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RIWAYA TEULE ZA KARNE YA ISHIRINI NA MOJA NA UDURUSU WA NADHARIA ZA FASIHI

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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 *Dumie Yoo* (2006) and *Nyano za Mwanamke* (2010) on the one hand, and Kyollo Wadi Wamitila's *Mwasini* (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.

Utangulizi

Sifa bainifu ya baadhi ya kazi za fasihi ya Kiswahili za karne ya ishirini na moja ni matumizi makubwa ya mbinu za kiuandishi za kimajaribio. Msomaji wa kazi hizi aghalabu hujikuta ameghumwa na wingi wa urejeo matini, uhalisia mazingaombwe pamoja na vipande vidogo vidogo vya visa ambavyo hutumika kuungia simulizi hizo zilizochupwa huku na huko (Bertoncini 2006: 93; Khamis 2003: 78). Kwa jinsi hali ilivyo riwaya hizi zinaelekea kutangaza upenuni kwamba endi na dola ya uandishi wa kazi za kihalisia imepitwa na wakati na umefika mada wa kutoa wasaa kwa majaribio haya mapya. Ni maoni ya makala kuwa fauka ya mbinu hizi kuwa na natija pamoja na dosari zake bado kama baadhi ya waandishi ambao bado wanaongozwa na misingi ya kihalisia.

Mbali na uwezekano wa kazi hizi za kimajaribio za kuitenga sehemu ya hadhira (wakiwemo wale wasiozifahamu nadharia za fasihi) kwa kumkumbatia zaidi msomaji aliyesoma na kuzamia fani adimu za kijamii, fasihi ya karne ya ishirini na moja ni njia jarabati ya kumkomaza msomaji ashiriki kikamilifu katika kufuatilia viini vya simulizi mbalimbali anazozikuta humo. Ndani ya riwaya hizi, msomaji anapambana na fikra za wanafalsafa, wanasiasa mashuhuri pamoja na vitimvi vyao, maswala ya utandawazi na athari zake, madondoo ya vitabu vya kidini, visa(a)sili, mighani,

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