



Kenyatta University News On Sep 2015 Admission

Chika Trevor Sehoole, Jenny J. Lee



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An Uncertain Age Paul Ocobock, 2017-03-27 In twentieth century Kenya age and gender were powerful cultural and political forces that animated household and generational relationships. They also shaped East Africans' contact with and influence on emergent colonial and global ideas about age and masculinity. Kenyan men and boys came of age achieving their manhood through changing rites of passage and access to new outlets such as town life, crime, anticolonial violence, and nationalism. And as they did, the colonial government appropriated masculinity and maturity as means of statecraft and control. In *An Uncertain Age*, Paul Ocobock positions age and gender at the heart of everyday life and state building in Kenya. He excavates in unprecedented ways how the evolving concept of youth motivated and energized colonial power and the movements against it, exploring the masculinities boys and young men debated and performed as they crisscrossed the colony in search of wages or took the Mau Mau oath. Yet he also considers how British officials' own ideas about masculinity shaped not only young African men's ideas about manhood but the very nature of colonial rule. *An Uncertain Age* joins a growing number of histories that have begun to break down monolithic male identities to push the historiographies of Kenya and empire into new territory.

Contextualizing and Organizing Contingent Faculty Ishmael I. Munene, 2018-02-15 *Contextualizing and Organizing Contingent Faculty: Reclaiming Academic Labor in Universities* seeks to develop a counterculture that eschews the neoliberal ideology and interlocking market values in higher education. More than merely lamenting the disruptive effects of these marketplace values in higher education institutions, it develops both theoretical insights and practical organizing strategies pertinent to challenging new academic capitalist values and behaviors. Contributors, local and international, present cases from various institutions to illuminate how national trends concerning contingent faculty are articulated, implemented, and challenged at the local level. They present organizing strategies which are analyzed from an interdisciplinary perspective, providing a thorough and comprehensive view of the contingent labor movement. This book will provide useful lessons to a broad array of audiences in universities, labor movements, and national and local governments.

Intra-Africa Student Mobility in Higher Education Chika Trevor Sehoole, Jenny J. Lee, 2022-01-01 This book examines student mobility within Africa. International student mobility is among the central activities of higher education internationalization. As the number of international students increases, so do the destinations in both number and geographic diversity. Historically, international student mobility has followed South-North and North-North patterns. However, recent literature shows the growth in North-South and South-South patterns of student mobility. There has also been a rise in regional mobility. In what is referred to in the book as intra-Africa mobility, the book explores and analyzes the patterns of intra-Africa mobility based on seven African countries: South Africa, Kenya, Uganda, Nigeria, Ghana, Senegal, and Egypt. The editors and contributors address three central research questions: Why did the students choose the country they are studying in? Why did they choose the institution they are studying in? What are their academic and social experiences in these countries?

and their respective institutions This book is the first comprehensive exploration of intra Africa student mobility in a field that traditionally centers on the Global North *Joseph Murumbi* Rothmyer, Karen, 2018-08-03 In 1966 after serving first as Kenya's Foreign Minister and then as Vice President Joseph Murumbi resigned from Government Having concluded that the country had made a wrong turn away from a concern for the poor and the ideals he believed in Murumbi told an old friend that he could no longer be part of corruption in this country Tribalism too which was to take Kenya to the brink of disaster years later had already become firmly entrenched and he wanted no part of it Today Murumbi stands as a symbol of what Kenya could have become and still could be As the son of a Goan father and a Maasai mother he disdained prejudice of any kind As someone plucked from relative obscurity by Jomo Kenyatta thanks to his hard work and talents as an organiser he was dismissive of those who depended on family or ethnic connections And as a strong advocate of embracing and preserving African culture he was a champion of African artists and their works This book which combines interviews done with Murumbi in the 1970s with historical information and recollections of the people who knew him **Sanatana Dharma and Plantation Hinduism (Second Edition Volume 2)** Ramesh Gampat, 2020-01-06 Christian Missionaries worked hard to convert immigrants Their first order of business was to denigrate Hinduism designate Hindus as heathen and disparage their culture food and even attire Immigrants stubbornly resisted led by the tiny educated elite including Brhmas whom we call Brahmins Conversion was a failure at least up to the end of the 19th century but picked up a self generating momentum thereafter The result is that the share of Hindus in Guyana's Indian population declined from 83.5 percent in 1880 to 62.8 percent in 2012 The largest portion of the contraction was lost to Christianity The loss notwithstanding even a casual observer would conclude that Guyanese Hindus at home and in the Diaspora are a very religious people Many of us do a jhandi or havan once annually others do the more elaborate and costlier yajna where everyone is welcome once or twice in their lifetime Most of us do a short daily puja prayers offerings reading the shstras and listening to bhajan in our homes An important but perhaps unintended way immigrants countered conversion to Christianity was an unplanned movement towards a synthesis that brought Hindus regardless of caste or sect under a unitary form of Hinduism The synthesis began around the 1870s and was completed by the 1930s to the 1950s Guyanese Hindus call the unified corpus of religious beliefs and practices that emerged from the synthesis Sanatana Dharma Ramesh Gampat labels it Plantation Hinduism in this path breaking book The book argues that the brand of Hinduism practiced is inconsistent with Sanatana Dharma called Vedanta by the more philosophically inclined Plantation Hinduism features an extraordinary dependence upon purohits pandits which has anaesthetized the Hindu mind and render him unable to think question and inquire when it comes to Dharma Rituals and bhakti have been degraded and turned into desire motivated worship devatas have been misconstrued as Brahman rather than as limited manifestation of the one non dual pure Consciousness belief in the multiplicity of gods encourages image worship and superstitions anchor Guyanese Hindus to tradition and mere belief Plantation Hinduism is little more than desire

motivated actions dogmas and superstitions Absent is the idea that Sanatana Dharma is a spiritual science no less scientific than hard sciences such as physics and astronomy The central message of Vednta is the innate divinity of every person and the freedom to realize that divinity through anubhava direct personal experience of Supreme Reality Sanatana Dharma and Plantation Hinduism (Second Edition Volume 1) Ramesh Gampat,2020-01-06 Christian Missionaries worked hard to convert immigrants Their first order of business was to denigrate Hinduism designate Hindus as heathen and disparage their culture food and even attire Immigrants stubbornly resisted led by the tiny educated elite including Brhmaas whom we call Brahmins Conversion was a failure at least up to the end of the 19th century but picked up a self generating momentum thereafter The result is that the share of Hindus in Guyana s Indian population declined from 83.5 percent in 1880 to 62.8 percent in 2012 The largest portion of the contraction was lost to Christianity The loss notwithstanding even a casual observer would conclude that Guyanese Hindus at home and in the Diaspora are a very religious people Many of us do a jhandi or havan once annually others do the more elaborate and costlier yaj a where everyone is welcome once or twice in their lifetime Most of us do a short daily puja prayers offerings reading the stras and listening to bhajan in our homes An important but perhaps unintended way immigrants countered conversion to Christianity was an unplanned movement towards a synthesis that brought Hindus regardless of caste or sect under a unitary form of Hinduism The synthesis began around the 1870s and was completed by the 1930s to the 1950s Guyanese Hindus call the unified corpus of religious beliefs and practices that emerged from the synthesis Sanatana Dharma Ramesh Gampat labels it Plantation Hinduism in this path breaking book The book argues that the brand of Hinduism practiced is inconsistent with Sanatana Dharma called Vednta by the more philosophically inclined Plantation Hinduism features an extraordinary dependence upon purohits pandits which has anaesthetized the Hindu mind and render him unable to think question and inquire when it comes to Dharma Rituals and bhakti have been degraded and turned into desire motivated worship devats have been misconstrued as Brahman rather than as limited manifestation of the one non dual pure Consciousness belief in the multiplicity of gods encourages image worship and superstitions anchor Guyanese Hindus to tradition and mere belief Plantation Hinduism is little more than desire motivated actions dogmas and superstitions Absent is the idea that Sanatana Dharma is a spiritual science no less scientific than hard sciences such as physics and astronomy The central message of Vednta is the innate divinity of every person and the freedom to realize that divinity through anubhava direct personal experience of Supreme Reality Celebrating Twenty-five Years of Academic Excellence and Community Service Kenyatta University,2011 Kenyatta University ,2010

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