Books by Maina Wa Kinyatti

Dedan Kimathi Speaks: We Will Fight to the Last Gun
by Maina Kinyatti

Extensive archives belonging to the Mau Mau were long held by the British and were not made available widely. This book, written by one of the foremost researchers on the Mau Mau, is a result of years of village-level research which also recovered some of the movement’s most important papers. Translated into English, they clarify the movement’s own perspectives on their struggle and its difficulties, the relatively advanced nature of their goals as a national liberation movement, and their radical vision of a liberated Kenyan society.

Dedan Kimathi became President of the Mau Mau’s ruling body in August 1953, and remained as its overall leader until his capture and execution by the British two years later. During his time as president he ordered the movement to keep documentation for the purposes of providing, as he put it “concrete evidence that we fought and died for this land.” This book is an important contribution to Kenyan history and the history of liberation movements around the world.

by Maina Kinyatti

This book, written in Gikuyu, is intended to serve as a textbook for students of history who are interested in studying the history and culture of the Agikuyu people and their involvement in the struggle for national independence. The material is chronologically arranged in four sections, covering the entire range of Kenyan history, from the colonial period to 1965.

The first section (1884-1920) covers the primary resistance to the establishment and consolidation of colonial rule. The second section covers 1920 - 1940 when the forces of independence operated within the framework of colonial “democracy”. In a practical sense, the period witnessed the peasant-worker alliance against colonial occupation, the formation of the first African political organizations, including the Young Kikuyu Association, East African Association, Kavirondo Young Association, Kikuyu Central Association, North Kavirondo Young Association, Ukamba Members Association, and Taita Hills Association. The period also witnessed the formation of the trade union movement and the intensification of the anti-imperialist cultural resistance. Section three 1940-1952 details
anti-colonial efforts whose objective were to overthrow the colonial system through electoral politics and create a non-racial democratic society. From this formed a national anti-imperialist front, the Kenya African Union, in 1944 under the leadership of Jomo Kenyatta. At this stage, divergent class and individual interest began to manifest themselves within the African population. The fourth section, 1952-1963, was that of the armed independence movement, the formation of the Mau Mau movement with its armed wing, the Kenya Land and Freedom Army (KLFA), led by Field Marshal Kimath., which sought to eradicate the colonial system altogether.

**History of Resistance in Kenya 1884-2002**

by Maina Kinyatti

This book is a contribution to the interpretation of Kenyan history, from the proletarian point of view. The book provides information on the people of Kenya; their history; their violent, brutal and deadly confrontation with the British imperialist invaders; their social and political struggle against the British occupiers and the national traitors; their transformation into the Mau Mau armed resistance; and their class struggle and revolutionary movement against the Kenyata and Moi neocolonial regimes. During dictator Moi’s administration, the country was turned into a police state and the brutal torture of citizens became commonplace. Whatever form of torture one was subjected to, it inevitably led to either imprisonment or death. In vigorous language and with concrete examples, the author details the crucial role played by the Mwakenya-December Twelve Movement in the struggle against the Kenyata-Moi dictatorships for democracy and social justice in Kenya, from 1975 to 2002.


edited by Maina Kinyatti

This volume represents the development of the WPK/DTM-Mwakenya’s anti-imperialist line in Kenya from 1974 to 2002. The Mwakenya Movement (Muungano wa Wazalendo wa Kenya/ Union of Patriotic Kenyans) was an underground socialist movement in Kenya in the 1980s formed to fight for multi-party democracy. Independence means self-determination and self-government. An independent nation is one with the autonomy to make decisions, which will
advance the welfare of its people. It is a nation that controls its own resources, and has the political and economic scope to utilise these resources, human and natural, free of foreign interference.

Independence in this sense has little relevance to the current Kenyan situation. Citizens find themselves in a dependent neocolonial country, wholly subservient to foreign interests. The country’s economy is geared to the needs of foreigners, both to the ex-colonial masters and other Western imperialist nations. Neocolonialism is not merely an academic debate in Kenya, it is a condition in which the people live day-by-day, a form of oppression and exploitation every bit as effective as that practiced by the British imperialist powers.

Mwakenya believes that only a true revolutionary democratic system, controlled by Kenyans can bring fundamental changes in the country and liberate the people from foreign domination and national oppression, overhaul the corrupt neocolonial system, and establish an egalitarian system for the Kenyan people.

MAU MAU: A Revolution Betrayed
by Maina Kinyatti

On May 12, 1950 thirty-nine Kenyan farm workers were arrested in Naivasha. They were accused of belonging to a secret organization whose political aim was to drive the British occupiers out of Kenya by violent means. They were brutally tortured by the colonial police, but they stubbornly refused to reveal the aims and the name of the clandestine movement. Nineteen of them, 15 men and 4 women, were brought to court and charged with membership in an unlawful society. They were jailed for seven years each. It was a kangaroo trial. The judge and prosecutor were colonialists; the interpreter was an indigenous traitor. During the trial one of the accused, Magrougi ole Kodogoya, under cross-examinations on the dock, absolutely refused to cooperate with the colonial prosecutor. repeatedly, he was asked by the prosecutor to explain to the judge how he was recruited into the underground movement, as well as the aims and the name of the secret movement and the methods used to make him a member, but he refused to answer the questions put to him directly. Instead, he told the kangaroo judge that because of his commitment and dedication to the movement and the love for his country he would never reveal “maundu mau mau” (those, those things) the leadership of the movement told him not to reveal to the government. He would die first before he betrayed the movement. The colonial press, confused by the statement, but seeking the way to characterize the clandestine movement, seized upon the words “Mau Mau (those, those) as the name of the movement. Further, the press explained that the aim of the movement was to overthrow the British rule in the country by armed struggle and establish an African government. To be a member of the movement, the imperialist press added, one must take a Mau Mau oath. This is how the name
“Mau Mau” entered the political dictionary of Kenya’s anti-imperialist resistance. Significantly, the name “Mau Mau” has been immortalized by the Kenyan people because it symbolizes their collective heroism against foreign domination and their undying love for freedom, liberty and justice. In other words, it has become synonymous with Kenyan national patriotism, anti-imperialism, military acumen, and most importantly, popular democratic Revolution.

The Pen and the Gun
by Maina Kinyatti

The Pen and The Gun will make an excellent addition to the study of the struggle for democracy, the imposition of dictatorship and state terrorism in Kenya. The book will also enrich Kenya’s prison revolutionary literature and, at the same time, reveal the brutality of the Kenyan penal system. Linked to all of the above, it will shed light on the broader role of African nationalism, Pan-Africanism and Marxism-Leninism-Maoism in the African social revolution. The role of the working class and its peasant ally in the liberation of Africa from world imperialism is clearly defined.

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