

# DOWNLOAD PDF MAA WARRIORHOOD AND BRITISH COLONIAL DISCOURSE

## Chapter 1 : Maasai - Introduction, Location, Language, Folklore, Religion, Major holidays, Rites of passage

*Preface Introduction: Colonial Power and Aesthetic Practice Part 1. Warriors 1. Maa Warriorhood and British Colonial Discourse 2. Idoma Warriorhood and the Pax Britannica.*

Fees and funding Overview You reflect on these areas of thinking in themselves and as they relate to particular literary texts, to post-enlightenment philosophy and to other relevant areas of culture and experience. It is for those interested in writing, reading, language, art, the self, literature and discovering more about the relations between literature and philosophy. The MA in Critical Theory offers a choice of two core courses that survey a wide range of modern theoretical approaches, and a range of taught options covering postcolonial theory, theories of art, modern approaches to comparative literature, deconstruction and a chance to work in depth on a single key theoretical text and the writings it refers to. About the School of English The School of English has a strong international reputation and global perspective, apparent both in the background of its staff and in the diversity of our teaching and research interests. Our expertise ranges from the medieval to the postmodern, including British, American and Irish literature, postcolonial writing, 18th-century studies, Shakespeare, early modern literature and culture, Victorian studies, modern poetry, critical theory and cultural history. The international standing of the School ensures that we have a lively, confident research culture, sustained by a vibrant, ambitious intellectual community. We also count a number of distinguished creative writers among our staff, and we actively explore crossovers between critical and creative writing in all our areas of teaching and research. The School also received an outstanding assessment of the quality of its research environment and public impact work. School of European Culture and Language In the Research Excellence Framework REF , modern languages and linguistics was ranked 3rd for research quality, 3rd for research output and in the top 20 for research intensity, research impact and research power in the UK. Course structure You take two modules in the autumn term and two in the spring term; one core module FR Literature and Theory and three optional modules. You then write a theory-based dissertation between the start of the Summer Term and the end of August. Modules The following modules are indicative of those offered on this programme. This list is based on the current curriculum and may change year to year in response to new curriculum developments and innovation. Most programmes will require you to study a combination of compulsory and optional modules. You may also have the option to take modules from other programmes so that you may customise your programme and explore other subject areas that interest you. Modules may include Credits Teaching and Assessment The course is assessed by coursework for each module and by the dissertation which accounts for a third of the final grade. Learning outcomes You will gain knowledge and understanding of: Intellectual skills You develop intellectual skills in: Subject-specific skills You gain subject-specific skills in: Transferable skills You will gain the following transferable skills: Careers Many career paths can benefit from the writing and analytical skills that you develop as a postgraduate student in the School of English. Our students have gone on to work in academia, journalism, broadcasting and media, publishing, writing and teaching; as well as more general areas such as banking, marketing analysis and project management. Study support Postgraduate resources The Templeman Library is well stocked with excellent research resources, as are Canterbury Cathedral Archives and Library. There are a number of special collections: The British Library in London is also within easy reach. Besides the Templeman Library, School resources include photocopying, fax and telephone access, support for attending and organising conferences, and a dedicated postgraduate study space equipped with computer terminals and a printer. Conferences and seminars Our research centres organise many international conferences, symposia and workshops. The School also plays a pivotal role in the Kent Institute for Advanced Studies in the Humanities, of which all graduates are associate members. The Institute hosts interdisciplinary conferences, colloquia, and other events, and establishes international links for all Kent graduates through its network with other advanced institutes worldwide. School of English postgraduate students are encouraged to organise and participate in a conference

which takes place in the summer term. This provides students with the invaluable experience of presenting their work to their peers. The School runs several series of seminars, lectures and readings throughout the academic year. Our weekly research seminars are organised collaboratively by staff and graduates in the School. Speakers range from our own postgraduate students, to members of staff, to distinguished lecturers who are at the forefront of contemporary research nationally and internationally. Benefits from this affiliation include free membership for incoming students; embedded seminar opportunities at the ICA and a small number of internships for our students. The School of English also runs an interdisciplinary MA programme in the Contemporary which offers students an internship at the Institute of Contemporary Arts. Dynamic publishing culture Staff publish regularly and widely in journals, conference proceedings and books. They also edit several periodicals including: The programme is designed to broaden your understanding of global issues and current affairs as well as to develop personal skills which will enhance your employability. In certain circumstances, the School will consider candidates who have not followed a conventional education path. These cases are assessed individually by the Director of Graduate Studies. All applicants are considered on an individual basis and additional qualifications, and professional qualifications and experience will also be taken into account when considering applications. English language entry requirements The University requires all non-native speakers of English to reach a minimum standard of proficiency in written and spoken English before beginning a postgraduate degree. Certain subjects require a higher level. Need help with English? Please note that if you are required to meet an English language condition, we offer a number of pre-sessional courses in English for Academic Purposes through Kent International Pathways. Research areas Research in the School of English comes roughly under the following areas. However, there is often a degree of overlap between groups, and individual staff have interests that range more widely. Eighteenth Century The particular interests of the Centre for Studies in the Long Eighteenth Century converge around gender, class, nation, travel and empire, and the relationship between print and material culture. Staff in the Centre pursue cutting-edge approaches to the field and share a commitment to interdisciplinary methodologies. The Centre regularly hosts visiting speakers as part of the School of English research seminar programme, and hosts day symposia, workshops and international conferences. Nineteenth Century The recently established Centre for Victorian Literature and Culture provides a stimulating and distinctive research environment for staff and students through seminars, conferences and collaborative research projects. American Literature Research in north American literature is conducted partly through the Faculty-based Centre for American Studies, which also facilitates co-operation with modern US historians. Staff research interests include 20th-century American literature, especially poetry, Native American writing, modernism, and cultural history. Staff organise a thriving series of events and run a research seminar for postgraduate students and staff to share ideas about fiction-writing. Established writers regularly come to read and discuss their work. Medieval and Early Modern The Faculty-based Canterbury Centre for Medieval and Early Modern Studies has a distinctive brand of interdisciplinarity, strong links with local archives and archaeological trusts, and provides a vibrant forum for investigating the relationships between literary and non-literary modes of writing in its weekly research seminar. Modern Poetry The Centre for Modern Poetry is a leading centre for research and publication in its field, and participates in both critical and creative research. Staff regularly host visiting speakers and writers, participate in national and international research networks, and organise graduate research seminars and public poetry readings. Postcolonial Established in , the Centre for Colonial and Postcolonial Research has acquired an international reputation for excellence in research. It has an outstanding track record in publication, organises frequent international conferences, and regularly hosts leading postcolonial writers and critics. It also hosts a visiting writer from India every year in association with the Charles Wallace Trust. View Profile Professor Jennie Batchelor: View Profile Dr Stella Bolaki: View Profile Professor Peter Brown: Professor of Medieval English Literature Chaucer and other late-medieval English writers; contextual aspects of medieval culture, including historiography; the visual arts; dreams and space. View Profile Dr Michael Collins: Lecturer in Early Modern Studies Milton; 16th and 17th-century literature and culture; gender; political writing;

intellectual history. Reader in English and Environmental Humanities Nineteenth-century literature and culture, especially representations of nature and the environment, time, history, queer theory; sublimity; ecology and psychogeography. Lecturer in Early Modern Literature Early modern drama and literature, Shakespeare, playwriting, performance, theatre space and spatial theory. Professor of Modern Literature Twentieth-century poetry and poetics; American literature; the avant-garde; the politics of migration. View Profile Dr Ben Hickman: Senior Lecturer in Modern Poetry English and American experimental poetry of the 20th century; new American poetry; Anglo- American poetic relations; the dynamic between poetry and political action. Senior Lecturer in Medieval Literature Late-medieval literary, visual and religious culture; vernacular theology; hagiography; manuscript studies. View Profile Dr Declan Kavanagh: Lecturer in 18th-Century Literature Eighteenth-century poetry; satire; political writing; masculinity; Irish literature; queer theory; gay, lesbian and transgender writing and culture; phobia in literature; disability studies. Professor of English Literature Early modern literature and culture; Irish studies; travel writing and cartography; maritime history and culture. View Profile Professor Donna Landry: Professor of English and American Literature Eighteenth-century literature, culture, and empire; colonial discourse and postcolonial theory; Middle Eastern, especially Turkish, literature; Ottomanism and Enlightenment; travel writing; queer theory; animal studies; sea and desert studies; historical re-enactment. View Profile Dr Sara Lyons: View Profile Dr Ariane Mildeberg: Senior Lecturer in Modernism Modernist poetry; Wallace Stevens; Gertrude Stein; Virginia Woolf; the kinship of method and concern between phenomenology and modernist literature and art; the interaction of contemporary philosophy with theology; the relationship between modernism and postcolonial writing; translation of Scandinavian poetry. View Profile Dr Will Norman: Reader in American Literature and Culture Twentieth-century American literature and culture; European and American modernism; Vladimir Nabokov; models of high and low culture in the mid-century; critical theory; American crime fiction and transatlantic studies. View Profile Dr Alex Padamsee: Lecturer in English and American Literature Postcolonial literature and theory; South Asian literatures; British writing on India; race, empire and colonisation in 19th and 20th-century British literature; partition and trauma studies. View Profile Professor Wendy Parkins: View Profile Dr Ryan Perry: Lecturer in Medieval Literature The axis between literary criticism and codicological analysis; the application of new critical approaches to manuscript study, borrowing from disciplines such as anthropology and focusing on the situation of texts within their synchronic material contexts. View Profile Professor Catherine Richardson: Professor of Early Modern Studies Early modern drama, literature and cultural history; relation between textual and material culture, especially clothing and the household; oral and literate cultures. View Profile Dr Robbie Richardson: Lecturer in 18th-Century Literature Eighteenth-century British and transatlantic literature and culture; history and literature of British empire; museum studies; material culture; Indigenous studies; postcolonial and critical race theory; cultural studies. View Profile Professor Caroline Rooney: Professor of African and Middle Eastern Studies African and Middle Eastern literature, especially Zimbabwean and Egyptian; colonial discourse and postcolonial theory; the Arab Spring; liberation literature and theory; terror and the postcolonial; global youth cultures, especially hip-hop and spoken word; contemporary visual arts; sea and desert studies; queer theory; psychoanalysis. Lecturer in Modernist Literature Virginia Woolf studies; modernism; animal studies; posthumanism; theory; philosophy and literature. View Profile Dr Juha Virtanen: Lecturer in Contemporary Literature Twentieth century literature and theory; contemporary literature; American and British poetry after ; intersections between poetry, performance, visual arts, and socio-political discourses.

**Chapter 2 : Project MUSE - African Art and the Colonial Encounter**

*In earlier chapters (1 and 2), I argued that missionaries' and explorers' accounts, novels, the popular press, and colonial government reports created a discursive field around the institutions and practices of warriorhood in what became the British colonies of Nigeria and Kenya.*

Print History often serves to frame social identities and movements in the present. Competing communities employ myth and fact to construct a past that legitimises their current aspirations. In contemporary India, this can be seen in the claims to past warriorhood by competing castes as well as national and sub-national identities. In India, claims to valour tend to be varna-based. Though certain castes like the Rajputs make easier genealogical claims to warriorhood, there are no absolute narratives. Some Brahmin castes, for instance, claim warriorhood by evoking Parasurama, the mythical angry Brahmin who apparently wiped out the Kshatriyas. Similarly, the Rajputs in Rajasthan may consider the Bhil Adivasis lowly, but the Bhils claim to have heroically saved the Rajputs from the indignity of being crushed by the Mughals. Some castes also make collective claims to past kingship along with warriorhood, whereas others are left to celebrate their valorous soldierly past. In this politics of received warriorhood, the so-called untouchable castes tend to lose out. They are considered incapable of being warriors. After all, if the untouchable could be Kshatriya, what would be the status of the Kshatriya in the caste system? Untouchables as warriors Unlike North India, Maharashtra does not have an easily identifiable Kshatriya or Rajput caste: The Maratha army under Shivaji did, however, include the Mahars and the Mangs in the infantry. After Shivaji, the British used his strategy of inclusive armies to bring down the Peshwas. They, in fact, not only recruited soldiers from the supposedly non-martial castes such as the Mahars, Ramoshis, Mangs and Bhandaris into their army but, as Philip Constable observes in the case of the 21st Bombay Native Infantry, also allowed them to excel as non-commissioned officers. In his book , Mahar Folk: The British army, however, was soon to be influenced by North Indian caste values: By the s, the recruitment of untouchable and non-martial castes had all but stalled. While the North Indian military culture emphasised the Aryan origin of warrior and kingly castes, the Bahujan concept of warriorhood articulated by Phule considered all non-Aryans as Kshatriya. This formulation was creatively employed by Bahujan leaders such as Baba Walangkar for the emancipation of the untouchables. Walangkar and other retired army officers turned Kshatriya politics into the politics of citizenship. They argued that since the Mangs and the Mahars had helped the British bring down the caste-centred state apparatus of the Peshwas, the British should provide for their education, fair employment in government, readmission to the Bombay Army, and increased recruitment in the police. Idea of valour The contemporary discourse around Bhima Koregaon that underlines the Dalit claim to a valorous past complicates the idea of varna-based warriorhood and nationalism. That nation as we know it was birthed by the Constitution and what existed before "competitive claims of castes and communities over territories" is increasingly underplayed. Also forgotten is the caste-based hierarchical nature of indigenous society, polity and even the military. The discourse of Kshatriyahood, and its masculine undertone, can be inimical to the possibilities of democratisation, especially if the claim to kshatriyahood is meant to advance caste superiority. The codes of caste-based warriorhood are not only inward-looking, they are key to the hierarchical nature of caste. Today, supposedly warrior castes such as the Rajputs are using a claimed valorous past to aggressively engineer caste pride as was recently exemplified by their violent protests against the movie Padmavat. That this claim is not entirely based on myth complicates the contemporary telling of a linear Hindu history of patriotism and nationalism. For here, the martial past is invoked not as merely fighting in service of others or as a matter of caste pride, but as an anti-caste war that became possible only during colonial rule and generated newer possibilities of citizenship and nationhood. Because this narrative undermines the ideas of kshatriyahood and Hindu nationalism propagated by dominant groups and ideologies, it is not really surprising that the Dalits commemorating years of the battle of Bhima Koregaon were attacked. Suryakant Waghmore is a sociologist and author of Civility

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against Caste. We welcome your comments at letters scroll.

Chapter 3 : Tourism in India by state - Wikipedia

*maa warriorhood and british colonial discourse If ever the dreams of European colonists are realised in Central Africa it will, without doubt, be on those portions of the Leikipia and Kenia [Kenya] plateau which are between 5, and 7, feet above the sea-level.*

**History Origins** The origin of the Rajputs has been a much-debated topic among the historians. Colonial-era writers characterised them as descendants of the foreign invaders such as the Scythians or the Hunas , and believed that the Agnikula myth was invented to conceal their foreign origin. Vaidya , believed the Rajputs to be descendants of the ancient Vedic Aryan Kshatriyas. According to some scholars, it was reserved for the immediate relatives of a king; others believe that it was used by a larger group of high-ranking men. Rather, it emerged when different social groups of medieval India sought to legitimize their newly acquired political power by claiming Kshatriya status. These groups started identifying as Rajput at different times, in different ways. Historian Brajadulal Chattopadhyaya, based on his analysis of inscriptions primarily from Rajasthan , believed that by the 12th century, the term "rajaputra" was associated with fortified settlements, kin-based landholding, and other features that later became indicative of the Rajput status. Bednar, concludes that the designations such as "rajaputra", " thakkura " and " rauta " were not necessarily hereditary during this period. As the various Rajput chiefs became Mughal feudatories, they no longer engaged in major conflicts with each other. This decreased the possibility of achieving prestige through military action, and made hereditary prestige more important. They compiled the Rajput genealogies in the process of settling land disputes, surveying castes and tribes, and writing history. These genealogies became the basis of distinguishing between the "genuine" and the "spurious" Rajput clans. This and the internecine jostling for position that took place when a clan leader raja died meant that Rajput politics were fluid and prevented the formation of a coherent Rajput empire. Although the Rajput identity did not exist at this time, these lineages were classified as aristocratic Rajput clans in the later times. In the 15th century, the Muslim sultans of Malwa and Gujarat put a joint effort to overcome the Mewar ruler Rana Kumbha but both the sultans were defeated. A prominent example of these rules included the re-imposition of Jaziya , which had been abolished by Akbar. The medieval bardic chronicles *kavya* and *masnavi* glorified the Rajput past, presenting warriorhood and honour as Rajput ideals. Not an iota of their religion or customs have they lost Although the group venerate him to this day, he is viewed by many historians since the late nineteenth century as being a not particularly reliable commentator. It was believed that the Rajputs were the primary adherents to these practices, which the British Raj considered savage and which provided the initial impetus for British ethnographic studies of the subcontinent that eventually manifested itself as a much wider exercise in social engineering. Rajputs have served in our ranks from Plassey to the present day They have taken part in almost every campaign undertaken by the Indian armies. Under Forde they defeated the French at Condore. Under Monro at Buxar they routed the forces of the Nawab of Oudh. Under Lake they took part in the brilliant series of victories which destroyed the power of the Marathas. Rajput rulers of the 22 princely states of Rajputana acceded to newly independent India, amalgamated into the new state of Rajasthan in 1956. This means that they have no access to reservations here. Rajput clans The term "Rajput" denotes a cluster of castes, [75] clans, and lineages. On the other hand, the Rajput communities living in the region to the east of Rajasthan had a fluid and inclusive nature. The Rajputs of Rajasthan eventually refused to acknowledge the Rajput identity claimed by their eastern counterparts, [78] such as the Bundelas. The *kul* serves as the primary identity for many of the Rajput clans, and each *kul* is protected by a family goddess, the *kuldevi*. Lindsey Harlan notes that in some cases, *shakhs* have become powerful enough to be functionally *kuls* in their own right. However, after the revolt of by the Bengal sepoys, the British Indian army shifted recruitment to the Punjab. In the past this ritual was considered a rite of passage for young Rajput men. It was reported in a study of alcoholism in India that it was customary for Rajput men not all in northern India to drink in groups. The women would at times be

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subjected to domestic violence such as beating after these men returned home from drinking. During the British rule their love for Pork i. The term is also used to describe the style of these paintings, distinct from the Mughal painting style. The styles of Mughal and Rajput painting are oppositional in character. He characterised Rajput painting as "popular, universal and mystic".

## Chapter 4 : African Art and the Colonial Encounter

*Focusing on the theme of warriorhood, Sidney Littlefield Kasfir weaves a complex history of how colonial influence forever changed artistic practice, objects, and their meaning.*

Because of population growth, development strategies, and the resulting shortage of land, cattle raising is in decline. However, cattle still represent "the breath of life" for many Maasai. When given the chance, they choose herding above all other livelihoods. Hair smeared red with ochre a pigment, they either carry spears or stand on one foot tending cattle. These depictions oversimplify Maasai life during the twentieth century. Today, Maasai cattle herders may also be growing maize corn or wheat, rearing Guinea fowl, raising ostriches, or may be hired by ecologists to take pictures of the countryside. Prior to British colonization, Africans, Arabs, and European explorers considered the Maasai formidable warriors for their conquests of neighboring peoples and their resistance to slavery. Caravan traders traveling from the coast to Uganda crossed Maasailand with trepidation. However, in 1891, when the British unintentionally introduced rinderpest a cattle disease, the Maasai lost 80 percent of their stock. The British colonizers further disrupted Maasai life by moving them to a reserve in southern Kenya. While the British encouraged them to adopt European ways, they also advised them to retain their traditions. These contradictions resulted, for the most part, in leaving the Maasai alone and allowed them to develop almost on their own. However, drought, famine, cattle diseases, and intratribal warfare among themselves in the nineteenth century greatly weakened the Maasai and nearly destroyed certain tribes. Since Kenyan and Tanzanian independence from Britain in the 1960s, land ownership has changed dramatically. Modern ranching, wheat cultivation techniques, and setting of grazing boundaries in the Maasai district are becoming common. A wage and cash economy is replacing the barter trade system. Consequently, the Maasai have begun to integrate themselves into the modern economies and mainstream societies of Kenya and Tanzania, albeit with considerable reluctance. Their myths speak about climbing up from a broad and deep crater bounded on all sides by a steep, long cliff. By the 19th century they had begun migrating with their herds into the vast arid, savanna-like grassland region of East Africa straddling the Kenya-Tanzania border. Today, their homeland is bounded by Lake Victoria to the west and Mount Kilimanjaro to the east. Maasailand extends some miles kilometers from north to south and about miles kilometers at its widest east-west point. Estimates of the Maasai population include more than 1,000,000 in Tanzania, and close to 500,000 in Kenya. The origins of Maa have been traced to the east of present-day Juba in southern Sudan. More than twenty variants of Maa exist. The Maasai refer to their language as Olmaa. These stories include their ascent from a crater, the emergence of the first Maasai prophet-magician Laibon, the killing of an evil giant Oltatuni who raided Maasai herds, and the deception by Olonana of his father to obtain the blessing reserved for his older brother, Senteu a legend similar to the Biblical story of Jacob and Esau. One origin myth reveals much about present-day Maasai relations between the sexes. It holds that the Maasai are descended from two equal and complementary tribes, one consisting strictly of females, and the other of males. Instead of cattle, sheep, and goats, the women had herds of gazelles. Zebras transported their goods during migrations, and elephants were their devoted friends, tearing down branches and bringing them to the women who used them to build homes and corrals. The elephants also swept the antelope corrals clean. However, while the women bickered and quarreled, their herds escaped. Even the elephants left them because they could not satisfy the women with their work. The men occasionally met women in the forest. The children from these unions would live with their mothers, but the boys would join their fathers when they grew up. When the women lost their herds, they went to live with the men, and, in doing so, gave up their freedom and their equal status. From that time, they depended on men, had to work for them, and were subject to their authority. Like other African religions, the Maasai believe that one high god Enkai created the world, forming three groups of people. The first were the Torrobo Okiek pygmies, a hunting and gathering people of small stature to whom God gave honey and wild animals as a food source. The second were the neighboring Kikuyu, farmers to whom God gave seed and

grain. The third were the Maasai, to whom God gave cattle, which came to earth sliding down a long rope linking heaven and Earth. While the Torrobo were destined to endure bee stings, and the Kikuyu famines and floods, the Maasai received the noble gift of raising cattle. For many Maasai, the center of their world remains their cattle, which furnish food, clothing, and shelter. It is divided into twelve months belonging to three main seasons: Nkokua the long rains, Oloirurujuruj the drizzling season, and Oltumuret the short rains. The names of months are very descriptive. For example, the second month of the drizzling season is Kujorok, meaning "The whole countryside is beautifully green, and the pasture lands are likened to a hairy caterpillar. As the Maasai are integrated into modern Kenyan and Tanzanian life, they also participate in secular nonreligious state holidays. For men, there is a progression from childhood to warriorhood to elderhood. Young boys test their will by their arms and legs with hot coals. As they grow older, they submit to tattooing on the stomach and the arms, enduring hundreds of small cuts into the skin. Ear piercing for both boys and girls comes next. The cartilage of the upper ear is pierced with hot iron. When this heals, a hole is cut in the ear lobe and gradually enlarged by inserting rolls of leaves or balls made of wood or mud. Nowadays plastic film canisters may serve this purpose. The bigger the hole, the better. Those earlobes that dangle to the shoulders are considered perfect. The family invites relatives and friends to witness the ceremonies, which may be held in special villages called imanyat. The imanyat dedicated to circumcision of boys are called nkang oo ntaritik villages of little birds. If they flinch during the act, boys bring shame and dishonor to themselves and their family. At a minimum, the members of their age group ridicule them and they pay a fine of one head of cattle. However, if a boy shows great bravery, he receives gifts of cattle and sheep. Girls must endure an even longer and more painful ritual, which is considered preparation for childbearing. Girls who become pregnant before excision are banished from the village and stigmatized throughout their lives. After passing this test of courage, women say they are afraid of nothing. Guests celebrate the successful completion of these rites by drinking great quantities of mead a fermented beverage containing honey and dancing. Boys are then ready to become warriors, and girls are then ready to bear a new generation of warriors. After passing the tests of childhood and circumcision, boys must fulfill a civic requirement similar to military service. They live for up to several months in the bush, where they learn to overcome pride, egotism, and selfishness. They share their most prized possessions, their cattle, with other members of the community. However, they must also spend time in the village, where they sacrifice their cattle for ceremonies and offer gifts of cattle to new households. This stage of development matures a warrior and teaches him nkaniet respect for others, and he learns how to contribute to the welfare of his community. The stage of "young warriorhood" ends with the eunoto rite, when a man ends his periodic trips into the bush and returns to his village, putting his acquired wisdom to use for the good of the community. To control the vices of pride, jealousy, and selfishness, children must obey the rules governing relationships within the age set, between age sets, and between the sexes. Warriors, for example, must share a girlfriend with at least one of their age-group companions. All Maasai of the same sex are considered equal within their age group. Many tensions exist between children and adults, elders and warriors, and men and women. The Maasai control these with taboos prohibitions. A daughter, for example, must not be present while her father is eating. Only non-excised girls may accompany warriors into their forest havens, where they eat meat. However, the Maasai are generally proud of their simple lifestyle and do not seek to replace it with a more modern lifestyle. Nevertheless, the old ways are changing. Formerly, cowhides were used to make walls and roofs of temporary homes during migrations. They were also used to sleep on. Permanent and semi-permanent homes resembling igloos were built of sticks and branches plastered with mud, and with cow dung on the roofs. They were windowless and leaked a great deal. Nowadays, tin roofs and other more modern materials are gradually transforming these simple dwellings. A few paved trunk roads and many passable dirt roads make Maasailand accessible. Much like their fellow Kenyan and Tanzanian citizens, the Maasai travel by bus and bush taxi when they need to cover distances. Male elders decide community matters. Until the age of seven, boys and girls are raised together. Mothers remain close to their children, especially their sons, throughout life. Girls learn to fear and respect their fathers and must never be near them

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when they eat. Age-mates share nearly everything, even their wives. Girls are often promised in marriage long before they are of age. However, even long-term engagements are subject to veto by male family members. Traditionally, shepherds wore capes made from calf hides, and women wore capes of sheepskin. The Maasai decorated these capes with glass beads. In the s, the Maasai began to replace animal-skin with commercial cotton cloth.

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## Chapter 5 : In Depth in The Masai Mara | Frommer's

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Despite relatively scant numbers, the Maasai inhabit the popular imagination as a near-mythical race. Having stirred a cult-like curiosity from European adventurers who first met them in the 19th century, they still stoke the flames of untold love affairs with the African wilderness with which they are so intimately associated. Another theory pegs them as the offspring of a band of Roman infantrymen who drifted south from Sudan while defending the southern borders of the empire. Add to this that classic image of Maasai men loping through the wilderness, unshackled by material possessions, save perhaps their beloved cattle, and you have a definite case for a people whose eternal wandering conjures a lost tribe fantasy. Kenya recognizes around 50 tribes, but because of their traditional relationship with the land -- one that includes nonownership and semi-nomadic pastoralism -- the Maasai are struggling to stand their ground and sustain their cultural identity. For many, the truly humbling reward of visiting the Mara is encountering morans warriors striding across the plains, young boys herding goats, or elders grouped under a tree discussing matters of the day. Today most of your encounters with the Maasai, however, will be in the context of their new role as game lodge guides and animal trackers, playing cultural hosts and ambassadors, or performing their traditional dances and haunting songs to the applause and camera-clicking of enthralled tourists. In modern Kenya, the Maasai are especially visible in the immediate vicinity of the Masai Mara -- part of a greater region known as Maasailand, which was essentially a portion of colonial-era East Africa that nobody wanted. Colonial history effectively compelled them to be here, and the ongoing struggle for land still threatens their survival. At the beginning of the 20th century, the Maasai were the dominant tribe in Kenya, but their role changed significantly with the arrival of European weapons, technology, and colonizers. At the height of their power in the mid-century, their lands stretched as far as the fertile Laikipia Plateau and Central Highlands. Rinderpest, an infectious virus-borne febrile disease, apparently accompanied the white settlers who else? Famine followed the rinderpest outbreak, as did another colonial disease -- smallpox. As in much of Africa, Maasai society began its slow absorption of foreign concepts such as landownership when the Europeans began to redistribute the best land among themselves. Despite initial attempts to fight back against the new rulers, a disease-weakened Maasai fell victim to some tricky political maneuvering. They tried to preserve their territory, but their spears were no match for British troops armed with guns, and their lawyers never had a fair chance in British courtrooms. In 1904, a small group of Maasai gave up their lands to British settlers, perhaps ignorant of the consequences of the settlement treaty. The Maasai lost about two-thirds of their land, and by the British government had relocated most of them to southern Kenya and northern Tanzania. Their own pastoral lands were turned over to foreign farmers, some of whose descendants still maintain large ranches there. But farther south, on lands the colonizers did not want except to use for colonial-era hunting, the Maasai were forced to eek out a devalued existence. In Kenya, the creation of wildlife preserves on some of this land has meant that a handful of Maasai, those who have become suit-wearing politicians and modern businessmen, have grown fat, flying high on the backs of their no-less-impooverished kinsmen. Theirs is very much the story of post-colonial Africa, with most ordinary Maasai finding themselves in bitter competition with the wildlife and tourists for scarce resources. Nowadays, as the cash economy impacts increasingly on their lives, visitors will witness the influence of the West throughout the greater Mara region -- tin-roof homes, concrete schools and clinics surrounded by fences, garishly signposted shops, and "hotels" bars where Maasai elders drink themselves in and out of despair. Instinctively, most visitors are quick to judge the brutalizing impact these "modern" edifices have on the landscape. The obvious reaction to the ugly architecture and unchecked development is outrage. Outsiders are quick to react to tribal Africans attempting to shift with the times, struggling to make

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ends meet in a dispensation that shrugs off a culture it overtly perceives to be primitive. More worrying, perhaps, is that some Maasai have turned to self-exploitation as a means of subsidizing their meager resources. While many Maasai are putting their skills as wilderness experts to good use as guides, others devote themselves to inauthentic faux-village experiences where the sole aim of the exercise seems to be taking money off unsuspecting and quickly frustrated tourists. Sopa means "Hello"; Sopa, olleng? The sad fact, however, is that tribal languages such as Maa inevitably have a limited lifespan. In a country with dozens of different tribes, each with a different language or dialect, only English and Swahili are taught at schools. Coupled with the swift embrace of modernity and the pressure on all children to be state educated, the chance of long-term survival for these highly individual languages is slim. Bovine Banking Cattle -- hump-backed zebu, originally bred in India -- are highly revered by the Maasai and are believed to have been granted to them by their god, Engai. Maasai believe Engai created them, bestowed upon them all the cattle in the world, and only later made other human beings. Maasai measure wealth by the quantity of cattle that you own, so people without cows are considered poor -- you might hear it said that their cattle are like a bank deposit kept in perpetuity, while goats which the Maasai also own are like a moveable ATM, easily exchanged for quick cash. Cattle are also the primary nutritional source, providing milk, blood, and, in certain circumstances, meat and hides. Hemingway accorded the Maasai a kind of "ignorant" dignity, referring to them in his Green Hills of Africa as "the tallest, best-built, handsomest people I had ever seen and the first truly light-hearted people I had seen in Africa" -- despite his overt bigotry toward native Africans, he was undeniably awed by the people of Maasailand. Until recently, Maasai did not have villages with permanent buildings, but would periodically abandon their enkang and construct a new, equally biodegradable one with better water and grazing. These days, the nomadic life is increasingly substituted with tin-roof houses and small villages centered on schools, clinics, and shops. Modernity has brought attempts to impose external law and order on this tenacious, clannish, traditionally war-mongering tribe. When they first arrived in Kenya, it was their ferocity and skill in battle that marked them out as a superior race -- not only thwarting their enemies, but rustling cattle with remarkable skill, establishing their reputation as a people not to be trifled with. But contemporary legislation has banned the warring, illegalized cattle theft and, as far as possible, tried to prevent customary social practices. Until quite recently, part of the ritual by which a Maasai boy would achieve warrior moran status was to single-handedly kill a lion with his spear -- it was as essential as circumcision. But the Kenyan government has put an end to that, not to mention making warriorhood illegal. Maasai males are rigidly classed by age into categories defining them as boys, warriors, or elders, and they must pass through various intricate rituals in order to move up through the ranks. Later, when their warriorhood expires, they will undergo another ceremony as they become elders, during which their mothers will shave off their long locks of hair -- ironically, it is during this ritual stripping of one kind of privileged lifestyle warriors are the pride and joy of the community and, by many accounts, carry on like playboys that makes many men break down in tears. Many traditional practices will disappear long before this century is up, they say. To outsiders, of course, some of these practices are intrinsically barbaric. Many are quick to squirm when they learn of the Maasai practice of leaving the dead and the very old to be devoured by hyenas rather than buried. Maasai girls are summarily forced to endure this painful, anesthetic-free procedure -- before being married off to a much older man, usually while they themselves have barely hit puberty. Yet when it comes to pregnant women, even one of the strongest Maasai taboos -- a ban on eating wild animal flesh -- may be broken in order to ensure that mother and child are adequately nourished. The Maasai have slowly adapted some of their ways to meet the challenges of a life increasingly regulated by a central government that is overtly dismissive of tribal ways and eager to modernize, even at the expense of cultural identity. Nevertheless, they remain fiercely bound by their traditions -- as one Maasai elder who has toured the U. It remains to be seen how much of his culture will be left by the time his children are old enough to appreciate the significance of their unique heritage. This information was accurate when it was published, but can change without notice. Please be sure to confirm all rates and details directly with the companies in question before planning your trip.

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## Chapter 6 : Rajput - Wikipedia

*Focusing on the theme of warriorhood, Sidney Littlefield Kasfir weaves a complex history of how colonial influence forever changed artistic practice, objects, and their meaning. Looking at two widely diverse cultures, the Idoma in Nigeria and the Samburu in Kenya, Kasfir makes a bold statement about.*

Gandikota fort - built on the banks of river Penna comprises Madhavaraya and Ranganatha temples. This area resembles the grand canyon of Arizona state, so also called as grand canyon of India. The Hanuman temple at Kanchikacherla village of Krishna district is a tourist destination. The height of the statue is metres. This is located on the Vijayawada - Hyderabad highway. Its branches spread over nearly 5 acres 2. The temple has a hanging pillar which shows the greatest piece of work by Vijayanagara empire. It is a brackish water lagoon, the second largest in India, and is situated along the coast of Bay of Bengal. The lake encompasses the Pulicat Lake Bird Sanctuary attracts many migratory birds and also is a feeding and nesting ground for aquatic and terrestrial birds such as flamigoes, pelicans etc. Uppalapadu Bird Sanctuary - is a reserved Bird sanctuary at Uppalapadu , Guntur district , Andhra Pradesh is witnessing approximately 8, types of birds from the around nations. The birds from many countries migrate to this place mainly during October to January. Ethipothala Falls - is located in Macherla mandal , Guntur district on the river Chandravanka, also known as Ethipothala river, one of the tributaries of river Krishna. The Borra Caves in the Anitagiri Hills of the Eastern Ghats , near Visakhapatnam at an altitude of about to metres are known for million-year-old stalactite and stalagmite formations. They were discovered by British geologist William King George in The caves got the name from a formation inside the caves that looks like the human brain, which in Telugu language is known as burra. The Belum Caves derive their name from Bilum, the Sanskrit word for caves. The caves have long passages, spacious chambers, freshwater galleries, and siphons. Sri Venkateswara National Park situated at the reserved forests of Tirumala hills, Chittoor district. This area comprises many waterfalls such as Talakona , Gundalakona and Gunjana. Horsely hills - is a group of mountains of ecological importance situated in Madanapalle of Chittoor district. The weather in Andhra Pradesh is mostly tropical and the best time to visit is in November through to January. The monsoon season commences in June and ends in September, so travel would not be advisable during this period.

## Chapter 7 : Critical Theory - MA - Canterbury - The University of Kent

*The description of Idoma warriorhood in colonial texts and, eventually, colonial policy was embedded in a completely different colonizing discourse from that of the Maa-speaking pastoralists.*

## Chapter 8 : The International Indigenous Policy Journal

*Focusing on the theme of warriorhood, Sidney Littlefield Kasfir weaves a complex history of how colonial influence forever changed artistic practice, objects, and their calendrierdelascience.comg at two widely diverse cultures, the Idoma in Nigeria and the Samburu in Kenya, Kasfir makes a bold statement about.*

## Chapter 9 : Invention of Tradition - African Studies - Oxford Bibliographies

*The result was that the British became inadvertent patrons of the arts, as Kasfir states, engendering entirely new forms of social performance and discourse in the process.*