



Jekanyika Mbira Group 2002

Jekanyika

SJ Ball



Jekanyika:

Pre-colonial and Post-colonial Drama and Theatre in Africa Lokangaka Losambe, Devi Sarinjeive, 2001 In this collection of essays written from different critical perspectives African playwrights demonstrate through their art that they are not only witnesses but also consciences of their societies **Moto**, 1998 Plots and Characters in Shona Fiction, 1956-1984 George P. Kahari, 1990 *Report of the Second Commission of Inquiry Into the Distribution of Motor Vehicles Zimbabwe. Second Commission of Inquiry into the Distribution of Motor Vehicles, 1989* *Law, Religion and Leadership in Africa* F. Sibanda, E. Chitando, E.G. Konyana, B.P. Humbe, 2025-05-16 In Africa some heads of state sometimes prefer to take their oath on the Bible or the Quran rather than on an ancestral law or a fearsome fetish capable of causing misery in the event of a violation Thus in order to build credible institutions that can guarantee socio political and economic stability it is desirable to resort to certain ancestral practices in particular strict respect for customs At this level of our reflection it seems useless for Africans to reinvent the wheel rather we must look in the rearview mirror in order to exalt the pre colonial instruments capable of unravelling the invisible mystery of these societies In this same dynamic the ancestral law because of its historical and charismatic legitimacy imposes strict respect for the cosmic order Komo Guy Roland Kossonou Assistant Professor Legal Administrative and Management Sciences Training and Research Unit UFR SJAG Alassane Ouattara University Bouak C te d Ivoire There is no way the church leadership can ignore such issues which affect their people daily and only talk about the future kingdom to come Both the sacred and the secular kingdoms are important matters in the life of people in every community hence religious and political leaders should strive to resolve their conflicts because people look up to them for spiritual and political leadership When political leaders tell religious leaders to stick to preaching the gospel and not involve themselves in the political affairs of the country it silences the church s ability to speak for the poor Upendo Mwakasenga Ordained minister United Church of Zambia Doctoral student in systematic theology University of Kwa Zulu Natal Even today religio cultural beliefs inform the way the youths are viewed within Zimbabwe s political circles Such beliefs infantilize young people and disempower them from effective political participation In most cases this role is postponed into the future The existing political structures and regimes exploit youth to expend their energies as political and military foot soldiers for the political elite but they are not being mentored to be prepared for positions of leadership It therefore becomes crucial to question the maxim the future is young which seems to procrastinate youth political leadership in Zimbabwe Molly Manyonganise Senior Lecturer Department of Religious Studies and Philosophy Zimbabwe Open University Ultimately God provides and heals but the fisherman must still cast his net the farmer must still till the soil and the doctor must still administer medication It is no different in matters of governance military warfare or institution building Personal piety is inconsequential to the empirical workings of the world but it may weigh on the scales in the hereafter The Brotherhood s fatalism blinds them to the worldly instruments needed to govern a nation Study and experience in economic

policy and statecraft cannot be replaced with saintly endeavours such as worship and charity Nabil Yasien Mohamed
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Mawere,Samuel Awuah-Nyamekye,2015-06-20 This book argues that the basic component of any societys social security and
sustainability is cultural capital and its ability to fully recognise diversity in knowledge production and advancement However
with regard to African societies since the dawn of racial slavery and colonialism cultural capital indigenous knowledge in
particular has iniquitously and acrimoniously suffered marginalisation and pejorative ragtags Increasingly since the 1990s
cultural capital informed by African knowledge systems has taken central stage in discussions of sustainability and
development This is not unrelated with the recognition by America and Europe in particular of the central role that cultural
capital could and should assume in the logic of development and sustainability at a global level Unfortunately action has
often failed to match words with regard to the situation in Africa The current book seeks to make a difference by exploring
the role that African cultural capital could and should assume to guarantee development and sustainability on the continent
and globally It argues that lofty pan African ideals of collective self reliance self sustaining development and economic
growth would come to naught unless determined and decisive steps are taken towards full recognition of indigenous cultural
capital on the continent An Investigation of Secondary School Language Teachers' Conceptions of Literacy and how
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