya watu walianza kuzungumzia athari za mifumo hiyo katika nchi zilizokuwa chini ya tawala za kikoloni. Miongoni mwao alikuwa Frantz Fanon, (1961) ambaye aliandika kitabu kinachoitwa *The Wretched of the Earth*¹ Katika kitabu hicho Fanon anachambua hulka ya ukoloni na ya wale waliotiishwa na mfumo huo. Kazi ya Fanon iliweka msingi wa nadharia ya Ubaada-ukoloni.

Mwanazuoni anayechukuliwa kuwa ndiye aliyeipa mashiko zaidi nadharia hii ni Edward Said (1978) kupitia kitabu chake cha *Orientalism* Yeye anatumia dhana ya *Umaghariki*, ambayo inatumia sana na mataifa ya Magharibi pamoja na Marekani katika kuutazama ulimwengu wa Mashariki. Dhana ya Umaghariki inaashiria mfumo wa uwakilishi, ambao umesababishwa na mataifa yenye nguvu kisiasa yaliyoamua kuitumia dhana hiyo katika elimu na himaya za Kimagharibi katika kuutazama ulimwengu wa Mashariki. Maelezo yote anayoyatoa Said ni tathmini ya mtazamo wa nchi za Magharibi kuhusu nchi zilizokuwa chini ya utawala wa kikoloni; maelezo ambayo yanatusaidia kuzitathmini athari za ukoloni katika nchi zilizokuwa chini ya mfumo huo.

¹ Kinatafsiriwa kwa Kiwahili kama *Fasihi Wafalalaashwa*, tafsiri ambayo inachakasi na utata kwani taana humanishia kuwa ni hali ambayo inahapangwa na hakiwepi.

Mwongozo Wa Amezidi

Amina C. Vuzo



Mwongozo Wa Amezidi:

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Mwongozo wa Kilio wa Kifo Kisimani , Mwongozo wa Kilio cha Haki - A. Mazrui Kimani wa Njogu,1989
Mwongozo wa Mayai Waziri wa Maradhi , Transgression in Swahili Narrative Fiction and its Reception Rémi Armand Tchokothe,2014 This book remarkably analyses the development of recent Swahili prose narrative The main thesis is that since the 90s Swahili literature has developed to go beyond aspects that had hitherto conditioned literature in African languages local popular and didactic and has opened itself to global sophisticated and subversive perspectives Rémi Tchokothe uses the leitmotif of transgression as the unifying thread to render an account of this evolution of the Swahili narrative fiction towards the disruption of narrative linearity an increase in intertextual references an awareness of globalisation in political analysis and a shift to magical realism The finishing touch to the analysis is a meticulously conducted reception survey which highlights editorial ambiguities that go with the transgressive turn Xavier Garnier U Sorbonne Nouvelle Paris 3 Series Contributions to Research on Africa Beitrage zur Afrikaforschung Vol 56 **Mwongozo wa Mwisho wa Kosa** , *Research in African Literatures* ,2007 Vol 1 spring 1970 include A Bibliography of American doctoral dissertations on African literature compiled by Nancy J Schmidt **Swahili Beyond the Boundaries** Alamin M. Mazrui,Alamin Mazrui,2007 Africa is a marriage of cultures African and Asian Islamic and Euro Christian Nowhere is this fusion more evident than in the formation of Swahili Eastern Africa s lingua franca and its cultures Swahili Beyond the Boundaries Literature Language and Identity addresses the moving frontiers of Swahili literature under the impetus of new waves of globalization in the twentieth and twenty first centuries These momentous changes have generated much theoretical debate on several literary fronts as Swahili literature continues to undergo transformation in the mill of human creativity Swahili literature is a hybrid that is being reconfigured by a conjuncture of global and local forces As the interweaving of elements of the colonizer and the colonized this hybrid formation provides a representation of cultural difference that is said to constitute a third space blurring existing boundaries and calling into question established identitarian categorizations This cultural dialectic is clearly evident in the Swahili literary experience as it has evolved in the crucible of the politics of African cultural production However Swahili Beyond the Boundaries demonstrates that from the point of view of Swahili literature while hybridity evokes endless openness on questions of home and identity it can simultaneously put closure on specific forms of subjectivity In the process of this contestation a new synthesis may be emerging that is poised to subject Swahili literature to new kinds of challenges in the politics of identity compounded by the dynamics and counterdynamics of post Cold War globalization Kenya National Bibliography Kenya National Library

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