

RIWAYA TEULE ZA KARNE YA ISHIRINI NA MOJA NA UDURUSU WA NAPHAIA ZA FASHI

ISSA MWAMZANPI

Literary theory represents a way of thinking and a body of writing that is dedicated to the analysis of literary texts. It is a means through which literary critics come to appreciate the nature of the literary texts they seek to analyse and the methodology that informs their practice. Analysing three 21st Century Swahili novels, this paper examines a paradigm shift: literary theory becomes the subject under examination as opposed to its conventional role where it would ideally offer systematic views of what such texts would mean. Said Ahmed Mohamed's *Dhaisir Yeo* (2006) and *Njanoze za Afisanasiale* (2010) on the one hand, and Kyrille Wendo Wamtila's *Afisanasiale* (2004), on the other, represent a new kind of writing that experiments on literary theory as a subject for criticism. In these texts, we read about the tenets and practice of a variety of literary theories including Russian Formalism, Saussurean and Jakobsonian structuralism, Derrida's deconstruction, Edward Said's post-colonial theory, and Carl Gustav Jung's psychoanalytical theory. While this experiment that the two novelists engage in may appear elitist for the average reader at first, the paper contends that this form of writing will in the long term assist in the domestication of literary theory. Further, the three texts could greatly assist in pedagogical issues if read alongside other mandatory course books on literary theory.

Uitgangspositie

Sifa bainfu ya baadhi ya kazi za fasihi ya Kiswahili za karne ya ishirini na moja ni matumizi makubwa ya mbinu za kiuandishi za kimajaribio. Moornaji wa kazi hizi i aghalabu hujikuta ameghumiwa na wingi wa urejleo matini, uhalisia mazingaombwe pamoja na vipande vidogo-vidogo vya visa ambavyo hutumika koungia simulizi hizi zilizochupwa huko na huko (Bertonecini 2006: 93; Khamis 2003: 78). Kwa jinsi hali ilivyo riwaya hizi zinazelekeea kutangaza upenu ni kwambaa enzi na dola ya uandishi wa kazi za kihalisa imepitwa na wakati na umefika msada wa kutoa wazaa kwa majaribio haya mapya. Ni msoni ya makala kuuwa fasa ya mbinu hizi kuwa na natiya pamoja na dosari zake bado kuma baadhi ya waandishi ambao bado wanamongowwa na misingi ya kihalisa.

Mbalu na uwenzekano wa kazi hizi za kimagariibio za kuitenga schema ya hadhira (wakiwemo wale wasiiso ifahamu nadhairia za fashii) kwa kumkumbatia zaidi msoomaji aliyesoma na kuzamia fasi adumu za kijamii, fashii ya karne ya ishirini na moja ni njia jarabati ya kumkoomaza msoomaji ashiriki kikamilifu katika kufustilia viini vya simuliizi mbalimbali anazosikuta humu. Ndani ya riwayaya hizi, msoomaji anapambana na filka za wanafalsafa, wanausimaa mashuhuri pamoja na vitimvi vyaao, mawallida ya utandawazi na ahdhari zake, madhodoo ya vitabu vya kidini, vise(a)sili, mighami,

Riwaya Ya Karne Ya Ishirini Na Moja

Clifford Lane

Riwaya Ya Karne Ya Ishirini Na Moja:

Kiswahili katika karne ya ishirini na moja Yared Magori Kihore,A. R. Chuwa,1995 On the Swahili language in the 21st century *Nadharia za uhakiki wa fasihi* Richard M. Wafula,Kimani Njogu,2007 Theory of literary criticism **Kiswahili in the 21st century** Kimani Njogu,2000 **Uchambuzi na uhakiki wa riwaya, ushairi na tamthiliya** John Pantaleon Mbonde,2002 *Siri za Kibiblia Zimefichuliwa* Harald Lark,2025-12-30 Leo wanaoitwa wataalamu katika makala za televisheni hawawezi kuelewa matatizo rahisi ya kibiblia Wanajiuliza maji yote yangeenda wapi baada ya gharika ya dunia nzima na wanadai kwamba hakuna ushahidi wa gharika ya dunia nzima Wanauliza jinsi Sanduku la Agano lingeweza kusababisha kuta za Yeriko kuanguka Masimulizi mengi ya Biblia yanatoa changamoto kwa wasomaji wa kisasa wanaotufuta uelewa au tafsiri ya kisayansi Hata hivyo uelewa wetu wa sasa hauelezi kikamilifu jinsi ustaarabu wa mapema ulivyoifika mafanikio makubwa kama vile kujenga piramidi za Misri kujenga Stonehenge au kuanzisha vituo vikubwa vya mijini Amerika Kusini Tunawezaje basi kuelewa matendo ya Mungu asiyе wa kawaida Majibu yanapatikana katika Biblia Kwa mfano Sanduku la Agano halikuwa na nguvu liliwakilisha tu uweza wa Mungu wetu asiyе wa kawaida Kitabu hiki kinatoa maelezo kwa maswali magumu **Likizo ya mauti na hadithi nyingine** Kitula G. King'ei,John Kobia,2007 Short stories

Historia, Maana na Lengo la Usalafi Sheikh Ja'far Subhani, Baada ya kufariki Mtukufu Mtume s a w w Masahaba walihilitafiana katika baadhi ya mambo na kubwa kuliko yote lilikuwa kuhusu kiongozi wa Waislamu baada yake s a w w Hili lilileta mzozo mkubwa sana ambao bado unafukuta mpaka sasa Mzozo huu ulisababisha kutokea kwa makundi mawili makubwa 1 Wanaounga mkono Makhalifa waliochaguliwa na Waislamu na 2 wanaomuunga mkono Imam Ali bin Abu Talib a s kwa madai kwamba yeye aliteuliwa na Mtume mwenyewe kwa amri ya Mola kuwa mrithi wake Kundi hili la pili lilijulikana kwa jina la Shia wa Ali Matapo haya mawili yaliendelea kuwepo kwa muda yakijulikana kwa majina yao hayo Baadae kundi hili la kwanza la Makhalifa likagawanyika katika makundi mengi ya kifikihi katika hayo manne ndio maarufu sana Hanafi Maliki Shafii na Hanbali Haya hayakutokea mara moja kila moja lilitokea kwa wakati wake ukisoma historia ya Uislamu utauona ukweli huu Ama Mashia wao wamebakia na jina lao hilohilo mpaka leo soma historia ya madhehebu za Kiislamu Baada ya muda kupita yakajitokeza matapo mengine kwa majina tofauti tofauti Kwa mfano Wahabi Ansar Sunna Salafia n k Mwandishi wa kitabu hiki anaelezea kuhusu tapo hili la Usalafi Anaelezea kwa kina maana ya Usalafi Salafiyyah ulianzaje na lini na athari yake kwa Waislamu Tafadhali ungana naye ili upate kujua yaliyojiri katika historia ya Uislamu **Moto wa mianzi** Mugyabuso M. Mulokozi,1996 A novel *IMAM MAHDI (atf)* [Imam wa Zama Hizi na Kiongozi wa Dunia Sheikh Mulabbah Saleh Lulat, Damu nyeusi na hadithi nyingine Ken Walibora,Said Ahmed Mohamed,2007 Short stories

Kamus ya fasihi K. W. Wamitila,2003 A dictionary of literature terms and concepts **Nafasi ya Ahlul Bayt (a.s.)**
Katika Kuhifadhi Mafundisho ya Uislamu Allamah Syed Murtadha Askari, **Tamthilia mbili za kifaransa** ,2013
Tamthilia mbili za Kifaransa are translations into Kiswahili of two French plays by Victor Hugo 1802 1855 Le Rois siamuse

and Jean Luc Lagarce 1957 1995 Les regles du savoir vivre dans la societe moderne The translations are done in Kiswahili as it is spoken in the Democratic Republic of Congo DRC one of Swahili language's distinct dialects Kingwana which is spoken by possibly the second or third largest population of Kiswahili speakers outside Tanzania where the so called Kiswahili Sanifu Standard Swahili is spoken The translator Marcel KALUNGA MWELA UBI is a Professor at Lubumbashi and Kalemie

Universities in DRC where he teaches Kiswahili among other subjects **Historia ya Jamii ya Zanzibar na nyimbo za Siti**

Binti Saad Laura Fair,2013 Laura Fair is Professor of History at Michigan State University in the U S A She lived in Zanzibar for many years doing research for her first book Pastimes and Politics Culture Community and Identity in Post abolition Urban Zanzibar 1890 1945 In this book she illustrates how former slaves used the social and cultural tools at their command to demonstrate their freedom from slavery and articulate alternative visions of justice under colonialism Her current book project is a wide ranging study of commercial cinema in colonial and post colonial Tanzania exploring changes in exhibition distribution and reception over time **Abstracts** ,2000 **Jinsi dunia inaweza kuboreshwa** Rafael Barracuda,2025-08-29 Ikiwa tunataka kuboresha maisha duniani na maisha yetu wenyewe ni muhimu kupata mwongozo mpya ambao unaweza kukabiliana na changamoto za wakati wetu na za baadaye Miongozo ya zamani ilikuwa nzuri kwa kanuni lakini imeingizwa katika miundo iliyohesabiwa mara nyingi ikitimiza kinyume cha kile kilichokusudiwa awali

Maendeleo ya jamii hufanya iwe muhimu kupata kanuni mpya za mwongozo mara kwa mara Ili kufanya hivyo hata hivyo tunahitaji kujua historia ilikuwa nini jinsi jamii ya sasa imeundwa na jinsi inavyowezekana kukua Mwandishi analenga kugundua hili kwa kuangazia mada zifuatazo Habari ukweli na uwongo Njama njama za kweli na za kufikiria Nodi na chaguzi katika historia na kama watu binafsi Elimu Dini Tamaduni na subcultures Nzuri na mbaya Kutatua migogoro Uhuru Haki Usalama Nchi maskini inawezaje kuwa tajiri Hali na mazingira na ongezeko la joto duniani Sanaa Ubunifu Maana ya maisha Amani Mageuzi ya Umoja wa Mataifa Afya kimwili na kiakili Ushauri wa jinsi ya kuwa na furaha Jambo kuu ni jinsi ya kulinda na kuendeleza maisha duniani Kulingana na mwandishi kufanya chaguo sahihi kwa wakati fulani muhimu unaoitwa nodi ni muhimu sana Hatimaye ni juu ya upendo na umoja wa wote na kila kitu **Egerton Journal** ,2004 **Accessions List**,

Eastern and Southern Africa Library of Congress. Library of Congress Office, Nairobi, Kenya,1998 **Uchambuzi wa Fasihi** Alamin M. Mazrui,1992 **Accessions List of the Library of Congress Office, Nairobi, Kenya** Library of Congress. Library of Congress Office, Nairobi, Kenya,1999

The book delves into Riwaya Ya Karne Ya Ishirini Na Moja. Riwaya Ya Karne Ya Ishirini Na Moja is a vital topic that must be grasped by everyone, ranging from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into Riwaya Ya Karne Ya Ishirini Na Moja, encompassing both the fundamentals and more intricate discussions.

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- Chapter 3: Riwaya Ya Karne Ya Ishirini Na Moja in Everyday Life
- Chapter 4: Riwaya Ya Karne Ya Ishirini Na Moja in Specific Contexts
- Chapter 5: Conclusion

2. In chapter 1, this book will provide an overview of Riwaya Ya Karne Ya Ishirini Na Moja. The first chapter will explore what Riwaya Ya Karne Ya Ishirini Na Moja is, why Riwaya Ya Karne Ya Ishirini Na Moja is vital, and how to effectively learn about Riwaya Ya Karne Ya Ishirini Na Moja.
3. In chapter 2, this book will delve into the foundational concepts of Riwaya Ya Karne Ya Ishirini Na Moja. This chapter will elucidate the essential principles that must be understood to grasp Riwaya Ya Karne Ya Ishirini Na Moja in its entirety.
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6. In chapter 5, this book will draw a conclusion about Riwaya Ya Karne Ya Ishirini Na Moja. The final chapter will summarize the key points that have been discussed throughout the book.

This book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Riwaya Ya Karne Ya Ishirini Na Moja.

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