

Transformation of belief - Islam among the Dyula of Kongbougou from 1880 to 1970.

University of Wisconsin - Fragmentation and the Temne: From War Raids into Ethnic Civil Wars in: Ethnicity and the Colonial State



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Notes: Thesis (Ph.D.) - University of Wisconsin.

This edition was published in 1972



Filesize: 38.89 MB

Tags: #The #New #Cambridge #History #of #Islam, #Volume #6: #Muslims #and #Modernity #Culture #and #Society #since #1800

The War Houses of the Watara in West Africa on JSTOR

The conquest of political power by such rulers constituted a challenge for the British, who had to explain why overarching group identifications were so unsuccessful. In fact, with the exception of Yakubu of Bauchi, all of the emirs were Fulani, though some Habe — non-Fulfulde speaking — leaders, like Abd al-Salam, were also given high positions in the new administration Johnson 1967.

Women, Gender, and the Study of Africa

Odomankoma transformed one Twi-speaking world into another, but thereafter men and women took control of affairs. . And that's when religion, including traditional beliefs, come into play.

Islam and the Abolition of Slavery

Thus warriors who exercised political authority, shed blood, and indulged in imbibing alcohol which played the symbolic role of differentiating the two communities often professed Islam but were not committed Muslims. Colonial officials believed that the slow material improvement of local societies would further weaken ethnic group sentiment. In the second half of the nineteenth century, the same model was increasingly applied to the free immigrants coming to the colony as workers.

Description: Belief transformations

They also plant groundnuts which is the the main cash crop not only for the Mandinka but for the vast majority of other Gambians and for the country as a whole.

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