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College of Humanites

African Humanities Conference 2023

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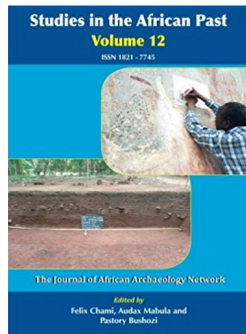
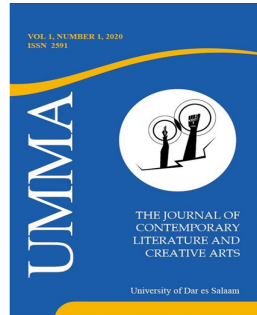
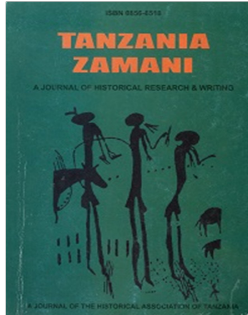
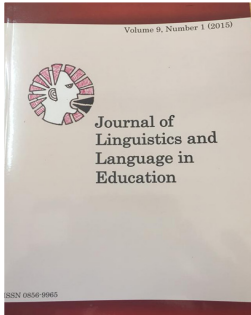
Celebrating African Humanities for Inclusive Growth

Book of Abstracts

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COLLEGE JOURNALS



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Promoting environmental issues through children’s TV programs: A constructivist view of Club Kiboko environment segments

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Environmental TV programs reach large global audiences, but it is hard to measure the impact they have on these audiences. Local TV programs have developed audience-specific environment programs or have environment segments in those programs. Club Kiboko (CK) is an example of a local TV program that has a segment in it dedicated to environmental issues. While content analysis would be a good quantitative method of studying club Kiboko’s content, this study seeks to use a more qualitative approach of constructivism to have a better understanding of the program to achieve the following objectives:

- To investigate the common environmental themes in CK’s environmental section.
- To understand the nature of storytelling of environmental issues in the show.
- To find out possible solutions to environmental issues present through symbolic content in the show.

George Gerbner’s cultivation theory proposes three prongs for studying cultivation: institutional system analysis, message system analysis and cultivation analysis. This study will focus on the second prong – message system analysis. In doing so, this study will adopt the qualitative constructivism approach. Constructivism is a philosophy that values a wide range of viewpoints and thorough descriptions. This includes a wide development of a complex, holistic picture, analyzing language and reporting specific viewpoints of information. Because it consists of many contexts, it ultimately leads to understanding the situation.

Exploring corporate social responsibility and environmental sustainability: Opportunities and challenges in selected county assemblies in Kenya”

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Corporate social responsibility is acknowledged as an impactful communication strategy in society. It has been widely used for environmental sustainability in line with the triple-bottom-line approach. This is whereby the organizations integrate social, business and environmental concerns into their CSR plans. The focus being the people, the environment and the profit. It is responsible to implement and communicate environmentally sustainable practices using CSR at national and county governments. The proper implementation ensures that future generations’ needs in the environment, are not compromised. The public relations office in the county assembly is mandated with conducting stakeholder mapping and planning communication initiatives for all stakeholders. Corporate social responsibility is a key initiative in public relations. The purpose of this paper is to examine the practice of corporate social responsibility for environmental sustainability in the county assemblies, this study will investigate the challenges and opportunities found in the selected county assemblies. The officers face a myriad of challenges due to the uniqueness of the organisational setup, however, several opportunities including partnerships are available. This will be a descriptive study with the target population drawn from public relations officers in selected county assemblies in Kenya. The findings of this study will aid in improving stakeholder engagement through corporate social responsibility initiatives for environmental sustainability, these initiatives will aid in creating awareness of the use of environmentally friendly practices that will be geared towards sustaining our environment for future generations.

Examining Behavioral Change Communication for Climate Change Adaptation: The Case of Government Communication Frameworks in Bariadi District, Tanzania

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This paper explores the use of Behavioural Change Communication (BCC) in climate change adaptation using government communication frameworks in Bariadi district, Tanzania. It identifies prevalent BCC approaches, challenges, and opportunities, and suggests ways to improve these frameworks. The study follows the Theory of Planned Behaviour to unravel the complexities surrounding behavioural change and shed light on the potential pathways for successful climate change adaptation efforts. The study employed a qualitative approach and case study design. It mainly engaged government officials through Interviews and leaders of community groups through Focus Group Discussions. Through purposive and quota sampling methods, a total of 18 participants were involved. The information obtained was thematically analysed, guided by both inductive and deductive approaches. The findings revealed that the common BCC approaches used to address climate and environmental hostile behaviours include participatory approaches, community mobilization, social marketing, and policy advocacy. However, it was noted that limited resources (83%), cultural barriers (83%) and low citizen participation (66%) are the key challenges impinging the success of such BCC approaches. In that case, the study proposed: tailoring messages to the local context, using participatory approaches, focusing on benefits, involving community leaders, and using evidence-based communication. The study suggests incorporating behaviour change (BCC) in climate change adaptation efforts, as human-induced impacts continue to impact social development systems, particularly in developing countries like Tanzania. BCC interventions can moderate harm and modify livelihoods, using multiple media channels for sustainability. The study recommends instituting the use of BCC approaches in all government communication frameworks targeting social behavioural change, a situation that will help to change most of the negative social behaviours hampering the attainment of the Sustainable Development Goals (SDGs) by 2030. This should go hand in hand with capacity building for both communication officers and other government officers at different administrative levels.

An assessment of the reciprocal influence of environmental change to the revolution of human behaviour and technological innovations: evidence from the Middle Stone Age (MSA) assemblage at Mumba rock-shelter, northern Tanzania.

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The Late Pleistocene was a time of climatic change as the earth's system reorganized following the last glaciation and the terminal Pleistocene melting of northern hemisphere ice sheets. In Africa, the climatic change scenario was more a matter of fluctuating water budgets and irregularities in the distribution of moisture contents and vegetation distribution on the landscape, rather than the temperature changes of the northern hemisphere. The assumption is often made that climate and cultural change are somehow linked, however, considerable data is needed to validate the presumed reciprocal influence between environmental change and the revolution of human behaviour. Notably, climatic, and environmental change are not synonymous, and just because climate may have changed, the African environment may not have responded linearly. Indeed, change in climate and water budgets greatly impacted the reliability and distribution of food and water resources for human and animal populations, which may have, in turn, affected the adapted subsistence strategy. This paper discusses the chronological framework and connection between technological innovations, subsistence strategies and environmental history during the Middle Stone Age (MSA) at the Mumba rock-shelter in northern Tanzania.

Archaeology, Climate Challenges and Humanities Today

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There is increasing social, economic, and political uncertainty today. Food, water, energy and habitable land are increasingly becoming scarce due to climate-induced risks, including sea level rise, salinity intrusion, drought and temperature and rainfall variation. Researchers, governments, and local communities seek new inter-transdisciplinary pathways for solutions. Past environmental records indicating climate challenges and human responses have not been interrogated fully as solutions to curb modern and future challenges. Humanities sciences such as archaeology can access the past and provide long-term perspectives on past interactions between humans and the environment. Archaeology can shed light on how societies arrived at the present day and help us search for sustainable trajectories toward the future. The current paper highlights contributions from a series of archaeological studies members of the Department of Archaeology and Heritage Studies at the University of Dar es Salaam conducted in Tanga region, Tanzania. The paper will show how archaeological results are important in the current debate about climate change and other global challenges of today.

The Archaeology of Place and Space: An Interpretive Analysis of Thimlich Ohinga World Heritage Site in Kenya

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This paper examines the use of place – the lived experience of a locale and space as a geographic location within and around Thimlich Ohinga World Heritage Site (WHS) in Kenya. The interpretive analysis method raises the question of how and why particular places and spaces were selected, created, designed, and utilized within certain archaeological sites. Thimlich Ohinga, as a cultural landscape, offers an environmental opportunity to understand the nexus between culture, environment, and space selection and utilization. Based on data from past field survey reports, archaeological excavations, and oral histories, the current paper argues that the builders of the Thimlich Ohinga complexes established settlements there for economic, environmental comfort and security purposes. Further, the data shows an evolutionary change in the use of places and spaces involved and multi-group interaction in the design and creation of the spaces within the site.

A critique of some recently emerging African approaches to environmental ethics

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One of the problems inherent in mainstream approaches to environmental ethics has been the dominance of western cultural influences and the embeddedness of these models in highly affluent technocratic societies. As a result, many of these approaches lack relevance to non-western socio-economic geographies and peoples – those of Africa in particular. In their attempt to address this shortfall, some scholars have developed remarkably alternative approaches to environmental ethics from specifically African perspectives. However, I show in this paper that many of these alternative African approaches to environmental ethics rest on false assumptions about a ‘pristine’ or an ‘eco-golden’ African past when indigenous societies lived in unsullied peace and harmony with nature. This idyllic co-existence with nature among pre-colonial Africans is presumed to arise from traditional African beliefs and practices, by virtue of which Africans express their natural closeness to the non-human world. Due to this primaeval and pre-civilized nature, Africans are erroneously assumed to have inherited a greater sense of ecological consciousness or awareness than Europeans have ever demonstrated or could ever understand. In this paper, I caution against these essentialist claims and romantic views about pre-colonial Africa, arguing further that, if at all, we are to build a strong and credible foundation for genuinely effective approaches to environmental ethics relevant to Africans we need a more broad-based approach that is in tune with the current multifaceted African context.

The nexus between climate change impacts and ‘staying’ as an adaptation strategy in the Elgon region: rethinking climate protection governance in Uganda.

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The impacts of climate change and other environmental disasters have been major determinants of human migration (mobility) throughout human history. Mobility has been known to be a quick adaptive response to already happening disasters and as a mitigation strategy to further exposures. Nevertheless, many victims of negative climate impacts in the Bugisu sub-region of Uganda (Elgon Mountain area) increasingly choose to ‘stay’, amidst increasing risks and government relocation interventions. Evidentially, climate change has adversely affected the physical and biological systems of the Elgon mountainous area. Increasingly, the sub-region has been experiencing devastating floods and landslides, causing human life, livelihoods and property losses, over the past three decades. The latest flooding event which occurred on the 3rd of August 2022, killed at least 30 people, displacing about 5,600 and leaving over 400,000 people without access to clean water. The heavy downpour swept through Mbale city, submerging homes, shops and roads, uprooting water pipes, and leaving more than 2,000 hectares of cropland destroyed. While ‘staying’ has been recently proposed as a climate change adaptation strategy, it is not yet clear whether ‘staying’ is deliberately chosen as an adaptive strategy, in the face of frequent landslides in the Elgon sub-region, and if so, why? Following the Uganda Government’s intervention to relocate victims of floods and landslides from the Elgon Mountain areas to Kiryandongo and Bulambuli districts, a significant number of victims choose to ‘stay’ (either not to go or to return). This study seeks to investigate whether ‘staying’ is deliberately chosen as a climate protection strategy and analyze factors and conditions that inform this decision. This study is likely to improve climate protection governance in Uganda.

The role of environmental ethical approaches to combating climate change with specific reference to Uganda

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Climate change is still a significant challenge currently being faced by the global environment. Countries on the African continent such as Uganda have not been spared from the adverse effects of climate change such as floods, famine, unpredictable weather patterns and drought. In the Intergovernmental Panel on Climate Change (IPCC) report of February 2022, it was highlighted that anthropogenic (human) induced activities were responsible for climate change largely due to greenhouse gas (GHG) emissions. This situation has necessitated the promotion of ethical approaches to combating climate change by the government, citizens and other stakeholders including civil society organisations. Environmental ethics plays a vital role in combating climate change by enhancing moral conduct by humans towards the environment. In jurisdictions such as Uganda, ethical approaches to combating climate not only protect the environmental human rights of humans but also protect the rights of nature (flora and fauna). This paper will, therefore, examine the role of environmental ethical approaches in combating climate change in Uganda. The focus will be on examining the domestic legal regulatory framework that lays the foundation for the various types and principles of environmental ethics relevant to addressing climate change. A comparative study from selected jurisdictions will also be conducted on the efficacy of adopting a rights-based (access to information, participation and access to justice including, litigation) ethical approach to combating climate change in Uganda. Furthermore, this paper will also discuss the challenges institutional and legal associated with environmental and ethical approaches to combating climate change in Uganda. This paper will argue that ethical relationships between humans and the environment will go a long way in addressing the adverse effects of climate change.

Writing Environmental Resilience in the Anthropocene in Benjamin Branoff’s “Window Seat” and Doreen Baingana’s “Tropical Fish”

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Studies on environmental issues are abundantly replete. Scholars and environmental activists consider environmental studies as one of the cross-cutting issues that need different methodologies and critical theories to find out the ways to protect it from agents of destruction. This paper is one of such scholarly works set to examine how literature responds to the global agenda of vocalizing environmental problems by not only complicating the interplay between human beings and their immediate environment, but also disclosing the anthropocenic epoch that considers a human being an agent in altering the planet Earth. This article reads Benjamin Branoff’s “Window Seat” and Doreen Baingana’s “Tropical Fish” in a postcolonial ecocritical approach to explore how these two narratives challenge the existing life pattern that works to the detriment of the environment. The central argument of this article is that the two narratives call for political will in conserving environment against sources of destruction.

Rethinking Knowledge Production in Materiality at the Zimbabwe Museum of Human Sciences

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The study proposes a reconceptualization of knowledge production at the Zimbabwe Museum of Human Sciences (ZMHS). During the colonial era, museums in Africa were designed to perpetuate the oppression of indigenous people. This paper examines how the Zimbabwe Museum of Human Sciences is taking advantage of its space to re-invent itself and redress past colonial practices that excluded indigenous people. The paper argues for a reconsideration of ethnographic and cultural perspectives through indigenous curation, and collaborative knowledge production. The extent to which such approaches are now being incorporated at ZMHS will be explored to understand how they support decolonizing knowledge production. Using a recently revised definition of a museum, passed on the 24th of August 2022 by the International Council of Museums, the study positions indigenous people at the centre of museum spaces. It examines how indigenous people's narratives and interpretations of their material culture negotiate memories of the past in the present. With decolonization and critical museology perspectives, the study investigates how collaborative curation between ethnographic curators at ZMHS and the indigenous communities is vital for reshaping knowledge. The paper also explores ZMHS's transition from being exclusionary to becoming inclusive at every stage of collecting objects, classification, conservation, and representation processes of living cultures that were previously marginalized.

Who is Cranford Pratt, by the way? Exploring the monumental heritage of Africa's academic institutions

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In the wake of debates about the relevance of white supremacy in public space and institutions in Africa, one would be astonished by the name Cranford Pratt right in front of the University of Dar es Salaam monumental building, also nicknamed Utawala. Many can hardly answer with certainty the question of who he is. In fact, even the University of Dar es Salaam website, particularly the School of Law that identifies itself with Pratt and his work in social justice, misspells his name! This monument is, however, significant to counter debates about the relevance of immortalising whiteness in African institutions originating from the University of Cape Town—Rhodes Must Fall. This paper, therefore, argues for idiosyncratic demonumentalization that ruminates monumental heritage intrinsic and extrinsic values.

Africanising Field Research in Sub-Saharan Africa: Illustrative Cases from Tanzania

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Field archaeology is a foreign enterprise the Global North introduced in Africa almost a century ago. The unfamiliar African environment to many Western researchers, coupled with their Eurocentric academic orientation and biased colonial ideologies of the time, determined the modalities of undertaking archaeological field research on the continent. Colonial and post-colonial foreign researchers, for instance, equipped themselves with Western camping gear, set up their field camps away from the residential areas of the local people in villages, and, subsequently, rarely interacted with and integrated the local people's knowledge to address the research questions they investigated. Even though the number of African archaeologists on the continent has increased in many countries, either researching independently or collaborating with foreigners, the mode of field archaeology has largely remained unchanged. This paper argues that it is high time for researchers in sub-Saharan Africa to Africanise some aspects of field archaeology in accordance with local needs to avoid the cut-and-paste that continues marginalizing African interests and worldview. The paper uses multiple case studies from Tanzania to demonstrate how African archaeologists can conduct field archaeology without being guided by Western methods and perspectives. Africanising field archaeology will additionally lower research costs by utilizing local knowledge and, more importantly, reduce conflict with local communities due to their failure to comprehend what archaeologists do.

Going back to the basics: where is humanities in the College of Humanities of the University of Dar es Salaam?

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As the College of Humanities celebrates 10 years of its existence in 2023, it is timely to go back to the basics of imagined intellectual architecture that the University of Dar es Salaam envisaged and officially clustered as humanities a decade ago. This paper confronts evolving scholarly and pedagogical tendencies that connect departments and centres into an umbrella of the so-called humanities. It argues that although 10 years of the College has produced excellent administrative convenience and oversight, there is little evidence of a breakthrough in advancing humanities as an embodied scholarly and pedagogical identity. Subsequently, the central thrust for the College in the next decade should be to elevate humanities into a critical scholarly and pedagogical identity.

Mlama's Legacy on Theatre in Tanzania

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Celebrating 10 years of humanities, it would be prejudicial to close eyes to the contributions humanities scholars have made in the making of the University of Dar es Salaam. This paper intends to make apparent the legacies that Tanzanian theatre pioneers from the Department of Creative Arts have made in the development of theatre in Tanzania. Such legacies appear to be utilized by their descendants wittingly or unwittingly as standards measurement of creative artworks. The Department of Creative Arts was fortunate to have renowned scholars whose expertise is celebrated nationally and intentionally. These scholars include Amandina Lihamba, Ibrahim Hussein, Edward Chambulikasi, Ndyanao Balisidya, and Penina Mlama, among others. Each scholar in his or her own way had his or her own style of implementing theatrical ideas which this study considers as legacies. Their legacies however have not been systematically documented. This study intends to make evident their legacies. If the Department has a good number of theatre pioneers, this current study focuses primarily on Penina Mlama to seek to comprehend the legacy that she strived to leave to the theatre community. The study will be conducted in Dar es Salaam for it is where most of the respondents reside. The methods for collecting data entail interviews to be administered with staff from the Department of Creative Arts, focus group discussion to be conducted with students and documentary review to be deployed to locate theories and studies resembling the recent one. Exploring the legacy that Penina Mlama strived to leave by using the ternate legacy is a little contribution this study intends to make in the humanities scholarship.

Recounting Moments in the Histories of Theatre Studies in Tanzania

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As we celebrate the tenth anniversary of the College of Humanities, we celebrate the fruitful and illuminating histories of different humanity-based units that make up the College. While knowledge produced in the humanities units is well represented in archival records and the University Library collection, there is an absence of records pertaining to scholars who participated in creating individual disciplines in humanities as academic units since making these units was not an easy mission. The Swahili proverb which says “*Ukiona Vyaelea Ujue Vimeundwa*” which literally means ‘if you see them floating, know that they are made’ inspires this paper that intends to recollect the contribution of the key players in the making of separate humanities academic units. The paper aims at illuminating significant moments in the founding of the establishment of Theatre studies at the University of Dar es Salaam. Using narratives of the available retirees of the Department of Creative Arts, this paper attempts to offer key moments and the journey undertaken by the firsts and founders of theatre scholarships in the history of the University of Dar es Salaam. Through interviews and the documentary review, the paper expects to encapsulate events that create nostalgic memories of theatre studies and its connection to the wider social, cultural, psychological, political, and aesthetic development of theatre as a field of study at the University of Dar es Salaam. The journey theory will be used to unfold the moments and the journey that predecessors underwent as they struggle to make the discipline exist. The journey may give the reader and Tanzanian citizen in particular a different perspective on realities and sacrifice that has been made in the making of Humanities.

Reconstructing the African Performative Harmony in the Global

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The primordial developments of African communities were highly activated by creatively connected expressions of experiences, challenges, and opportunities. Unfortunately, the potential harmony of that trajectory was disrupted by the entry of colonialism, whereby despite the advancement of technologies, the potential of performative harmony was invariably debased and debilitated by continued assimilation. This paper is part of the ongoing struggles for effective decolonization and emancipation of African knowledge settings and effects. Its methodology is based on both library studies and critical synthesis of social and global information media, with particular emphasis being placed on the transcending correlations and contradictions of oral traditions, formal education, and social media technologies. Eventually, it is affirmed that despite the reciprocal development of academic mindsets and technological assets, the optimum potential of African knowledge communities has invariably been debilitated by the collective lack of performative harmony. Given this predicament, this paper inculcates the essence of performative harmony among the African youths and elites who interact with knowledge resources, disciplines, and communication technologies.

A Shift in Perception: The Portrayal of Iemanjá in Brazilian Pop Culture

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Afro-Brazilian culture has deep roots that have impacted the people of Brazil. Due to the frequency at which slaves were traded by the Portuguese, and the resistance movements against Brazilian colonists, African culture was able to remain relevant with enslaved populations and cultivated the Afro-Brazilian culture that is currently celebrated. These customs include the practice of Candomblé and the worship of the *orixás*. While the religion is practised extensively throughout Brazil, most of the population knows very little of the *orixás* or about Candomblé itself. Despite this, there is one *orixá* that stands out above others: Iemanjá, the goddess of the ocean, whom Brazilians consider to be a national icon. Because of her popularity, Iemanjá has been continuously portrayed in Brazilian art and pop culture, but the misunderstanding of how she is worshipped through Candomblé has led to varying representations of her character. These portrayals have ranged from a YouTube video in which she is implied to engage in prostitution to whitewashing her character in order to make her more appealing to tourists. Within the past seven years, though, filmmakers, authors, and music artists have begun to reclaim Iemanjá and interpret her as she is in Afro-Brazilian legend. This movement has the potential to affect the Brazilian portrayal and reverence of Iemanjá. This paper aims to identify pop cultural representations of Iemanjá within the past 20 years, how they differ from the movement currently occurring, and how these differences could lead to a change in the perception of the *orixás*.

Art Repatriation: Rethinking the Wider Implications

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Artworks of African origin bear tales of a unique and invaluable cultural heritage that has earned continuous worldwide respect and admiration. Africa has shared this rich historical and cultural heritage with humanity for several years after symbolic cultural artefacts were looted from parts of Africa to Western countries. Many of the artworks remain displayed in museums in parts of the world other than Africa where they sustain continual global attention. This situation has made room for much deliberation and debate that has led to several appeals that artworks be returned to their countries of origin in Africa. The call for the repatriation of cultural property to Africa has been made for many decades with little success to show for it. Although, the call which began subtly has recently become louder with clamours from individuals, civil society organizations, ethnic groups, and governments. Amidst the clamour, it is noteworthy that the subject of repatriation is an intricately delicate one. Conversations about the subject have unearthed challenges that have to be surmounted for the successful repatriation of artworks. This is mainly the subject of the discourse in this paper where discussions have been raised to consider the willingness and preparedness of all the parties involved. The questions raised so far have been carefully analyzed and described through the study of relevant literature and interviews. Herein, certain recommendations are highlighted by the study. The paper concludes that the repatriation of artworks is important today because the artworks would serve as constant reminders of a rich past upon which a more productive future can be strengthened. Additionally, repatriation does not have to be an end to sharing of cultural wealth among countries of the world. Instead, it could be a process of restitution that would enhance stronger cultural ties and through cultural exchange, promote world unity.

The Meaning and Consumption of Glass Beads in Kilwa Kisiwani, Southern Tanzania

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Glass beads are among the celebrated archaeological finds along the coast of East Africa, an area commonly known as the Swahili coast. These beads have been used as trade indicators between coastal communities and the outside world. They are also chronological markers in archaeological sites and deposits. Glass beads are recovered from almost every excavation undertaken at the East African coastal sites, and a few studies report this scenario from the northern coast of Tanzania and Zanzibar. Building on the increasing number of studies, the current paper discusses the meaning of glass beads to their users in the historic trading port town of Kilwa Kisiwani, a World Heritage Site in southern Tanzania. Results of the classification of glass beads from previous excavations and our recent excavations at historic water wells are combined with ethnographic insights from Kilwa Kisiwani village. With these datasets, the paper examines the cultural meanings and routine practices that shaped consumption patterns of glass beads in Swahili cities. Against the prestige goods theory that sees glass beads as elite goods and a symbol of power only, I argue that function and cultural logic also determine the choices in access and consumption.

Writing Paradoxes of Nationalism: Popular Arts and Culture and The Early Nation-Building of Tanzania, 1961-1980s

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This study takes a historical perspective to critically analyse the role of popular arts and culture in communicating the paradoxes of early nation-building in Tanzania. Specifically, the study attempts to examine how popular music and literature became a site through which Chama cha Mapinduzi, (Revolutionary Party-State party) sought to envision and create a new nation on one hand and an alternative site through which the society challenged the state and offered alternative imaginings of postcolonial Tanzania on the other. While I deploy Tanzanian popular arts and culture to define the state-society relationship in the historical and political process of nation-building between 1961 and 1980s, the study reads this relationship within the Foucauldian and Althusserian senses to examine ways in which popular arts and culture became an agency of shaping and reshaping of postcolonial Tanzania. The study advances debates and paradoxes between the state and the people/society in the early nation-building to have significantly played a formative role in the making and remaking of postcolonial Tanzania.

The Post-independence Zimbabwean Leadership and the Literary Imaginings of Betrayal in I.T. Mabasa`s Novel Mapenzi (1999)

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This chapter explicates the notion of betrayal in post-independence Zimbabwe. The novel *Mapenzi* written by the Zimbabwean author Mabasa provides an important literary space to interrogate the thematisation of political, social, and economic conditions of real and imagined post-independence Zimbabwe. This chapter argues that the leadership`s ineptitude is responsible for the untold suffering of the masses. There is a glaring contrast between the hopes and aspirations of the people whilst waging the liberation struggle and the unfolding realities that define the Post-independence space. This contrast speaks about the culture of deceit in post-independence Zimbabwe. Some of the issues the novel addresses include political polarization and violence, corruption, partisan allocation and looting of national resources, ruinous economic policies, loss of value of the Zimbabwean currency, and a vituperative HIV and AIDS pandemic among others. Consequently, the nation is portrayed as a conglomeration of mentally unstable people which is a result of the amorphous challenges they face. The novel aptly and succinctly shows that the ruling Zimbabwe African National Union-Patriotic Front (ZANU PF) government is largely responsible for the crisis as it inherited a vibrant economy from the colonial regime which it mismanaged resulting in the collapse of social services and people languishing in extreme poverty. Also at the same time, it failed to liberalize the democratic space which constitutes part of the betrayal. The exegesis of the literary work is premised on Afrocentricity under which literature is inexplicably linked to the political, social, economic, and cultural milieu in which it is produced.

Repurposing the Humanities for Africa's Renewal

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In a paper I presented in 2001 titled Africanise, do not sacrifice the social science and humanities: a challenge for educational transformation at South African universities, I sought to address the problematic and desire to reclaim Africa's intellectual futures in the humanities. This was informed by a worrying trend of values, preferences and practices that prioritised certain academic disciplines, especially the natural sciences and research outputs over others. At the time the humanities were subjected to the cruel knife of neo-liberalism and structural adjustment policies as they were pressured to demonstrate their value-add. Moreover, the critics of humanities and social sciences often centre on their purported lack of usefulness in offering employability skills. It is important that emphasis on the symbiotic relationship between the humanities and natural sciences is made as the two cannot work in isolation. The world needs both the humanities and natural sciences. The contribution of humanities to human and national development cannot be disputed. Several years later, I continued to shine a light on the relevance of the humanities but with the conditionality that such disciplines need to Africanise to both democratise knowledge production and dissemination and to be relevant to the African continent. In keeping with the elusive master narrative of our time namely, African development, the humanities should be defined by being directive, purposeful, transformative, and solution-oriented. This essay is based on the work I have been doing to contribute to the humanities being of critical relevance to the continent.

Towards the Cattle Economy: An Anthropological Understanding of the African Economy through the Study of Stokvels

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Stokvels, which are membership-based savings schemes providing for the social and financial well-being of members, as well as for their entertainment, are believed to derive from traditional values that are centred on cultural needs. Such traditional values should be informed by an African worldview centred on interconnectedness. The anthropological study examining the values underpinning stokvels and locating them within a particular sociocultural and historical context revealed that stokvels do not cater to cultural needs but are informed by the separatist capitalist logic of profit. Women, who were the focus of the study, expressed their incomplete contribution towards the need for funerals despite the monetary savings. The lack of provision of cattle –allowing them to perform rituals guaranteeing protection and continuity of life – is the main limitation of stokvels. The cattle concerned played a critical role at funerals that surpassed, in importance, even the material needs for which the stokvel catered. The importance of cattle at funerals reveals a different, ethic-centred economic logic to the conventional. Such logic can become accessible through studying the intrinsic qualities of communities and not by using the already existing Western categories to understand their worldview.

Communication Skills Training Via Digital Platforms Among Students at Multimedia University of Kenya

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Communication skills training is recognized as an important component of the undergraduate and post graduate curriculum. Further, digital platforms are becoming a major mode of teaching and learning in tertiary institutions. The purpose of this study will be to determine the effectiveness of communication skills training through digital platforms among students at Multimedia University of Kenya. The objectives of this study are: to determine the effectiveness of communication skills content disseminated through digital platforms among students at Multimedia University of Kenya; to examine the effectiveness of content forms disseminated through digital platforms amongst students at Multimedia University of Kenya and to determine the effectiveness of sources of communication skills content disseminated through digital platform among students at Multimedia University of Kenya. The statement of the problem is that little, if any research, has explored the effectiveness of communication skills training through digital platforms in Kenya, specifically Multimedia University of Kenya. The study will be guided by the diffusion of innovation theory. The survey research design will be used and the target population will comprise 233 respondents. A mixed research approach with quantitative as well as qualitative techniques will be used in the study. The findings of this study will be used to inform communication skills lecturers areas to improve in terms of creating content to be disseminated through digital content.

Switching from Knowledge-Based Curriculum (KBC) to Competency-Based Curriculum (CBC) in Rwanda: Is there any change in English writing skills textbooks?

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This study aims at comparing Knowledge Based Curriculum (KBC) textbooks with Competency Based Curriculum (CBC) textbooks used in upper primary schools in Rwanda. The study foregrounds two main changes in Rwanda's education educational system including the change of Medium of Instruction (MoI) from French to English in 2008 and the switch from Knowledge-based to a competency-based curriculum in 2015. Textbooks in Rwanda play an important role in teaching and learning considering gaps in knowledge of English in Rwanda and their use both by teachers and learners. Using the qualitative content analysis method, we found that the P4 English textbooks have changed from KBC writing approaches to CBC approaches to teaching writing. However, the interpretations of the findings showed a gap in both KBC textbook and CBC textbook which is not yet addressed. Both textbooks are still using monolingual writing pedagogy and ignore the multilingual context as a reality in Rwanda where the national language, Kinyarwanda, is widely spoken alongside other official languages such as Kiswahili, French and English. This study recommends practical pedagogical changes to be made in multilingual integrated approaches for training multilingual competent learners required not only in Rwanda but also in the 21st Century world.

Mother Language Education: Bridging Home, School and Society

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This paper examines the place of mother-tongue in Kenya's education system particularly in the Competency-Based Curriculum (CBC) whose implementation is underway from early childhood to Grade seven. The previous educational reforms often emphasized the need for using mother tongue at the lower levels of primary education as a precursor to the full-scale use of English as a medium of instruction from standard Four. However, research findings are in agreement that a number of factors have mitigated the use of mother tongue in schools in the last few decades, ranging from resource materials and methodology to teachers' and parents' attitudes. This paper acknowledges the numerous benefits that mother tongue offers to the child in rural Kenya who must transition from their home language to a foreign language in the educational process. Ngugi wa Thiong'o succinctly affirms the significance of the mother tongue as the language in the home, the fields, the wider community and the language for the informal teachers. For such a child, the introduction of English as a medium of instruction upon entry into the formal education system disrupts this already-established harmony. This paper explores the implementation strategies introduced in the CBC with a specific focus on Pre-primary to Grade three of selected rural schools in Meru and Siaya Counties. Specifically, the paper examines storytelling in mother tongue as a key educational tool in rural areas whereby children learn through retelling and creating stories. It looks at the nature of storytelling resource materials, teaching methodologies applied and the ways in which storytelling is integrated with information and communication technology (ICT) as well as the overall link with values and the National Goals of Education. Replicating this with the varied local languages in the country has the potential to instil in children desirable values as well as respect for their own cultures and for that others'. The paper therefore recommends that a learning experience that builds on the mother tongue empowers and creates confidence in the learner paving the way for long-term academic, social and professional benefits.

Ethno-nationalism and the Challenge of Teaching History in Uganda's Public Universities

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Uganda is a country of fifty-six ethnic groups each with a distinct history, culture and language. Over the years, these ethnic groups have developed a strong sense of insular nationalism, which points to the failure of national leaders to forge a national out of them. Members of these ethnic groups tend to adore their respective communities more than the state and heap praises on their ethnic icons more than the national leaders. This high degree of ethnic nationalism has not spared students in secondary schools and universities making it hard for them on matters of identity, citizenship, national leaders and government programs. Analysis of these issues by university students is always skewed towards ethnocentrism. The current research discusses the challenges ethnic nationalism poses to the teaching of history in Uganda's public universities. Drawing on a qualitative study conducted by way of key informants' interviews with history students and academic staff of Makerere University, Kyambogo University, Kabale University and Gulu University, the study concludes that ethno-nationalism often impedes student's understanding and appreciation of key concepts in the studies of constitutionalism, nationalism, citizenship, national language and liberation in Uganda. It's recommended that Uganda's national leaders take deliberate strides to build a nation out of the various ethnic and linguistic groups in the country.

Unpacking the place of Archives and Museums in teaching History to university Students in Zimbabwe

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The National Archives of Zimbabwe (NAZ) being a centre of historical research for university students is the storehouse of the nation's documented history that include archives going back as far as the pre-colonial era, historical manuscripts, transcribed oral history interviews, huge library collection of published materials, images, maps and posters, recorded sound, film and other productions comprising of moving images. NAZ files have a rich history of how the country was governed from pre-colonial era to post independence that university History students utilise. University students and academics utilise photographic archives to look at history through different lenses. Over the years the Museum Education department in Zimbabwe has strengthened contact with universities through quiz competitions, museum visits, field trips to monuments and sites and mobile museum. Museums' fundamental goal is to educate and inform the public using objects and sites, fostering students' understanding of history through sensory experiences and presenting the real world in multiple ways. Universities borrow objects for lectures for an agreed period while services of experts from museum can be requested for lectures to be delivered at the museum or universities. Through structured class visits, Heritage Quiz, Mobile Museum/Outreach programmes and Guided Tours University students can understand history. Museums' heritage sites such as Great Zimbabwe and Chibondo exhibition

at the National Heroes Acre have attracted university History departments mainly because of the controversies surrounding the narratives of the liberation struggle in Zimbabwe. Despite their differences, Archives and Museums play important role in History education in Zimbabwe. In this paper, we seek to highlight the merits of managing information generated from documentation of cultural property as well as records and archives in museum studies as part of History teaching

Enhancing historical thinking Skills: Exploring the inquiry-based learning pedagogical approach in Uganda's history education

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This study aimed to demonstrate the effectiveness of Inquiry-based learning pedagogical approaches in enhancing historical thinking skills in history education within Uganda's high schools. Historical thinking skills play a vital role in cultivating students' critical thinking, analytical abilities, and understanding of the past, empowering them to make informed decisions and engage meaningfully with their societal and cultural heritage. Ultimately, this study strives to contribute to the improvement of history education in Uganda high schools by fostering a deeper understanding of historical events and promoting critical thinking skills. However, research indicates a significant need for improved pedagogical strategies in history education in Uganda, with current approaches often relying heavily on factual recall for examination purposes. To address this gap, this research utilized a mixed-methods approach, combining qualitative and quantitative data collection techniques. The study involves a sample of high school history teachers and students from Central Uganda. Qualitative data was gathered through interviews and classroom observations while Quantitative data was through surveys to; first, explore why existing pedagogical practices employed in history education are unable to enhance history thinking skills. Secondly to demonstrate the rationale for the adaptation of Inquiry-based learning pedagogical as a measure to enhance students' historical thinking skills, including their ability to analyze primary sources, contextualize events, construct historical narratives, and evaluate historical evidence. The findings of this research provide insights into the current state of history education in Uganda, identify the effectiveness of the Inquiry-based learning pedagogical approach that enhances historical thinking skills, and offer recommendations for curriculum development and teacher training programs.

The Oldest African Script and its Importance for Intellectual Memory

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Africa is generally considered the continent of orality, which implicitly means that writing was unknown to Africans until the arrival of the Arabs (7th century AD) and the Europeans (14th century AD). But the historical truth is that Africa has many endogenous writing systems (Hieroglyphic, Hieratic, Demotic, Coptic, Ge'ez, Shumun, Vai, Nsibidi, Bambara, etc.), the oldest being called “mdw-netcher” (divine words or words of God) by its inventors. This script was in use in Ancient Egypt from around 3250 BCE down to 392 AD when it was banned by the Roman emperor Theodosius, the then-colonial ruler of Egypt. This first African writing system is made of a thousand pictographic signs (hieroglyphs), all inherited both from the Nile valley and the Sahara environment. It is taught everywhere in the world, except in Black Africa. The purpose of our presentation is a plea for reconnection with the Nile Valley Ancient Civilizations through the introduction of the first African script and written language in our educational system, the same way Latin and Greek are used in Europe. Scholarly works of Cheikh Anta Diop and Theophile Obenga have not only demonstrated the African origin of this old language but also its strong links with African contemporary languages, such as Kiswahili. The outcome of this program is to:

- Decolonize knowledge in our continent and allow each African child to be aware of the intellectual heritage of his ancestors;
- Give direct access to the scientific, literary, intellectual, and religious documents written in this language;
- Provide the coming generation of African scholars with a new paradigm and another mindset;
- Reconcile African people with their history, strengthen their cultural personality, and pave the way for African Renaissance...

Dance Choreography as A Self-Determination Process: An Experience from the University of Dar es Salaam

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This paper is set in the field of choreographic composition within the context of dance choreography. It aims at examining “Safari Yangu”, a dance composed and performed by myself as a former student of the University of Dar es Salaam (UDSM) as the student at the Department of Creative Arts, then the Department of Fine and Performing Arts. The paper advances that lecturing in a dance choreography program at the UDSM can be regarded as a device for students’ self-determination as it grows one’s skills in expressing feelings and social issues in a very unique way. Data from this study was gathered through in-depth interviews and documentary review and the approach used to facilitate the coding of data was thematic. Guided by the journey theory, the paper argues that the teaching and learning of dance movements and in the end the creation of choreographed dance movements contributes to students’ understanding of themselves and the community around them which in turn leads to self-determination. It is because the choreographic composition which usually draws from students’ sociocultural and political contexts together with their lived experiences built their understanding of who they are. The paper concludes that the teaching and learning plans at UDSM allow students to use stories that contribute to the understanding of themselves, and their community through solo or group compositions. The paper recommends that dance choreography curricula should be built on approaches that reflect the sociocultural, and political context together with students’ living experiences.

Mismatch between Language-in-Education Policy in Kenya and Language Practice in Kakuma Refugee Camp School

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This paper examines the implementation of the language-in-education policy in Kenya and its practice in Kakuma refugee camp school in Kenya. This paper aimed to verify the implementation of the language-in-education policy in Kenya in Kakuma refugee camp school and if Kakuma refugee camp school has its institutional language policy. This paper was guided by the translanguaging theory. A case study research approach was employed to examine the implementation of language-in-education policy in Kenya in a refugee camp school in Kakuma refugee camp, in the Northwestern part of Kenya. Thematic data analysis was used in the analysis of the data. The findings of the paper indicate that there is a mismatch between language-in-education policy in Kenya and the practice in Kakuma refugee camp schools. The implication of the study may inform the inclusion of translanguaging in language-in-education policy in Kenya and in teacher education training as a teaching pedagogy to facilitate learning of English which is the LoTL and Kiswahili which is LoC in Kenya.

Use of the Media Technology in Low-resourced Classrooms: Rethinking of English Language Teaching in Tanzania Secondary Schools

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This article explores ways that can be adopted by Tanzania to utilise the technology-enhanced tools such as internet, computers/tablets, projectors and other multimedia available in schools for teaching and learning of language subjects like English which is a foreign language. The effective use of these technology-enhanced tools means that learners can interact through video clips with the subject matter more meaningfully as they can listen and watch actions in real-life situations as uttered by native speakers, not just the traditional use of talk-and-chalkboard. It employs qualitative methods such as interviews with subject teachers, focused group discussion and observations in publicly selected secondary schools. In addition, documentary reviews of the key language curriculum documents were used. In this way, education policy, empirical journal articles and other relevant materials were analysed to complement the primary data. The study shows that teachers desired to use modern-enhanced technology; however, many schools had no adequate facilities to promote the use. Teachers who used the tools found them useful and students' interests were aroused on the subject. The use of the tools increased performance and lowered the learners' level of anxiety about the subject. The study recommends to the Ministry responsible for education to rethink the use of media technology in language teaching and learning in Tanzania public secondary schools as part of increasing input to the learners. It should also consider integrating language curriculum with media technology in teacher education programmes; supply of electricity and internet in schools; supply of computers/tablets, projectors and other multimedia tools.

Assessment of the Level of Adequacy and Utilization of Language Laboratories for Teaching in Federal Colleges of Education in North-eastern Nigeria

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The purpose of this study was to assess the level of Adequacy and Utilization of Language Laboratories for teaching in Federal Colleges of Education in Northeastern Nigeria in order to provide information that will help solve problems of the incompetence of public school students in the English Language. The study, guided by two research questions and two hypotheses was conducted in 2 Federal Colleges of Education in Northeastern Nigeria using descriptive survey research design. The sample of the study was 50 comprising 15 non-teaching Language Laboratories staff and 35 English Language lecturers from 2 Federal colleges of education in Northeastern Nigeria. A checklist containing 23 expected digital facilities based on the National Commission for Colleges of Education (NCCE) minimum standard for Language Laboratories in Federal Colleges of Education in North-eastern Nigeria was used as an instrument for data collection. Respondents were required to fill in observed facilities in the required column. Arithmetic percentage and Chi-square test of goodness-of-fit were used to determine the extent of Adequacy and Utilization of the Language Laboratories in Colleges of Education in North-eastern Nigeria. Findings of the study revealed among others that there was low Adequacy and Utilization of hardware facilities in Language Laboratories in Federal Colleges of Education in North-eastern Nigeria. The study, therefore, concluded that Language Laboratories in Colleges of Education in North-eastern Nigeria were not adequately stocked and used for instructional purposes; therefore, Government should provide the laboratories with relevant resources and use them also in Federal Colleges of Education in North-eastern Nigeria, hard and software facilities should be adequately provided.

Language Policy in Algeria From Independence to Present Time

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This paper deals with the language policy in Algeria from its independence in 1962 to the present time. In this context, we examine the position of the Algerian authorities vis-à-vis Arabic and Tamazight, on the one hand, and the competition between French and English to achieve greater dissemination on the ground, on the other. The period covered in this research is divided into two distinct phases. The first covers the two first decades after the independence of Algeria (1962-1980) during which the official language policy promoted Arabic to the detriment of Tamazight. The second phase began with the Black Spring in the Kabylia region, in 1980 and goes up to the present time. This period witnessed radical changes in the position of the Algerian authorities vis-à-vis the Tamazight language and culture. Besides, competition between French and English has been increasing for the last two decades and the official authority has not taken clear positions at the official level to support one language at the expense of the other. However, the ministries of education, and higher education and scientific research have recently taken important measures to promote and generalize the use of English. The paper concluded that the Algerian authorities have taken unprecedented measures to promote Tamazight culminating in considering it as an official language alongside Arabic, in the Algerian constitution. However, the conflict between French and English led by the pre-independence generation which controls the administration and the post-independence generations respectively, continues. Thus, it is expected that English will gain more ground, particularly in the sectors of education and higher education in the near term.

Contribution of the Nineteenth-Century Muslim Intellectuals to the Development of Historiography of Northern Nigeria

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Two important Muslim States, namely Borno Empire and the Sokoto Caliphate which had existed in the northern area of Nigeria, were overthrown as a result of the European imperialist invasion early in the twentieth century. Literary activities and the development of Islamic scholarship were among the outstanding achievements in the history of the states. Muslim scholars in the region had produced a large body of literature dealing with politics and governance; economy and society; scientific knowledge and medical practice as well as a host of other issues. The writings of the Muslim scholars in the region had provided documented sources some of which were consulted in the same works by European writers, colonial administrators, anthropologists and contemporary researchers and scholars. Some of the writings of the nineteenth century by Muslim intellectuals in northern Nigeria are pioneering in terms of the historiographical tradition they promoted in the region. The works are also considered significant in terms of laying the foundation for the development of the historiography of northern Nigeria. Some Universities have established research and documentation centres which serve as repositories of nineteenth-century documents which are rich in information on the history of local communities. Also, issues related to the history of the region such as diplomacy, trade and commerce, education, crafts production, intergroup relations, and cultural exchanges are relevant subject matters treated in the works. This proposed paper intends to discuss the issues highlighted here. Furthermore, the paper would examine the extent to which the works are relevant to the study and writing of history and the associated challenges in the study area.

Use of Emerging Technologies (ETs) in Enhancing Reading among Early Childhood Education and Development Centers (ECEDCs) in Wakiso District, Central Uganda

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This paper examined the usage of Emerging Technologies (ETs) in enhancing reading among Early Childhood Education and Development Centers (ECEDCs) in Wakiso District, central Uganda. The study explored the availability and rationale of adopting ETs in developing reading skills and examined how they were being used to enhance reading. The study was aroused by low reading levels among young learners, which were likely worsened by the school's closure due to the novel Coronavirus Disease 2019 (COVID-19) pandemic. The study adopted a case study research design that applied qualitative approaches. It was conducted in two Education Childhood Development Centres (ECDCs) because of their lead in employing ETs to teach learners during the COVID-19 lockdown. The study participants included fourteen teachers, fifty-six learners and their respective parents, two head teachers, and two school Information Technology (IT) professionals who were purposively sampled based on their involvement in the reading process of learners in early grades. Data were collected using in-depth interviews, observation and document analysis tools and analysed using thematic analysis. The study's findings revealed that smartphones, computers, laptops, and reading software applications (Apps) such as Jolly Phonics were used to enhance reading. It was established that parents and teachers strongly desire to use ETs to enhance reading, especially during schools' closure period. However, they are limited by the scarcity of ET tools and gadgets, internet data costs, and ET software and poor IT skills. The study concludes that using ETs enhances reading fluency, alphabetical awareness, blending sounds to build words and sentences, developing vocabularies, and enhancing comprehension. The study recommends that all stakeholders amalgamate efforts to sustain and extend the usage of ETs to ensure the continuity and enhancement of reading among early graders.

**The Interface of Archaeology and Intellectual Property Rights:
Legal and Regulatory Complexities in Tanzania**

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Beyond mere excavations, archaeology is a treasured discipline which uses a significant amount of creativity in terms of deployed techniques, methods, processes and theories to draw patterns and conclusions with regard to the artefacts they discover and uncover. On the other hand, intellectual property rights (IPR) is a field of a legal system which is tailored to recognize and protect various forms of creativity emanating from human endeavours. While traditionally, the focus of attention has been directed at the value of the outcomes of archaeological works, rather than the creative process that leads to such discoveries; this paper opens up on a potentially uncharted research territory in Tanzania by examining the role of law, in particular IPR in regulating, promoting, and protecting archaeological discoveries. The study uses a qualitative research and analytical model by deploying a rights-based approach in examining the context in which archaeological works are carried out, the nature of discoveries, and how provisions under IPR laws can recognize, protect, and promote such works and processes. This research seeks to explore and calibrate the existing legal and regulatory framework on archaeology as an aspect of cultural heritage in Tanzania, specifically on the various facets of the interface between IPR and archaeology. In view of the glaring lacunae in terms of the policy position and statutory prescriptions, and the low level of awareness on the interplay of archaeology and IPR, the study seeks to propose the needed policy, legal and regulatory interventions so as to develop a new regulatory dimension for protection and preservation of various national cultural heritage under the IPR legal regime in Tanzania.

Gauging archaeotourism's potential for community development and site management in Saadani village along the Central Coast of Tanzania

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Recent years have seen significant growth and development of archaeotourism—a form of tourism that uses archaeological sites and cultural materials as tourists attraction—in different parts of the world. This conference paper evaluates the potential benefits of archaeotourism for managing and developing the Saadani cultural heritage site in Tanzania. A mixed-methods approach was used to collect information from 60 respondents from the local community and key stakeholders, which included structured interviews and a survey questionnaire. The findings indicate that archaeotourism can spur economic development, create employment opportunities, and improve communities' well-being. In addition, the findings indicate that careful administration and planning, along with government assistance and financial support for infrastructure development, are significant elements in preserving archaeological sites, developing archaeotourism and ensuring that rewards are distributed. The research also emphasizes the significance of stakeholder cooperation and the requirement to involve local community members in the planning and implementation of archaeotourism initiatives.

Does development mean loss and death? An ethnographic analysis of the relationship between Human-Wildlife Conflict and local people's responses to development in Kanyemba, Zimbabwe

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This study deploys an ethnographic research approach to examine the interplay between development and its effects on wildlife and human populations in Kanyemba, Zimbabwe. The research focuses on the complex dynamics between the significance of both human and wildlife populations and investigates the impact of human-wildlife conflicts, the implementation of wildlife conservation policies such as the Communal Areas Management Program for Indigenous Resources (CAMPFIRE), and the responses of local communities. The study reveals that development in the area has led to adverse consequences for both human and wildlife populations, including loss, hunger, and death. Additionally, the study highlights the subtle ways local people have instigated resistance and resisted CAMPFIRE and provides a comparative analysis of the response to animal attacks between the Tembo Mvura and Chikunda communities. This shows how development has been instrumental in marginalising one group. The study provides an in-depth, culturally sensitive understanding of the local context through various ethnographic methods, such as participant observation, interviews, and archival material. The findings challenge conventional wisdom about the prioritisation of development over the needs of local communities and highlight the importance of a more integrated and culturally sensitive approach to wildlife conservation and development planning that considers the perspectives and needs of both local communities and wildlife populations.

Critiquing the Scramble for Mozambique’s Liquefied Natural Gas (LNG) and Oil by Foreign Powers: Case of Cabo Delgado Province

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This paper critiques the scramble for Mozambique’s Liquefied Natural Gas (LNG) and oil by foreign powers including France, the United States of America (US), Italy, Japan and South Africa, among others, in the Cabo Delgado Province. The overall aim of the paper is to lay threadbare the fierce scramble for Mozambique’s natural gas and oil by foreign powers for their own benefit. The sole objective of the paper is to unmask the involvement of foreign powers in the exploitation of Mozambique’s natural gas and oil in Cabo Delgado Province. The paper deploys Secondary Research as its methodology, and it appeals to Resource Curse Theory as its theoretical underpinning. The gap that this paper intends to bridge stems from the fact that most research has dwelt on the insurgency arising from the discovery of oil and natural gas in Cabo Delgado Province while ignoring the underhand of foreign powers in the exploitation of natural resources. Findings that emerge from the research reveal that foreign powers involved in the exploitation of Mozambique’s natural gas and oil industry are reaping huge profits while the inhabitants of Cabo Delgado Province languish in perpetual and sustained poverty, among other ills.

Intra-African Migration Impact on Family Structure and Career: A Self-study Inquiry from a Female Migrant in Southern Africa.

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According to the International Organization for Migration (IOM), Intra-African mobility doubled, from 13.3 million to 25.4 million between 2008 and 2017. Despite the complexities, Intra-African mobility is largely perceived as concerted networks from poor Sub-Saharan countries to more advanced African states purposed to elevate families economically. This phenomenological qualitative study uses a narrative inquiry to reflect and analyse the author's experiences because of Intra African migration. The self-study offers insights into the nature of opportunities, assumptions and realities experienced by a female from East Africa within a family space in Botswana and South Africa. The study illuminates how these experiences impact the identity, family structure, and transformation of women migrants. Foregrounded on the narrator's voice, in Kwa-Zulu Natal, South Africa, the reader can envisage an unrehearsed female migrant who struggled with contextual variations in Botswana. Lack of an established support system affected her mental health despite working as a teacher, and her spouse having a well-paying job and remittance back home. The social and institutional structures did not favour progression thus the family moved to South Africa for career advancement and hospitality. Despite tertiary education opportunities in the high-income economy, uncertainties and survival strategies in South Africa impacts the life of the narrator even in the post-covid era. The narrative acclaims women migrants for Blue Ocean initiatives and effective support networks for women migrants in the host countries. This chapter contributes to an emergent body of research that explores the feminisation of intra-African migration and empirical insights to verify the desktop analysis.

The Influence of Ujamaa Policy in Nation-Building: Experience from Mwanza Region

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The 5th of February 1967 acts as a landmark in the socio-political and economic history of Tanzania. It was the time when the National Executive Committee of TANU, under the chairmanship of Julius Nyerere, adopted the Arusha Declaration with a package of policy reforms that were to guide the country's path to socio-political and economic development. Its adoption, hardly six years after independence, came as a response to the colonial legacy which had created some kinds of class distinction and instigated a dependency mentality in the economic, political, and social aspects of life. Based on the circumstances, the adoption of the ujamaa policies appeared to be an ideal solution to guide the Tanzanian society into a socialist way of life where all the people worked together and shared equally the products of their labour. The principal thesis of this paper is to develop an understanding of the Tanzanian policy of Socialism and Self-Reliance. It makes a thorough examination of the policy of ujamaa and its role in nation-building in the Mwanza region. The paper begins by conceptualizing socialism based on an African perspective. It then discusses the groundwork for the adoption of Ujamaa policies. From that point, the paper goes on to examine the role of Ujamaa policies on nation-building in the Mwanza region. This is followed by a brief elucidation of the challenges encountered in the implementation of the national building projects through the self-help schemes. The production of this paper is based on the archival study and review of various documentary publications by various scholars. Most of the archival collections and the reviewed literature describe the ideological foundation of the policy of ujamaa and self-reliance and its link with the self-help projects as the foundation for nation-building.

Silences in the History of Ujamaa from the Grassroots: Origin, Success and the Legacy of the Ruvuma Development Association in Southern Tanzania ca 1960-1990

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This paper attempts to examine the history of Ujamaa in the early post-colonial Ruvuma Region, southern Tanzania. It uses the case of the Ruvuma Development Association (RDA) to reconstruct the silenced histories of Ujamaa in Ruvuma Region from 1960 to 1969. Existing scholarship on Ujamaa and rural development in Ruvuma Region have mainly focused on the analysis of Ujamaa from above focusing on the link between state intervention and rural development in the region and the country in general. Hence, little is known about the silenced histories of Ujamaa from the grassroots in the region and the country in general. This paper uses the case of RDA to uncover and demonstrate one of the earliest grassroots socialist experiments that were practised in post-colonial southern Tanzania. By using archival, oral interviews, newspapers and secondary sources, this paper uncovered three main findings. First, the RDA was an important grassroots socialist organisation that emerged in Litowa village in Songea District and expanded to 17 villages in the region. Second, through its voluntary and participatory principles, the RDA laid a cornerstone for the growth of Ujamaa in the Region and the country at large. Third, the collapse of RDA in the late 1960s was partly linked with the move to establish Ujamaa from above controlled by the Party TANU and the state. This paper argues that the success of the RDA in the early 1960s in Ruvuma Region represents the best grassroots African socialist experiments in Tanzania. Therefore, the paper is important in the historiography of Tanzania as it offers a lens for analysing the silenced histories of Ujamaa from below in the country.

Reconstructing Kibiro Indigenous and Traditional Salt-Making Technology During Uganda's Economic War, 1972-1979

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The purpose of this paper is to examine how the traditional salt-making technology was used to make salt during the economic war declared in 1972 by President Amin Dada in Uganda, the continuities and changes that were characterised by this technology as well the consequence of the economics of the people of Kibiro in Bunyoro Kingdom in Western Uganda. The study was motivated by the argument that while Kibiro's salt-making was not new in historical discourse, attention had largely been on its archaeological beginning. Not much attention had been paid to the technology of making salt and how the economic war affected these women engaged in salt-making at Kibiro. Therefore, using a historical qualitative approach, the paper establishes which technology was used and how the economic war affected women exclusively engaged in the mining, processing, and supply of salt at Kibiro salt gardens. The Data that is used was collected mainly using oral interviews that were carried out through purposeful snowballing, supplemented by documentary review and observations. Data were analysed using document analysis and narrative techniques. Results show that traditional technology that the women used in mining salt since its beginning was a legend, deeply rooted in the Bakibiro/ Bagungu cultural tradition. Overall, findings reveal the power of a woman salt miner to survive and support her household in an agriculturally barren geographical setting typified by trivial support from men due to cultural beliefs and practices. The significance of this paper is that its historical analysis of the dynamics in the traditional salt-making technology provides a basis for appreciating how national changes can lead to unintended changes and benefits to the local communities without necessarily changing the technology of production.

A History of Diamond Mining Industry in Shinyanga Region, ca 1940-2010

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This paper is an attempt to reconstruct the history of the diamond mining industry in Shinyanga region, central Tanzania from the 1940s to the 2010s. It specifically focuses on the rise, evolution and socio-economic impact of the industry in the region. This paper draws from Williamson Diamond Mining Limited and Maganzo Small Scall Mines to reconstruct the silenced histories of the diamond mining industry in Shinyanga region. Existing literature on the mining industry in Shinyanga region and Tanzania, in general, has increasingly paid attention to gold and copper production at the expense of the diamond mining industry. Hence, little is known about the history of the diamond mining industry in Shinyanga region and Tanzania in general. The paper, however, employs archival, oral interviews and secondary sources to uncover two main research findings. First, the discovery of diamonds in Shinyanga region was linked with several factors including the role of Williamson, state intervention and the availability of diamond Kimberly sites in the region. Second, the growth of the diamond mining industry in the region brought both positive and negative socio-economic impacts in Shinyanga region, including adverse environmental implications, improvement of family households, regional and national income as well as important sources of employment and foreign reserves. Therefore, this paper offers important contributions to the historiography of Tanzania by uncovering the silenced histories of the diamond mining industry in Shinyanga Region and the country in general.

Film-Remarks: Digital Interface and the Limitless Boundaries of Nollywood Arts

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Emerging technological developments have had significant impacts on virtually every aspect of film production, including preproduction, production, postproduction, and exhibition. During the teething stage of the Nollywood industry, film exhibition was mainly restricted to the small screen through VHS tapes, VCD, and DVD Discs (which were viewed by the teeming audience through video machines). Following the digital upturn across the globe, and in Nigeria in particular, film exhibition now has multi-dimensional attributes. Particularly with the advent of internet resources, VOD (Video-On-Demand) platforms such as Iroko, Amazon, and Netflix, to name a few, opened the floodgate of the limitless potential of Nollywood Arts. These internet platforms have not only provided a convenient method of accessing media content but have articulated a structured ROI (return on investment) for filmmakers. The implication is an increased budget for production. This paper will critically analyze the gaps in technology in purposively selected Nollywood films made in the formative years of Nollywood (1992-2001): *Living in Bondage 1* (1993), *Living in Bondage 2* (1994) *Rattle Snake* (1994), *Glamour Girls* (1994) and *Italian Connection* (1994) *Nneka the Pretty Serpent*(1994), *The Return of Nneka the Pretty Serpent* (2001) with their remakes (2019-2022): *Living in Bondage Breaking Free* (2019), *Rattle Snake*, *The Ahanna Story*(2020), *Nneka the Pretty Serpent* (2020) and *Glamour Girls* (2022). Analyses will be done to underpin the limitless boundaries of Nollywood arts in the face of technological intervention.

The Effect of Digital Broadcasting Migration on Television Viewership

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The study sought to understand how television viewers migrated, settled, and were experiencing digital broadcasting migration. Specifically, the study was to: (i) assess the levels of knowledge about digital broadcasting migration. (ii) evaluate the Digital Broadcasting Migration Process in Uganda. (iii) establish factors that affected the digital broadcasting migration process and (iv) find out factors hindering the enjoyment of digital terrestrial television viewership. The study combined quantitative and qualitative methods for household and key informants' respondents using questionnaires and interview guides respectively. A sample of 347 household respondents and 12 key informants was realized and SPSS was used for data analysis. The study found that only 1.7 percent of the respondents were knowledgeable about digital broadcasting migration. 87 percent did not know the required equipment for the transition. 27 percent migrated in 2015, 42 percent migrated in 2016, and 7 percent had not yet migrated. 27 percent were not on air continuously citing the high cost of a subscription while 28 percent cited poor customer care. The study concluded that government delay in putting required structures strained smooth transition with sensitization inadequately done. This also affected signal distributors' preparation causing last-minute stampedes and making costs for transition high. The consumers were unable to enjoy the transition due to the high cost of subscriptions and limited knowledge of the use of equipment. The study recommended that: a) government sensitize consumers about the use and benefits of digital broadcasting; b) a review, harmonization, and standardization of subscription fees be done; c) a study review on the progress of the digital migration over time to enable appropriate adjustments.

Digital Disruption and the Rise of African Art Entrepreneurs

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Although the role of creative arts has been known to play an important role in preserving cultural heritage, fostering national identity, national pride and economic development, African countries have not been able to fully exploit their creative arts talent. However, with the emerging digital technologies, Africa's artistic talent has begun to gain recognition across the world. This paper draws from emerging theories of bricolage entrepreneurship theory, institutional theory, and the evolutionary model of the artist as a cultural entrepreneur to develop a model to explain the recent growth and global recognition of Africa's creative art talent. The model is made up of five main constructs, that is, art creativity talent, bricolage entrepreneurial processes, institutional processes, digital technologies and social change. To illustrate this proposed model's key characteristics, a case study of Tanzania's entrepreneurial processes in the creation of *Bongoflava* music is used. This paper contributes to art entrepreneurship theory by drawing contributions from the emerging entrepreneurship theory of bricolage and institutional theory. To policymakers, the proposed model can help identify areas where they can facilitate art entrepreneurship to accelerate the growth of creative arts, especially in African countries where artists are severely constrained by resource limitations. The case study of *Bongoflava* and its impact on other sectors also helps to demonstrate the important role of arts entrepreneurs in the creation of positive social change, self-reliance, economic development, and a nation's positive global image.

Digitization and the Film Industry in Kenya: An Investigation of Digitization and Its Impact on Local Content Creation and Uptake on Digital Streaming Platforms

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Digitization is bringing with it innovative and entrepreneurial practices never witnessed in Kenya before. The Kenyan film industry has grappled with many challenges over the years hindering its growth locally and globally. One of the major problems has been distribution. With the advent of digital technology, we now witness a change in the industry and several emerging trends in production, distribution and exhibition. This paper intends to explore the transformative impact and challenges of digitization on the Kenyan film industry. Is digitization an answer to the persistent challenges of film production and distribution in Kenya? And more so as an income-generating activity that it has sort to be. The findings in this study will highlight some insights into the growth of the Kenyan film industry to an appreciable degree. The intention is to spark more interest in the possible stakeholders and those of great influence in the industry for more support that will take the industry to the next level of growth offering more opportunities to the Kenyan population and beyond.

Culture, translatability, cultural borders, and the journey of meaning: A three-language analysis of Mariama Ba's "So long a letter" in Wolof, French, and English

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Originally written in French in 1979, Mariama Ba's *Une si longue lettre* references and describes numerous cultural aspects pertaining to the Wolof and overall Senegalese contexts. The book has been translated into several languages. In this analysis, I will use the 1989 French translation by the Nigerian Madupe Bode-Thomas and a more recent Wolof translation by two prominent Senegalese female authors, Arame Fal and Mame Younousse Dieng (2016). The purpose of this piece of writing is to explore (1) the nature and meaning of cultural referents in their original context, (2) their journey across translation borders, and (3) the very implications of the role of both translation and translators with regards to the dynamics of cultural referents. Additionally, in the case of the Wolof translation, it proposes to examine the ways in which these cultural referents deemed original from a Wolof/Senegalese context are initially discussed in the French original text and later re-translated into Wolof, a language associated with the very cultural context of the French source text. What really happens to cultural meaning when a cultural referent initially evoked in a language different from that associated with such culture gets translated (or re-translated) back to the very language it is associated with? To what extent to does it even really matter?

Exploring semantic predictability of language forms: the case of the word ‘ndoa’ in Swahili

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Contemporary linguistics discourses acknowledge both the arbitrariness and meaningfulness of linguistic symbols. The arbitrariness lies in the impossibility of predicting the meaning of linguistic form (a sound, a morpheme or a word) directly from the forms itself while the meaningfulness is based on the fact that listeners especially native speakers can map sound meaning using regularities in the surface form of the words. Given that the key role of human language is to communicate meaningful messages, a dilemma emerges on situating the exact point where the meaningfulness of words starts. Drawing insights from primary and secondary lexical data in Bantu languages, the paper examines the arbitrariness and meaningfulness of the Swahili word ‘ndoa’ meaning marriage. On the one hand, the researcher situates the term within the semantic and lexical paradigm of the term. He establishes a network of semantic connections around the Bantu stem -tola- (implying to take) from which the term ‘ndoa’ was derived and links ‘ndoa’ to various derivatives of the same. On the other hand, the study explores the socio-cultural contexts around the concept and marriage practices in some Bantu-speaking communities. The essence of the paper is to situate language at the heart of community beliefs, life experiences and activities and reinforce awareness of the centrality of human language in the broader humanities disciplines at the University of Dar es Salaam in the coming decades.

A critical analysis of social media posts expressing public sentiment and discourse on intimate partner violence in Tanzania

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Information on Intimate Partner Violence (IPV) incidences has been confirmed to be on the rise in Tanzania. Over the past decade, emphasis in IPV studies has been on either the prevalence and patterns of IPV incidences, programmes on awareness and empowerment against IPV, impacts of IPV on health, legislation and policy, and prevention or response against IPV (Devries, et. al., 2013; Stöckl, et. al., 2013; Kinyondo, Ntegwana and Miho, 2021; Kapiga, et.al., 2017; Mulawa, et. al., 2016; Ellsberg, et. al. 2008; Mahenge, et. al., 2013; Carbone-López, et. al., 2006). Although IPV data is readily available for consumption by readers, the linkage of the public sentiment and discourse of these incidences has not been fully investigated. This paper presents the results of a critical analysis of social media posts expressing public sentiment and discourses on intimate partner violence (IPV). The study follows two IPV events that occupied major social media spaces where one of the spouses lost their life. Using Norman Fairclough's critical discourse analysis with the three-dimensional model (text analysis), meso (interpretation or linking production and consumption of text), and macro (explanation through social analysis), the study responded to three research questions; (1) What does social media discourse on IPV incidences communicate? (2) How do meanings, identities and power, function in the social media discourse about IPV? (3) How does the discourse on social media frame victimhood of IPV incidences? Data analysis utilized written text as the primary source of data but also other content such as images and moving images as secondary data. Three major social media platforms were scrutinized i.e. Facebook, Twitter and Instagram. Observations made of social media posts indicate that the Tanzanian population is closely following these incidences but also weighing in on the incidences, the causes, the ensuing repercussions and the implications on immediate family and close relations, the neighbourhood where the incidence occurred, and the general public at large. This study confirms that social media platforms are used for public

expression of feelings and for sharing resources of personal experiences of domestic violence. It was noted that negative or neutral sentiments centred on the rise of incidences while positive ones centred on efforts that raised awareness of incidences and the availability of positive actions in society. Furthermore, the study discusses the nature of the social media discourse and how the sentiments expressed reflect the frame, meanings, victimhood and constructs of IPV in Tanzanian society.

Languages on the move: The history of the spread of Luganda in Eastern Uganda

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Luganda is a Bantu language spoken primarily by the Baganda, who are traditionally found in the Southern part of Uganda in Buganda Kingdom. As a result of British colonial rule and the spread of Christianity by the missionaries, Luganda was spread to other parts of Uganda (Green 2010; Nakayiza, 2017; Reid, 2002). In the Eastern part of Uganda, the influence of Luganda was so strong that it is thought to be normal (Roberts, 1962). Today, Luganda is the most widely spoken indigenous language in the country, with over 10 million speakers (Eberhard et.al., 2021). The spread of Luganda however has not attracted a lot of attention in the literature. As such, this study sets out to examine the spread of Luganda in the Eastern part of Uganda. This study will use document analysis and accounts from older people, in order to provide an account of the use of Luganda in the Eastern part of Uganda during the pre-colonial, colonial and post-colonial period. The study will examine the agents of the spread, the reasons for the adoption of Luganda and the social interactions in which Luganda was used. The study will also examine the patterns, and forms in which Luganda is used today in the day-to-day interactions of people in Eastern Uganda. The study will also examine the attitudes and ideologies towards Luganda.

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The paper deals with the typologically unusual combination of two vowel patterns – the presence of the [ATR] (Advanced Tongue Root) contrast and the presence of interior vowels (those within the interior regions of the vowel space, see Rolle et al. 2020) – in Dan (Mande, Ivory Coast) because of language contact within the Upper Guinean Coast Sprachbund. Typological studies show that the [ATR] contrast and the presence of interior vowels are two antagonistic vowel patterns in the languages of the Macro-Sudan Belt (Rolle et al. 2020). In general, the material of Mande languages confirms this typological observation. The [ATR] contrast and [ATR]-based vowel harmony reconstructed on the Proto-Mande level (Выдрин 2006) have been lost in most Mande languages. Those languages which still exhibit incomplete [ATR] systems – Guro and Yaure – lack interior vowels while the languages which have allophonic central vowels – Kpelle, Looma and Bobo – lack [ATR] contrast. At the same time, a number of South Mande languages (Goo, Tura, Dan) attest vestigial [ATR] systems with the [ATR] contrast in high vowels along with allophonic or phonemic unrounded back vowels u , ɥ , x , ɰ . The most interesting case is presented in the northern and eastern dialects of Dan. Here, the high peripheral vowels of the [-ATR] set [ɪ, ʊ] appear as positional allophones of the close-mid vowels /e, o/ under an extra high tone and innovative unrounded back vowels follow the same contrastive and allophonic patterns as the peripheral vowels. The study aims to show that the appearance of interior vowels as well as the retention and restoration of the [ATR] contrast in Dan are due to the influence of the Eastern Kru languages which exhibit complete [ATR] systems along with phonemic interior vowels.

‘Meeting social functions of language in our WhatsApp group messages: ‘Gone’ or ‘going on?’

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The world today is connected, with linguistic communication occurring among people at a rate never experienced before, thanks to social media and many other platforms. WhatsApp, among others, is one platform where people share a myriad of messages, which realize various functions of language. The functions of language have been specified by linguists as informational, expressive, directive, aesthetic, social/interpersonal, and metalinguistic functions, among others. Whenever language is actually occurring for communication, like in WhatsApp messages, the focus may be placed on any one or of the functions, depending on the features of the context of the discourse, which include, purpose, topic, event and participants. Many people may argue that out of the many functions of language, the most important is the informational function placed together with the directive. Nonetheless, the place of the social/interpersonal function must be considered equal if not higher than the informational. In this paper we look at a selection of a few WhatsApp messages, shared among Kenyans in Nairobi, to identify their focus in terms of the six functions of language. Our underlying assumption is that the social function of language is very important, perhaps more important than the informational. To help us look at the data we use the categorization of functions of language according to Leech (1974) and Halliday (1973).

Back to the Source of KiNgozi-KiSwahili

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In this presentation, we shall explore the links between the Ancient Egyptian language of Middle Egyptian and KiNgozi-KiSwahili. This important area of research has been overlooked partly because of the misunderstandings directed both at the origins of KiNgozi-KiSwahili and Middle Egyptian. One of the assumptions that has been influential for the last two centuries or so is that these two are languages alien to Africa. Cheikh Anta Diop demonstrated clearly that the Ancient Egyptian achievements, cultural, linguistic, and otherwise were an African achievement. Equally, in KiNgozi-KiSwahili, because of explorations especially by indigenous African scholars, it is becoming increasingly unconvincing to assume a dominant Arab-Muslim influence especially the lexicon of this language. By paying attention to the grammatical features of these two languages and comparing them, as an example, this presentation will demonstrate that we need to correct course and refocus with more vigour on the exploration of the richness of the foundation of present-day African languages on their Ancient Egyptian origins. This exploration requires more than a passing knowledge of Middle Egyptian and present-day African languages. Hopefully, this presentation will demonstrate the path we need to take as African scholars in redirecting our energies into less alien-dominated areas.

Strategic Studies of Arabic-Yoruba Bilingual Translation Systems of Terms and Idioms in Nigeria

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The intent of this research work is primarily designed for an academic review of the strategies exploited for the translation of Yoruba idioms and words borrowed from Arabic. The study in the article shows the necessary skills and techniques required for successful scholasticism and professionalism in translating specialization. It is unquestionably affirmed that translation serves as a major means of aligning and linking culture with another culture of different backgrounds and unconnected origins. Likewise, it is a functional knowledge that connects ideas with ideas strategically in terms of spoken and written expressions in various languages. For success in both translation and interpretation, theory and application in them are inevitable mechanisms which must be duly studied and frequently implemented if the true transfer of ideas is minded. The linguistic paths of each of the source language and target language are ingredients for the beauty of bilingual translation. The translators are expected to be equipped with the linguistic knowledge of the two languages in terms of phonological disparity, morphological structures, syntactical constructions and stylistic formations etc. Arabic which is one of the major Semitic languages is enriched, privileged and favoured historically as it took and gave in reciprocal order through translation and transfer efforts. However, unlike Yoruba, Arabic is characterized by some standards which include a parsing system, derivative formulas and inflectional linguistic order through functional words. In most cases, words in sentences may occupy any unspecified position and still functionally perform following the intentions of the original expressers if such words necessarily end with indicative vowels. In other ways, the Yoruba language took some of its vocabulary from some languages like English and Arabic in line with its connection with the two. However, it is featured with arrangement order without consideration for any role of declension. In an attempt to highlight the required responsibilities and obligations of the typical translator who should be endowed with adequate fundamental knowledge of the two languages, the research work has adopted the methodology of practical description and library-based method through this work. In conclusion of the work, the outcome shows the necessity of the acquisition of inevitable strategies, skills and techniques of language translation of common Yoruba words, idioms and terms loaned from Arabic.

Analysis of Lingala syllable structure repair strategies within Optimality Theory: Evidence from songs by TPOK Jazz Band

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This paper is a descriptive morphophonological analysis of illicit phoneme configurations in Lingala and the hiatus resolution strategies the language employs to resolve them in accordance with the syllable structure constraints spelt out in Optimality Theory. It examines the phonological processes which Lingala speakers use to resolve hiatal configurations in connected speech. The objectives of the study were to analyse the distribution of phonemes in Lingala syllables, to find out and explicate the hiatus resolution strategies that Lingala resorts to in order to resolve the underlying hiatal configurations in syllable formation and to examine how the Optimality Theory constraint interaction can be used to account for the optimal syllable in Lingala. The study employed a qualitative research approach in which 10 songs from the songs done by TPOK Jazz Band were purposively sampled to provide data for the study. The findings show that Lingala has five vowels, nineteen consonants and three-syllable types: V, CV, and CGV. The findings also established that Lingala uses glide formation, vowel deletion, glide epenthesis and vowel coalescence to resolve hiatus in its syllables. The study concluded that these strategies have only one goal: to achieve the CV and CGV syllable structures in the language.

Indigenous Knowledge and Wisdom in African Proverbs and Sayings: A Case of Runyoro-Rutooro

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Modern education in Uganda and Africa, in general, has tended to focus more on written literature and other language-related disciplines, giving little or no attention to African oral literature at school. Unfortunately, even home-based informal education is no longer there to carry on the important role of sustaining oral literature. African oral literature has, from time immemorial, been the most effective way of transmitting wisdom and building character in society in the simplest way. The traditional fireplace oral engagements between the elders on one hand and the young on the other have been relegated as backward and non-trendy and have, therefore, been replaced by the television, the computer and the phone whose areas of communication are not tailored to the interests of the African society. A number of oral literature genres have been identified and recorded by literature scholars and these include oral narratives, poems, proverbs, riddles, tongue twisters, and children's games (Miruka, 2000). In addition, however, African oral literature is deemed to entail figures of speech such as sayings, idioms, similes and metaphors. These are essential tools of communication which enhance reading-between-line comprehension and create a much deeper interpretation of issues as well as the ability of adequate self-expression if acquired by an individual. This paper will, however, restrict itself to proverbs and sayings in Runyoro-Rutooro. Although society has lived with these oral literature tools for generations, it has usually been hard to distinguish the two either in Runyoro-Rutooro or even in English. This paper will attempt to draw this distinction and show how they are related to other areas, particularly figures of speech as well as highlight their importance in promoting indigenous knowledge.

Hidden Proverbial Expressions in the Qur'an: Some Yoruba Examples

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Hidden Proverbial Expressions in the Qur'an are mostly known by their meanings, not by mere wordings. They have a sort of correlation with the Classical Proverbs of the Arabs and that of the Non-Arabs which have universal applications. Extant studies have mainly focused on concepts and uses and applications of Arabic and Yoruba Proverbs, as well as the Qur'an as a source of Arabic Proverbs, while less attention is given to other world languages in which proverbial expressions are partly or wholly in conformity with that of the Glorious Qur'an. This study, therefore, concentrated on some Yoruba Proverbs deduced from Quranic Proverbial Expressions (QPE) with a view to establishing the relationship and similarities in the content of the purposively selected Yoruba Proverbs and that of the QPE. Data were subjected to content and interpretative analyses.

Indigenous Languages in Formal Multi-Dialectal Context

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Kenya's constitution Chapter 2, Article 7 (3) commits the government to promote and protect the diversity of languages of the people of Kenya as well as advocate for the development and the use of indigenous languages. Kenya junior secondary school learners will be exposed to the indigenous languages of the catchment area. The exposure is to make the learners able to: respond appropriately to a variety of communications in indigenous languages; demonstrate the ability to apply indigenous knowledge, culture, and values in varied situations, and comprehend information in different contexts in the indigenous language among others. This study is designed to examine the external pedagogical models useful in language policy in a formal multi-dialectal context. We use a systematic literature review approach to critically appraise the data and findings on pedagogical models used in formal dialectal setups within the past five years. We use the results from the literature to propose a pedagogical model specifically applicable to the Kenyan context.

Examination of Multilingualism's Response to the Expansion of Tourism in Zanzibar: A Case of North Region of Unguja

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This article reports on multilingualism's response to the expansion of the tourism industry in Zanzibar and its emerging patterns of language use. As the tourism industry brings together local people and clients from around the globe, multilingualism should be in place for mutual intelligibility between them during service provision. The research employed a case study design under a mixed-method approach. Against the backdrop of Bourdieu's concepts of linguist market and linguistic capital, this paper answers two research questions. Data triangulation which entailed 110 questionnaires and 20 semi-structured interviews was carried out. Thematic analysis was used for analyzing qualitative data and SPSS was used for quantitative data. This study reveals that there was mushrooming of informal teaching and learning or acquisition of foreign languages and subsequently the existence of multilingualism in Zanzibar in order to positively respond to market demands. As the tourism companies brought tourists from different countries with different languages, the need of learning or acquiring of those languages was always in congruence with the language of clients, and this shaped the patterns of language use of multilingualism. To this end, the need for foreign language learning tended to fluctuate so did the patterns of language use of multilingualism to respond to the market demands which resulted from the expansion of tourism in Zanzibar.

“Huu Ugonjwa Umetengenezwa...”: Analysing Postcolonial Anti-Covid-19 Vaccination Narratives in Tanzania

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As elsewhere, the news of the COVID-19 pandemic in Tanzania was greeted with great fear. Therefore, it was expected that the people of Tanzania would joyfully celebrate and receive the vaccine. On the contrary, people appeared to be reluctant to be vaccinated, even as medical workers and state officials went to great lengths to persuade people to get COVID-19 vaccines. This study attempts to examine narratives of anti-COVID-19 vaccine uptake. Data were collected in seven regions of Tanzania through interviews and group discussions and analysed using postcolonial theory. In general, informants, young and old, expressed different views on the reasons leading to hesitant uptake of vaccination against COVID-19. Most of them linked the disease itself and its vaccine to Western nations' efforts to annihilate black people in the world.

Language Contact and the Linguistic Implications: An Interplay of Arabic and Baatonum Languages

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Language contact as a major factor of language change is a common social and linguistic phenomenon that occurs when speakers of two or more languages or varieties of a language interact with one another, the aftermath of which is the transfer of some linguistic features such as sounds, words and phrases from one language to the other. The overwhelming spread of Arabic language to various parts of the world and the subsequent contact with other languages resulted in the transfer of several of its lexical items into many languages. In Africa in particular, many Muslim and non-Muslim communities have abundant words in their languages whose origin can be traced to Arabic. Extensive studies have been carried out to explore the level of contact between Arabic and some African languages like Mandingo, Swahili, Hausa, Fulfulde etc. The focus of this study is to explore the level of linguistic contact between Arabic and Baatonum languages. It also examines the interplay of the two languages as a result of the contact. Baatonum, the language of the *Baatonbu* or popularly known as *Bariba* is spoken along the borders of Nigeria and the Republic of Benin. The Qualitative Descriptive Research approach is adopted in analyzing available data. The findings of the study reveal that the transfer of linguistic features between the two languages is a one-way transfer; from Arabic to Baatonum. This is responsible for the many Arabic lexical items constituting part of the Baatonum lexicon across different aspects of human endeavour; most of which have gone through different types of modifications in the areas of phonology, morphology and semantics. The study concludes that the Baatonum language, like other languages, has its share of development; induced by language contact.

Akie (Dorobo) Society of Tanzania – Language Impacted by Maasai, Nguu and Zigula

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The documentation of the Akie people had been executed by Bernd Heine, Christa Konig and Karsten Legere whose publications establish that only a couple of 200 persons still speak the Nilo-Saharan language. The demise of the Akie language emerges from the impact of the Nilo-Saharan Maasai, mainly in Kiteto and Simanjiro districts within the Maasai Steppe of Tanzania (Heine et al. 2014). Sociolinguistic research in the Bantu-speaking areas in Kilindi District revealed the influence of Nguu Bantu on the Akie language (Heine et al. 2016). The current research investigates the nomenclature of crops, both indigenous and new world cereals and tubers, as manifesting in the lexicon of Akie, whose speakers previously lived off foraging (Maguire 1948). The assumption is that crop cultivation had been adopted recently, which could show signs of borrowing. The study wanted to unearth whether Akie speakers borrowed from Nilo-Saharan languages, Bantu languages, or the national language Kiswahili, which also impacts non-Bantu languages (Lusekelo 2020). Data presented herein come from Ngababa village (Maasai Steppe), Gitu village (Kilindi District) and Munimuni village (Handeni District). Historically, the name of African crops of sorghum is lugugu, which does not reveal any etymology from Nilotic Maasai or Bantu Nguu/Zigula. This could be an internal adoption of the terms available in the language. Pigeon pea, which is another African crop is called **mbalasisie** in Akie. An etymology would be the Kiswahili name **mbaazi** ‘pigeon pea’. However, findings revealed the wealth of loanwords with Maasai etymology (e.g. **ipayεε** ‘maize’ [**ilipaek**]), Zigula etymology (e.g. **segεε** ‘vegetable’ [**seke**]) and Nguu etymology (e.g. **mongoyandee** ‘pumpkins’ [**mongu**] and **mandoloisie** ‘potato’ [**ndolo**]). It is worth noting that the lexicon of Akie comprises loanwords from Kiswahili, Maasai, Nguu and Zigula for the new world cereals and tubers. This has implications for the culture of the society, which Heine et al. (2016) report has remained intact. I argue that the Akie culture is dwindling and soon the speakers will shift to Zigula in Handeni, Maasai in Kiteto and Nguu in Kilindi.

Interrogating Nigeria's Shadows of the Past and Visions of the Future in E.E Sule's *Sterile Sky*

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Disciplines in the humanities are not necessarily upbeat about projections for African futurities. The deep level of subdued atmosphere and uncertainty is not only reflective of the susceptibilities of modernity but as well fathomable in view of the huge presence of drawbacks of violence, crime, substance abuse, injustices of all sorts, unemployment rate, loss of ancestral and acquired values, and the great disparity in wealth, among several others, prevalent in the African continent. Literary productions need to generate a frontier force against deferred futures even as they are very often narrated in the past. However, some African narratives and critical works ignore the projections of hope because of the overwhelming traumas of today. For such creative and critical writers, meaningful futurities seem eclipsed because the past as a dialectic of growth remains unresolved. Yet the past, however, may exist as the heavyweight champion of the previous and present, but need not be envisioned as demolishing the future else it loses its identity and value. The fact remains that literary pieces recreate the past to project the future, a future which may be impeded, adjacent, receding, or even deferred. A future shock may exist in the thrust of literary pieces but may serve as a useful foil for divining and strategizing into the vision for the future. There are realistic challenges of crafting the future but much of Afro-pessimism needs to be matched with a high-spirited and energizing dose of Afro-optimism. This work, deploying New Historicism, interrogates ways the literary humanities are negotiating inclusive growth in turbulent times as found in E. E Sule's *Sterile Sky*.

Heroes and Legends in Emmanuel Mbogo Plays and the Development of Swahili Contemporary Drama

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The paper investigates the use of epic heroes and heroines in Emmanuel Mbogo's plays. How the epics have been recreated in the form of plays and the development of Swahili drama. It dissects three plays by Emmanuel Mbogo namely; Fumo Liongo, Malkia Bibi Titi Mohamed, and Tanzania ya Patrice Lumumba. In these plays, the author re-enacts the history of the independence struggle in Africa from a legendary perspective. This paper explores how narratives involving historical heroes and legends have been creatively employed in Mbogo's selected works to develop his dramatic aesthetics. In creating these plays he has carefully extracted the protagonists with their antagonists in these stories to artistically convey specific messages about the larger African society. Mbogo has consistently constructed his plays around legendary heroes, hence cutting his own niche as a theatre and dramatic artist. This investigation will critically examine how this approach to creating plays makes a unique contribution to the development of contemporary Swahili drama. It is worth noting that Mbogo is not the only playwright to have used this style in scripting, others include the Ancient Greek artists such as Homer, Aeschylus and Sophocles; Shakespeare and Wole Soyinka, among others. However, the difference between Mbogo and the rest is his consistency. Emmanuel Mbogo is currently the leading Tanzanian playwright; he has published over 12 Kiswahili plays, a couple of novels as well as films, especially documentaries. Based on these accomplishments, we seek to unravel the how? In recreating those legends and the development of contemporary Swahili drama.

Of resilience and lethal pandemic: Leadership and social clustering as harbingers of COVID-19 in Ngugi's Wizard of the Crow

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Social clustering as an emancipatory and recreational social value in traditional African society has been altered by the novel Coronavirus pandemic. Today, social clustering seems to have imbibed a semantic shift from its values of togetherness and emancipation as a result of the lethal virus. Using Ngugi waThiong'o's *Wizard of the Crow*, this study draws a connection between social clustering which symbolises poverty, hopelessness, diseases, homelessness, emancipation, togetherness, and the resilience of the people to survive. The low fatality record in Africa despite its myriads of challenges is still amazing. This research employs Charles Sanders Peirce's Triadic Semiotics as a theoretical framework in interrogating and establishing sign frames signifying the survival instincts of Africans as evidenced in the novel, *Wizard of the Crow*. Social clustering, as a paradox of social distancing in the text, accounts for the low casualty figures in COVID-19 in Africa. The study symbolically establishes a semblance between social clustering as resilience to bad leadership and social distancing as a preventive measure to the spread of COVID-19. While social clustering fights the bad ruler, social distancing fights the pandemic. The paper concludes that both social clustering and social distancing are necessary remedies in the fight against maladies.

Achebe, The African novelist as an essayist: The education of a British protected child

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Chinua Achebe is usually associated with novels that focus on African societies before and after colonialism. However, the present reality in which African writing has become an important part of world literature is largely due to his insistence on carving out a space for it not only through his work as a novelist but also as an essayist. In his collections of essays such as *Morning Yet on Creation Day* (1975), *Hopes and Impediments* (1988), *Home and Exile* (2000), he amply demonstrates his dexterity with a form of nonfiction writing that is rarely scrutinized with the same rigour as other genres. This paper examines his autobiographical essays in *The Education of a British Protected Child* (2009) and highlights the undeniable link between them and his creative writing. Dealing with issues that range from the personal to the political, to the historical, the essays yield a harvest of memorable narratives that offer insights into the experiences that inform his work as a novelist. Some of the essays are anecdotal while others lean towards social criticism but all are written with great wit and an eye for the telling detail. Using postcolonial critical theory as a framework, the paper analyses Achebe's interrogation of identity, history, politics and literature through the autobiographical genre.

Impacts of social media contents on youth radicalisation in Tanzania

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The current study is about how developments in the use of modern technology both create opportunities (employment to the youths working by online platforms, reducing costs of communication and facilitating the flow of information) and pose new security challenges, especially violent extremism, radicalization and recruitment into violent extremist organizations. It is alleged that social media platforms have become arenas for youth radicalization. As such, it is against this background that this study sought to assess the impact of social media content on youth radicalization in Tanzania. The objectives which the study sought to achieve were to: examine the nature of social media content that influence Tanzanian youths to be radicalized; explore the extent to which social media contents contribute to the radicalization of the youth; and assess the impacts of the social media contents with radicalization orientation on national security. This qualitative study was carried out in two administrative regions of Mtwara and Tanga. These regions border countries affected by youth radicalization. The study was guided by Social Identity and Selective Exposure Perspectives. The findings suggest that the most widely used social media platforms in Tanzania are YouTube, Instagram, WhatsApp, Twitter, and Facebook, particularly among university students. TikTok is not that popular yet, but it is gradually becoming popular. Also, 81 per cent of the youth drawn from universities have experienced being approached by the alleged recruiters who promised them opportunities outside the country, whereas 47 per cent experienced receiving messages luring them to join extremist groups inside and outside the country. It is recommended that the Tanzania Communications Regulatory Authority (TCRA) work with the police, online social media platforms, and mobile companies to develop messages to alert the youth and other users of social media to take precautions and report all radical messages or signs of online radicalization. Secondly, educational institutions should develop education programmes that would sensitize the youth against the dangers of radicalization, including illicit recruitment through the social media

Use of Social Media as an Early Warning System in Conflict Management: A Kenyan Case

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The emergence of new media also known as the internet or social media platforms has changed life on almost all fronts including communication. It is worth noting that media is a powerful tool of communication and therefore media literacy is an issue that cannot be ignored. It is therefore paramount to evaluate the potential impacts that social media platforms such as Facebook, Instagram, and YouTube among others play in propagating hate speech and hate messages which may ignite or escalate conflict. The media can play its noble role of being the watchdog of society by exposing to the larger population what is essential but hidden. However, regrettably the same media especially the new media can also be used to mobilize the masses to conflict or violence, especially during the electioneering period. Since conflict has been a major issue in many countries of the world especially in Africa including Kenya, the study proposes to analyze ways in which the internet or social media can be used as an early warning system for conflict prevention and peacebuilding especially in Kenya where the scholar is domiciled. The main aim of this study is to find out how social media has been applied as a proactive actor in conflict detection and management in Kenya. The study will be uncured on the following objective; to assess the contribution of social media platforms with regard to conflict detection and prevention since 2007. The justification for this is because 2007 Kenya experienced one of the worst post-election violence which led to the death of over 1500 people and displacement of hundreds of thousands.

Kiswahili and EAC Regional Integration: Interrogating Language Ideologies

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This paper discusses language ideology factors in the regional integration of the East African Community (EAC). A strong affinity to other indigenous languages and a burning desire for world languages are factors that are impacting the promotion and development of Kiswahili as a lingua franca and language of wider communication for the EAC. The paper argues that global and local linguistic dynamics are re/shaping practices and discourses about language ideology and the place and role of Kiswahili, English and French as official languages in the region. The paper calls for a dynamic and pragmatic EAC language policy that will engender regional integration and sustainable development.

Healing Malawi's Diplomatic Handicappedness through Multilingualism

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Language remains a powerful tool for a state's meaningful engagement in diplomatic activities. Arguably, Malawi's English language proficiency in diplomatic activity is undoubted having used it since the establishment of the British colonial government in 1891. However, the fluency in Swahili and Portuguese languages by Tanzania and Mozambique respectively, its two important gatekeepers to its world markets, attenuates the effectiveness of the English language in their bilateral encounters. This interdisciplinary paper proposes that Malawi's fulfilment of its longstanding foreign policy of economic development can be best substantiated by inculcating in its people Tanzanian and Mozambican cultures through Swahili and Portuguese languages. Using the social interactionist theoretical lens, the paper supports the Malawian government's move to introduce Swahili in Malawian schools and goes further to suggest the introduction of the same as well as Portuguese in all Malawian primary schools. Building on the social interactionist theory, the paper suggests a "political interactionist theory" in order to provide an explanatory realm of the need by Malawian state officials led by the Foreign Affairs ministry to meaningfully invest in Swahili and Portuguese languages training for effective negotiation powers in their diplomatic interactions. This study, through desk research, renders its significance in contributing to the scholarly literature on Malawi diplomatic studies in general and specifically on factors that present stumbling blocks to its negotiation abilities.

Language in education policy and practice and the promotion of multilingualism in Tanzania: A review of current trends and future directions

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Searock Challet, Masaki, Dar es Salaam,

This intends to demonstrate to the reader that Tanzania could do more to celebrate its rich vibrant tapestry of languages and promote their learning across the country and beyond. Tanzania could dominate the world arena with its Swahili given that Africa is the second largest, the most industrial, resource-rich and youthful continent in the world. Africa could have the power to dominate the global hemisphere and dominate its language policy due to its importance in agriculture, innovation and mining of natural resources. As Mandarin has spread as a language of business importance due to China dominating the international scene with cheap factory goods so has the language risen to prominence, many cities across the world have after-school programmes and adult learning courses. Swahili is widely spoken in East Africa alone (native and second language learners) and worldwide. Swahili is spoken in; Tanzania, DRC, Kenya, Uganda, Comoros, Djibouti, Rwanda, Somalia and Zambia, it has been adopted as an official working language of the African Union (AU) and is the official language of the East African Community (EAC). Swahili is within the top ten of the world's most-spoken languages. In 2019, Swahili became the only African language to be recognised by the Southern African Development Community (SADC). Swahili could dominate the global arena if marketed and promoted accordingly. Tanzania is a multilingual country with over 120 different languages spoken by its diverse population. Since gaining independence in 1961, the Tanzanian government has implemented various education policies aimed at promoting bilingualism as a means of promoting social cohesion and national unity. This article will provide a review of current trends and future directions in bilingualism, multilingualism and education policy in Tanzania, drawing on recent research, policy documents, historical strategies, decolonization and African history.

A History of Transition From Military-Centred Security to Human-Centred Security in Tanzania, 1990-2020

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The demise of the cold war and the disintegration of the USSR in 1991 brought fundamental changes in the development of the global security approach. The bipolar world order focused more on military security by individual countries to invest more in military technologies to build up military arsenals for their national defence. Both developed and developing countries formed military alliances to protect and promote their national boundaries and interests in foreign countries. In Africa, decolonisation efforts in Southern Africa between the 1960s and 1980s accelerated Front Line States to build up defense forces to assist liberation movements and protect their nations against military threats and possible attacks from minority regimes in Southern Rhodesia and South Africa. Thus, Tanzania which inherited Tanganyika Rifles with Infantry Division established Navy and Air Forces in the late 1960s for defending its marine boundary and air space. In the post-cold war, countries revisited their military-centred security by focusing more on human-centred security which focused more on the development of new threats to human security such as global warming, food insecurity, human trafficking, domestic violence, abusive drugs and human rights. The paper uses a combination of political theory and social constructionism to analyse human-centred security in the post-cold war period and its impact on national development in Tanzania. Based on primary sources from government documents, oral interviews and secondary sources, the paper argues that the transition from the bipolar to the multipolar world order in the 1990s created a favourable environment for the transition from military-centred to human-centred security to address new threats in the process of promoting social development.

A historical interrogation of the state and students strikes in Tanzania: A case of the University of Dar es Salaam, 1961-2020

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The University of Dar es Salaam was officially opened in May 1961, seven months before the independence of the then Tanganyika. The University of Dar es Salaam has been a melting point of academic debates, strikes and sometimes demonstrations by not only students but also staff members seeking more academic freedom. The famous university strike is that of 1966 whereby, students demonstrated up to the state house whereby, Julius Nyerere, the president of Tanganyika by then, ordered those students to be canned thoroughly. The leaders of these strikes, demonstrations and riots at the University of Dar es Salaam, by and large, for different periods of time, turned out to be the national leaders of the country. The University of Dar es Salaam, in that case, has been the melting point of debates which brought change politically not only in Tanzania but also in the neighbouring countries, whereby, the alumni of this oldest university studied such as Yoweri Museveni of Uganda and the late John Garang of South Sudan. While these events have been reported in newspapers and some in books, there has been no effort to connect these events with the positive changes which came after them. Therefore, this chapter will make a historical context of those strikes and demonstrations at the University of Dar es Salaam by gauging the role of the state and that of students towards improving the status of the University of Dar es Salaam. In this regard, sources like newspapers, books, National Archive files, University files and interviews will be consulted to make an informed and historically situated history of the struggle for academic strikes at the University of Dar es Salaam.

Pan-African agency: A comparative analysis of the organisation of African Unity (OAU) 1980 Lagos Plan of Action, the 1991 Abuja Treaty and African Union's New Partnership for Africa's Development (NEPAD) towards Agenda 2063

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The aim of this paper is to analyse the historic origins of Pan-African diplomacy and agency and how it successfully consummated its decolonisation project of Africa by the end of 1994. Kwame Nkrumah, the first president of independent Ghana and one of the founding members of the Organisation of African Unity (OAU) called for a United States of Africa, politically, economically and culturally. A qualitative undertaking of both primary and secondary sources will assist in pinpointing the strengths and weaknesses of Pan-African diplomacy thus far. Against this backdrop, the paper mirrors a monitoring and evaluation rubric to suggest interventions for any gaps identified. This was urgent and imperative against a marginalising Global North and emerging regional blocks that continue to undermine Africa's anachronistic non-viable nation-states. The transitioning of the Organisation of African Unity (OAU) to the African Union (AU) in 2002 was informed by its antecedents the 1980 Lagos Plan of Action, and the 1991 Abuja Treaty, as they underpinned the legal and economic framework.

The Horrors of the Second World War and the British Colonial Interventions on Food Shortage in Zanzibar, 1939-1945

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Zanzibar became a British protectorate in 1890. As a British colony, the major transformations that were taking place within the British Empire never excluded Zanzibar. One of the major events was the outbreak of the Second World War (WWII) between 1939 and 1945. This war was never fought on Zanzibar soil. Yet it reverberated into the minds and the lives of the people of Zanzibar. Enormous sources affirm that even before the war, Zanzibar greatly depended on the import of foodstuff. The outbreak of war was associated with the introduction of restrictions on food imports.¹ This became a major challenge to the colonial government in Zanzibar and the communities. The challenge raises a number of questions worth historical inquiry. For instance, how did the local communities perceive this war and what was their role in this war? What were the strategies adopted by the colonial state to address the problem of food shortage in Zanzibar? What were the local responses to those strategies? Also, how these strategies shaped the prevailing racial divisions in Zanzibar? In addressing these questions, the researcher employed a qualitative research method. Archival sources and oral testimonies contributed significantly to attempting the above inquiries. Conclusively, three major arguments underlie this paper. First, the Second World War came as a shock to the people of Zanzibar, characterized by fear, uncertainty and insecurity. This was manifested in several ways, including, for instance, a common practice of “blow out lamp” among local inhabitants. Second, the British intervention measures to a great extent helped to address the problem of food shortage in Zanzibar, specifically in rural areas. Finally, these intervention measures incredibly entrenched the long-established racial divisions among the local communities in Zanzibar.

¹ Ashley Jackson, *The British Empire and the Second World War*, London: Hambledon Continuum, p. 175 and 180.

The Uganda-Tanzania War 1978-1979: The Test of Nyerere's Diplomatic Skill: Paying back the favour to his comrade Obote and African Pan-Africanism

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This piece of work will attempt to highlight the nature of the skill of diplomacy exhibited by Mwalimu Julius Nyerere in dealing with the challenge of the invasion of his country and nation by Ugandan soldiers in the time of Idi Amin. The inquiry into probable explanations into why the government of Tanzania fought this war to its conclusion by removing Amin from power instead of entering a settlement. Diplomacy has ranged from the facilitation of communication between states and the creation of relations between states. Different scholars have written about Mwalimu Julius Nyerere's challenge. A politician of his calibre should have not led an assault on a neighbour. On the other hand, Nyerere diplomatic acumen was on the line being the negotiator he had been. His stature was reflected in the influence he had wielded at the OAU, in the East Africa Region, in Southern Africa through the facilitation of the mechanisms that held together the Front-line States and most important what can be termed as that he had the Conscience of Africa, the Commitment to the liberation of Africa. It is also argued that Nyerere was paying back a favour to his fellow Mulungushi club member and Pan-Africanist Milton Obote. These towed the same ideology regarding the Conscience of Africa and were members of the Non-Aligned Movement. Like Nyerere the architect of Ujamaa in Tanzania, Obote was building the common man's Charter ideology in Uganda, which was perceived as a move to the left. He was adopting and taking on a communist stance.

The Impacts of Military Counter-Insurgency Tactics on the Evolution of Boko Haram in Nigeria

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While many studies examined the causes of Boko Haram insurgency as well as its effects on society, security, livelihood, and economic activities among other things in Nigeria, the role the Nigerian military's counter-insurgency tactics played in the evolution of Boko Haram insurgency received limited scholarly attention. This study, therefore, intends to fill that gap by discovering the impacts of counter-insurgency tactics of Nigeria's Army on the evolution of Boko Haram. Using secondary/documentary sources, the research discovered that the excessive force and extra-judicial execution employed by Nigeria's counter-insurgency unit played a significant role in the evolution of Boko Haram in the country. This research, therefore, recommends that the tactics used by Nigeria's counter-insurgency unit need to be changed to be tactful but less forceful and give the insurgents fair hearings.

The Role of Contemporary East African Swahili Kenya Music in Intercultural Communication of the Love Language: A Content Analysis of Diamond Platinuz (Tanzania), Willy Paul (Kenya), & Eddy Kenzo (Uganda)

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The peaceful and reciprocated relationship between countries remains very important globally; especially if the countries are not just from the same geographical region but share a border too. While existing studies focus more on economic relationships, mutual communication among the countries ought to be prioritized too. This study, therefore, seeks to understand the social aspect of communication with contemporary Swahili love songs in promoting intercultural communication in the region. The three East African countries under study are Tanzania, Kenya, and Uganda, whose citizens speak the Swahili language; although on varying levels. Critical content analysis will be used to analyze a total of nine (9) songs of the three East African contemporary Swahili music artists, namely: Mbosso Khan, Willy Paul, and Eddy Kenzo from Tanzania, Kenya, and Uganda respectively. Sections of the lyrics of three (3) selected songs from each of the artists will be transcribed and coded. The content of the select songs' lyrics will then be analyzed and conclusions made. The content analysis aims to understand the relationship and relevance of the mutual use of the Swahili language in the love songs by the select artists, the national identity and cultural orientation that the songs create, the ability/inability of the songs to foster language and entertainment cohesion within the region, and of great importance is the need to understand if the songs can promote lasting intercultural love relationships within the region.

Political Threat in The Nigerian Arabic Poetry: A Case Study of Is-Haq Shuayb Al-Jiyely's Poem

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Nigerian Arabic poetry documented the influence of the political status of the country on the citizens, as many poets showcased their impressions and stand on the current living standards in the country, which emanated from imbalanced political dividends, and such status called for rebranding. Therefore, there should be a need for addressing those issues, by researching the solutions, as part of their contributions to national development. Such phenomena are believed to be due to political threat, which is considered one of the themes and features of political poetry across the globe, especially in Nigerian Arabic poetry. In Nigeria, much research had been done on political poetry containing the issues of inter-political riots, tribalism, ethnocentrism, patriotism, political praising, and rejoinder, but attention has not been drawn to the poetical samples on the political threat. The article aimed to present Arabic poems on the political threat with a case study of Is-haq Shuayb Al-Jiyely's poem on the theme. The methodology adopted was both historical and descriptive. The historical method was used in tracing the issues relating to the political threat in Nigeria, while the descriptive method was also used in the analysis of the thematic and aesthetic values of the selected poem, to inquire into its major thoughts, emotions, imaginations, styles, and musicology. The major findings of the study include the facts that the unbearable living standards identified in Nigeria, in terms of socio-economic life, culture, and religion, are due to the political threat, while Is-Haq Shuayb Al-Jiyely's capability was also evident in the thematic and stylistic features in the poem. It is therefore recommended that more research should be done on national development, with the suggestion of solutions to the identified challenges, as patriotism is concerned.

Critiquing the Scramble for Mozambique's Liquefied Natural Gas (LNG) and Oil by Foreign Powers: Case of Cabo Delgado Province

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This paper critiques the scramble for Mozambique's Liquefied Natural Gas (LNG) and oil by foreign powers, including France, the United States of America (US), Italy, Japan and South Africa, among others in the Cabo Delgado Province. The overall aim of the paper is to lay threadbare the fierce scramble for Mozambique's natural gas and oil by foreign powers for their own benefit. The paper's sole objective is to unmask foreign powers' involvement in exploiting Mozambique's natural gas and oil in Cabo Delgado Province. The paper deploys Secondary Research as its methodology and appeals to Resource Curse Theory as its theoretical underpinning. This paper intends to bridge the gap that most research has dwelt on the insurgency arising from oil and natural gas discovery in Cabo Delgado Province while ignoring the underhand of foreign powers in exploiting natural resources. Findings that emerge from the research reveal that foreign powers involved in the exploitation of Mozambique's natural gas and oil industry are reaping huge profits while the inhabitants of Cabo Delgado Province languish in perpetual and sustained poverty, among other ills.

The impact of online cultures and social media in Uganda

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During the COVID-19 pandemic, the rest of the world was quarantined, but the digital world thrived and spread its wings. Online cultures and social media have transformed the way people interact, communicate, and form relationships in the digital age. Social media platforms provided users with unprecedented opportunities to connect with others and share information, ideas, and experiences. These platforms aided in the formation of new online cultures, each with its own set of norms, values, and practices. One of the distinguishing features of online cultures is their facilitation of community formation based on shared interests, beliefs, or identities, among other things. Online culture and social media have grown in popularity in Uganda, as they have in the rest of the world, it has evolved into a valuable communication, social networking, and marketing tool. People gather on social media to discuss topics ranging from music and art to politics and social justice. These communities have grown to be valuable sources of support, information, and inspiration for their members. With the rise of online cultures and social media came new challenges and concerns. Coupled with the anonymity and distance afforded by social media, the spread of hate speech, misinformation, and harassment has increased. The Ugandan government blocked access to social media platforms like Facebook and Twitter. According to them, the platforms were used to spread propaganda and incite violence. After the elections, the ban was lifted, but it sparked a debate about freedom of expression and the role of social media in Ugandan society. As these platforms evolve, the need for inclusive, respectful, and safe online spaces for all users has made it increasingly important to critically examine how they shape our social relationships, cultural practices and work, a gap that this study hopes to fill.

The media as means for self-expression against social injustice and agitation in Nigeria

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The aim of this paper is to know the place of the media, especially social media, in social assertiveness. The research method is a survey. The study adopts the convenience sampling technique to select 50 undergraduate students from Adekunle Ajasin University, Akungba-Akoko. The findings of the study indicate that the majority of the respondents adopt Facebook and WhatsApp as major social media platforms for expressing their disgust and grievances against social ills and unfavourable government policies. It is also discovered from the study that the majority of the respondents do not expect agents of government to care about their voices. The study concludes that, in spite of this position, the media, especially, social media, remain an escape avenue and means of social assertiveness for the governed.

Intercultural Communication and Racial Equity: Role of Government in Advancing Inclusion for Descendants of Africa

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Throughout North America and the African Diaspora in various governmental entities, the concept of equity is gaining momentum and provoking rich discourse beyond the terms “diversity” and “inclusion.” Although there is much research focused on diversity, equity, and inclusion (Gooden, 2014), scarce research is available on how local government’s lack of intercultural communication culminates in racial isolation of Black and African people at the individual, systemic, and structural level (Curren, Liu, Marsh, & Rose, 2016). This article will highlight the significance of governmental entities displaying intentionality with intercultural communication to advance racial inclusion. Despite overwhelming research explicating how descendants of Africa are often most marginalized, many diversity practitioners, policymakers, and governmental officials display trepidation or apathy when discussing racial issues exclusive to Black or African people. This paper will provide insight on how to participate in racial equity conversations in an objective, civil, and engaging way –without retreating from discussing systemic racism and social problems that disproportionately impact Black people, globally. The author will use rich narratives and lived experiences as a framework to centre the dialogue in this paper.

“I don’t want to be identified as a Sukuma”: Navigating linguistic identity in the multilingual Tanzania

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Tanzania is a multilingual nation with about 150 languages, but where only Swahili enjoys official recognition by being used in formal domains such as education, government, religion, and mass media, among others. The other languages are used only at the family and community levels. The most recurring argument for why these languages have not been given prominence is the fear that they might breed disunity in the country. However, communities throughout the country still use their community languages variously. Previous research has shown that some ethnic groups have ambivalent attitudes towards their community languages. Using interview and questionnaire methods, the current paper addresses the question of how the Sukuma (F.21) negotiate their identity regarding Swahili and Sukuma languages. It is important to note that Sukuma is the largest ethnic group in Tanzania, and by 2009 it had 5,195,504 native speakers. None of the other languages in Tanzania has even half the number of the Sukuma. Scholars have described the Sukuma as conservative and slow to change. Most of the time, the Sukuma speak their language and are proud of their language, norms, and customs. However, the expansion of formal education, improvement in communication, and ever-increasing contact with non-Sukuma societies expose the Sukuma, thus compromising the stability of their identity.

Interrogating the Current Position of Women in Awka Region on the Dust-to-Dust Burial Rites

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Awka is a town found in Anambra State of Nigeria. It is renowned for its blacksmithing activities practised even before colonialism. As itinerant blacksmiths, they traversed many regions in the Southern parts of Nigeria, plying their trade. Apart from their blacksmithing activities, the people of Awka are endowed with a rich culture depicted in their language, traditional cuisine, festivals and other activities. However, between the late nineteenth and twentieth centuries, Awka and her neighbours embraced Christianity. Naturally, some aspects of their culture were relegated, while some went into extinction. One of the people's traditions which is still prevalent in this region is the dust-to-dust burial rites. It is forbidden in the traditional Awka Society for women to throw sand into the graves of their dead husbands during burials, as this is believed to have serious repercussions on the living. This has become problematic as while some accept this belief, others do not. Skirmishes have been witnessed in some burials in an attempt to enforce this tradition. This study examines the position of women who are the personae dramatis in this saga. Using primary and secondary sources and anchored on the Cultural Adaptation Theory, the study confirms that the women's decision on the issue is guided by their religious conviction and that through this rite, the women are exploited by men who have an overriding stance on the matter.

The history of women marginalisation in the labour market: In the Diocese of Central Tanganyika (DCT)

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A woman has been subordinated since the pre-capitalist period. A woman thought perhaps the process of labour wages will make her free from the bondage she suffered from afar, but she came to realize that, labour wages were not a solution as she expected. However, apart from strikes and struggle for liberation from labour exploitation, women gained experience from independent labour wages. These self-employments in the DCT however have had observed to be insecure. The study has been undertaken in the Diocese of Central Tanganyika (DCT) where most of the indigenous people are the Wagogo ethnic group. This study has employed qualitative data analysis, built upon the feminism theory. It seems that changes from doing domestic work to paid jobs, many texts do not show the harm caused by these changes, especially women who used to be the ones who only raised children at home, cook and do other household activities. For this research, there is a need to know the results of these changes especially in the community of the wagogo in the DCT.

Giving service of fighting? Demystifying the role of women in Zimbabwe's liberation war portrayed in Zimbabwe's African languages literature

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The representation of women during the liberation war of Zimbabwe in African language literature is wrought with inconsistencies and controversy. While the narrative depicting men and women fighting a common enemy of colonialism is given pre-eminence mainly during the liberation war and shortly after independence, a deafening silence of an equally subtle marginalization of the woman is either given superficial coverage or totally ignored. This paper will urge through the lenses of the African womanist empowerment model that a multiplicity of factors ranging from culture, misogamy and patriarchy perpetuated a covert disempowerment agenda. Women were designated service providers undertaking 'inferior' errands such as carrying weapons, laundry, cooking, and providing information among other roles. The outcome of this claim is deduced from the positions occupied by the woman in the post-independence era. The appointment of 4 women to peripheral ministerial posts in a cabinet is an indication of a discourse that viewed women as support staff in the war. This paper further seeks to interrogate whether or not empowerment policies in the post-independence era were a pseudo-gender mainstreaming drive and a farce hatched to give the generality of women the illusion that there was gender parity and equality. It claims that this may have been a continuation of what women represented during the war, appendages of men! This paper will use the work of selected literary texts written in the two 'main' indigenous Zimbabwean languages [Shona and Ndebele] to prove that most official reports on the participation of women in the struggle were in fact a 'false narrative' which needs re-evaluation and re-imaging for the benefit of the nation.

(De)constructing masculine identities and gender-power play in Margaret Ogola's Place of Destiny

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Gender identities are constructed and constituted by language, meaning that there is no gender identity that precedes language. It is language (sets of acts) that describes one's identity by constructing images that are generally believed to constitute ideal manhood and womanhood. Analyses of such performances and descriptions reveal a complex working of gender-power discourses within texts. However, the generalization of identities is problematic since the present-day realities necessitate a more accommodative approach to the otherwise demarcated gender identity and roles. This paper interrogates how culture as a form of power over individuals compels them to perform gender within the restrictive cultural norms, but their performance is negated by the realities of contemporary life. Guided by Michel Foucault's discourses of power and Judith Butler's gender performativity theories, it evaluates how Margaret Ogola (de)constructs masculinity as a form of power that is practised repeatedly to affirm male superiority over the female gender. It further examines how Ogola uses language in her fiction to illustrate how contemporary society presents scenarios that call for a shift in the conceptualization of masculine identity. The paper specifically focuses on Margaret Ogola's *Place of Destiny* in so far as it fictionalizes the complexity of gender-power relations. It concludes that the concepts of gender identity and power are fluid in their operation and meaning, and as powerful tools, ideologies surrounding such notions can be easily manipulated to advantage one gender over the other. The paper examines how Margaret Ogola uses language to (de)construct fixed gender identities. It is observed that the language deployed in her narrative (*Place of Destiny*) authenticates the misconceptions about the essence of masculinity. The paper also acknowledges that the author calls for a re-evaluation of gendered notions of masculinity and femininity and the need for a balance of power between both genders.

Bride price and gender-related power dynamics in P'bitek's White Teeth

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This paper examines the dynamics of gender-related power based on bride price in p'Bitek's *White Teeth*. Bride price is a theme in literary texts and a practice in a society where it binds together the family of the bride and that of the groom, besides ensuring that the families are in a good relationship. *White Teeth* portrays Ugandan society, the importance attached to bride price, as well as the pertinent challenges that affect the male and female characters, something that makes the narrative depart from the general view of bride price that sees a woman as the victim and a man as the beneficiary. In response to the general view on bride price and the characters' welfare, the novel suggests ending the practice in the interest of both men and women and society. Drawing on Molar Ogundipe and Laretta Ng'cobo's idea of the 'commodification' of women through bride price, which considers them victims, I argue, however, that p'Bitek shows that women obtain power through the practice, just as men do, and that, therefore, bride price becomes the centre for exchanging power between the two genders.

“Keeping women in their place:” A critical discourse analysis of the marriage songs of the Bakiga in Western Uganda

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The study explores gendered linguistic devices in the marriage songs of Bakiga. It interrogates how the expressions in the songs endorse and propel gender power relations among the Bakiga in Western Uganda. At traditional marriage ceremonies, songs containing gendered linguistic expressions are performed to perpetuate gender-based stereotypes and send messages related to culturally expected gender roles. Some songs are sung to guide the bride on how a “good” wife should behave such as being submissive in marriage. In this study, we interrogate whether traditional marriage songs have been used as a tool to “keep women in their place”. Data for the study was collected through participant observation at the Bakiga traditional marriage ceremonies where songs containing gendered expressions are performed. We employ Gender Performativity Theory of Judith Butler (1990) which considers gender as a performative repetition of acts associated with male (masculinity) or female (femininity) as well as Fairclough (1989)’s tenets of critical discourse analysis to interrogate how the discourse of traditional marriage songs through the applications of linguistic devices plays a role in creating gender power relations among the Bakiga. The study answers the question as to whether marriage songs among Bakiga have been used to “keep women in their place”.

Mitigating the late entry of African women writers into the writing arena: Women push for equality, equity and inclusiveness

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African literature is a panoramic discipline whose definition is problematic. It, however, has some strands that can be explored distinctly. This paper focuses on one strand: the African women writing. African female authors joined the writing arena after their male counterparts had already established themselves. As such, there was a need to re-examine, re-construct, re-structure and re-invent the (mis)representation of the female gender as construed by male authors who had a head start in formal education, a prerequisite for creative writing. There was a need for them to backdate their writing to the period when they were not writing. They, consequently, adopted a unique style of writing in which they backdated their writing by presenting different generations in the same text. Jeniffer Makumbi's *Kintu* and Margaret Ogola's *The River and the Source* adopts this style. Grounded in both New historicist and feminist theoretical frameworks, this paper interrogates how women have gradually and gainfully changed towards liberation across the four epochs specific to Africa; namely: Pre-colonial, Colonial, postcolonial and contemporary. Using purposively selected texts: *Kintu* and *The River and the Source*, the paper provides a textual analysis of the behaviours, speeches and actions exhibited by different generations of female characters who fall within the epochs to demonstrate their historical transmutation towards liberation. The paper concludes that it is only through a unique style that women backdated their construed misrepresentation by male writers.

Gendered Animadversion and Lampoon in Selected Prose Fiction Works - 10

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This paper relied on Transactional Reader-response criticism as propounded by Louise Rosenblatt, to make enquiries on how in the studied novels, animadversion and lampoon are avenues upon which power is negotiated. The novels read are Ngugi wa Thiong'o's *Wizard of the Crow*, Chinua Achebe's *Anthills of the Savannah* and Bake Robert Tumuhaise's *Tears of my Mother*. These novels were selected because they were seen to be replete with scenes in which the authors transcend the principle of Horatian decorum and instead invoke direct attacks at the object of their derision. The objective of the paper was to establish how in the novels, spirited criticism and exaggerated and jocular attacks of certain positions are a way through which characters mediate power. The main argument in the paper was that the characters sampled in the novels launch verbal attacks or defences and in so doing, appropriate power. The study was descriptive, interpretive and analytical. It employed the qualitative research design, which involved a close reading and an in-depth theoretical interpretation of the novels as well as secondary sources. The primary data collected was analyzed to establish which texts contained instances of animadversion and lampoon. Thereafter, an invocation of tenets in Transactional Reader-response criticism was done to show how situations of animadversion and lampoon contain aspects of power transaction. More data was also collected through library reading on critical works on the novels as well as scholarly commentary on how as per Rosenblatt, a text elicits a transaction between what is read and what a reader has previously experienced. The major finding of the paper was that animadversion and lampooning are motivated literary strategies that help the authors to articulate concerns in situations where decorous language is insufficient.

Memory, lamentations and victorious: The Kenyan female autobiography as an act of resistance

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This paper interrogates four autobiographies by Kenyan women written after the country attained independence from Britain. The texts unpack Kenya's history as a political entity in the colonial and post-colonial periods. The investigation is led by the argument that the Kenyan female autobiography is a site where a discourse on Kenya's political history is developed beginning as a lamentation and concluding in victory. This paper will explore four autobiographies: Phoebe Asiyo's *It is Possible: An African Woman Speaks* (1998), Grace Ogot's *Days of my Life* (2012), Wambui Otieno's *Mau Mau's Daughter: A Life History* (1998) and Muthoni Likimani's *Passbook Number F.47927: Women and Mau Mau in Kenya* (1998). The nature of the autobiographical genre is that as the subject writes the self, they also archive the history of their community and nation. I argue that the selected autobiographies form a platform or site where a discourse on Kenya's political history is developed and presented. Further, the actualization of the selected autobiographies is in itself a political statement as subjects are involved in a political act; resistance against two hegemonies that is political establishments and cultural ideologies that subordinate women to men. The selected autobiographers deploy the genre to claim a voice: they become political when they: call out acts of exclusion in Kenyan society, by contributing to discussions on national issues and by choosing to tell their stories.

The Representations of Masculinity in Kipsigis: A Study of Micah Maritim's Songs

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The subject of the portrayal of masculinity in African society has been a topic of intense discussion in which past studies have portrayed men as victims of toxic masculinity. Men are expected to behave in a particular way as stipulated in society and any deviation from that, makes them look feminine hence making them questionable to both men and women. The image of a man in the Kipsigis community is that of a person who is domineering and able to be in control of all situations in his life. He should also not allow emotions like fear and pain to overtake him but anger and aggressiveness are feelings that are allowed. His intelligence and logic should not be questionable in society and especially to the female gender. This paper; however, aims at examining how this structure has changed over time and new dimensions of masculinity have been experienced in the Kipsigis society. The research is going to be conducted using the masculinity literally theory which stipulates that society has set standards of rules and behaviour of men in society. The rules in society are fluid making changes inevitable, therefore, this research is going to investigate the new proportions that represent masculinity in Micah Maritim's songs.

Engozi Negotiating the Present: Reclaiming Motherhood Amidst Patrilineal Clanships Power in Buganda Region in Uganda

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In this article, I analyze the aspects in which the Engozi (the piece of cloth used to tie a child on her mother's back) shaped the historical, social, and cultural space while reclaiming women's positions to mobilize new identities in the Buganda region in Uganda. I interrogate the proposition that although historical Engozi was considered merely functional and culturally symbolic these identities have become the very means invested in articulating subjective contexts in which Ugandan women invested to articulate and reclaim the power within patrilineal clanships. An assessment of how paper Engozi peculiar histories and culture in which Buganda women restored their central role through child health and child care practices. I have examined how the Ngozi as cultural objects from the acquisition as symbols of shared power to reshaping the historical, social, and cultural spaces. I will argue that ideological strategies formulated to resolve social issues may yield new identities and power centres. I have used a multidisciplinary approach to apply social change and postmodern theories. I revived the archive content to keenly analyze visual materials in media and art to draw linkages of the Ngozi and child health in Uganda as research.

Contextualizing African philosophy in addressing the moral ‘crisis’ of LGBTQ - Lesbian, Gay, Bisexual, Transgender, Questioning and/ or Queer sexual in East Africa.

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The quest for granting freedom rights to people with queer or questioning sexual habits in African countries has elicited a debate that calls for re-interrogating and integrating elements of African mentality, reason, morals and values. How can we interpret this moral ‘crisis’ of queer sexual habits? In what angle or context can this ‘crisis’ be resolved without dividing society? Can society live with people of such questionable tendencies, without cutting the social fabric? The African society drawing from its past has always regarded sex as sacred and identified with only a relationship that focuses on people of the opposite sex only – no same-sex unions. If these tendencies are eventually legalized in the constitution of various African countries, what impact will it have on the future of society? Whereas these habits have remained outlawed in many African countries, a few others like Kenya have gone on record of legitimizing the associations of LGBTQ. This study therefore purposes to re-interrogate the place of African philosophy, in addressing arising problems that are a threat to the social fabric of the continent. This research will employ mixed research methodology to do content analysis focusing on the responses from East Africans (Kenya, Tanzania and Uganda), who are at the moment grappling with the crisis, on whether to legalize or illegalize it. Data will be collected through interviews and questionnaires. The research findings of this study will give direction on whether society’s fabric will remain intact or will fragment further based on the impact of legalizing such queer behaviours on African mentality.

The impact of adaptive preference on Tanzanian women's emancipation

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Many social movements aim to support the struggle to liberate Tanzanian women from human rights impediments or violations. These movements include the establishment of various local organizations to defend the rights of Tanzanian women. In highlighting the fact that these movements are ideally required to protect women's rights as enshrined in multiple national and international women's charters and enable their intellectual and economic flourishing, this paper explores to what lesser extent these movements have invested in empowering women as individuals. I argue that efforts to emancipate Tanzanian women have remained superficial and limited to academic aspirations rather than concrete changes. Moreover, despite the efforts to deal with the many obstacles that hinder the movement to emancipate Tanzanian women, one fundamental issue has been ignored. The issue concerns the psychological liberation of Tanzanian women at the most personal level, i.e., the courage to break away from familiar beliefs and realities to seek their truth. I will explain how the notion of adaptive preference (cf. Sen, Nussbaum, Khader) helps us understand this phenomenon and how it affects the movement to liberate Tanzanian women against women's self-deprivation. I will attempt to show various examples of how Tanzanian women sometimes unknowingly participate in their oppression. Finally, I argue that studying the negative impact of adaptive preference, which I believe has been a barrier to achieving Tanzanian women's emancipation, will help us move forward.

Intra-African Migration: A Phenomenological Self-study of Female and Male Migrants in Southern Africa

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The International Organization for Migration (IOM) asserts that Intra-African mobility doubled, from 13.3 million to 25.4 million between 2008 and 2017. South Africa is one country that has experienced an influx of migrants particularly from the Democratic Republic of the Congo, Ethiopia, Eswatini, Kenya, Malawi, Mozambique, Nigeria, Somalia, Tanzania, Zambia, and Zimbabwe. Official estimates show that South Africa has about 2.9 million migrants, accounting for slightly less than 5 per cent of the overall population of 60 million people – the highest in Africa. Intra-African mobility contributes towards raising the income per capita and positively impact the South African government’s fiscal balance, mostly through paying taxes. Migrants are mostly attracted to its industrialised economies, and job opportunities in mining, construction, or services sectors. South Africa is also a destination for sub-Saharan Africans in search of better academic careers and further education. Moreover, migration to South Africa is also attributed to internal displacement in the immigrants’ home countries, political instability, environmental hazards, cross-border trade, generalised violence, and other human rights violations.

This paper presents a phenomenological self-study study of the authors’ experiences who are migrants that lived in South Africa and Botswana between the late 1990s - 2023. The self-study offers insights into the nature of opportunities, assumptions and realities experienced by the authors who are migrants from the East African region. The study illuminates how these experiences impact the identity, family structure, and transformation of migrants. The paper concludes that despite tertiary education opportunities in the high-income economies of South Africa and Botswana, uncertainties and survival strategies impact the lives of the authors as professional immigrants. This paper contributes to an emergent body of research that explores gender perspectives of intra-African migration from a professional career perspective.

‘Divai Mpya Haiwekwi kwenye Viriba Vikuukuu!’ Religious Narratives on COVID 19 Vaccine in Selected Regions in Tanzania

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Vaccination is an important preventive measure to reduce COVID-19 health risks such as illness, hospitalizations and death. However, there has been a reluctance to get vaccines for COVID-19 in Tanzania. Using narratives from seven regions, this article discusses various groups’ narratives about the role of religion in COVID-19 vaccination campaigns. A thematic analysis of narratives from the selected regions highlighted both anti-vaccination narratives and pro-vaccination narratives. For anti-vaccination narratives among other factors, consider religion to be above science in issues like the COVID-19 pandemic, hence the most important thing is to go back to our Creator. In addition, information from different sources such as government leaders, religious leaders and media was cited as a support for people’s vaccine hesitancy. On the other, hand, pro-vaccination narratives accentuate the lack of proper information on the importance of the COVID-19 vaccine and underlined the need for education from grass root level to empower people in making decisions about the COVID-19 vaccine. The paper concludes by drawing attention to the role of proper communication during the pandemic to avoid misinformation which then confuses people.

Immunisation in Southeast, Nigeria

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Child immunisation is essential for the well-being of children. However, the nature of the language used in disseminating information on immunisation is an important index in measuring the effectiveness of health campaigns on immunisation. The study examines the effectiveness of the use of indigenous language for child immunisation in Southeast, Nigeria. Adopting mixed methods of survey and textual (pictorial) analysis, the population consists of children, mothers and medical workers in selected health centres in two States (Anambra and Imo States) of Southeast, Nigeria. The textual (pictorial) analysis examines textual (pictorial) frames of posters on immunisation programmes. A questionnaire is an instrument for a survey. Data analysis is presented in a pie chart to indicate the direction of statistical significance. The findings will identify possible areas of shifts in the current use of English language for health information on child immunisation. The recommendations will chronicle core areas of need with viable suggestions for the effective integration of indigenous languages in executing child immunisation programmes.

The convergence of ecology and traditional healing among the Sukuma in rural areas of Mwanza, from the 1880s to the 1960s.

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The general objective of this study is to investigate the role of traditional healing practices in relation to ecological changes. Traditional healing is the sum of knowledge and practices based on the theories, beliefs, and experiences of indigenous people from different cultures that are used to maintain health. It has existed since the dawn of humankind to address emerging health issues among members of the community earth in solving arising health issues. Africans had been using traditional medicine primarily from their natural environment and observing their process of ecological transformation of natural forms that were linked with a major element in their society's religious systems. The advent of colonialism affected traditional healing in the region by the colonial intervention policies. Post-independence government in Tanzania inherited colonial modalities of dealing with traditional healing practices. Given the circumstances, people's survival is still dependent on their understanding of the environment and their ability to deal with various challenges that they face. Little has been done, which makes for scant knowledge of the field. However, the field has attracted no attention from Tanzanian historians. Therefore, this study will shed some light on the traditional healing practices used to combat ecological changes and colonial intervention policies among the Sukuma. This study will use a qualitative technique that involves an interpretive, naturalistic approach to its subject matter. It will involve the collection of a variety of empirical materials: a case study, personal experience, life story, interview, and observational as well. This study will use archival materials with a combination of written archival documents.

Survival of traditional bone setters in the phase of the dominance of colonial health services in Ilorin Emirate, 1900 to 1960

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Since times immemorial, there had been bone setters. Their craft was handed down from generation to generation through word of mouth. It has been a family craft and profession and was learnt through the apprenticeship system by others who were motivated by the fame of the craft in the colonial period. Although bone-setting craft became highly famous and popular in the second half of the 19th century, it turned out to be widely known and trendy due to the influence of colonial health services' trivial attention to orthopaedics and colonial economic activities. Colonial transport system and labour promoted not only injurious-prone endeavours but also the service of the traditional bone setters, who had treated many victims who were not able to procure care in the newly established colonial health services. The paper adopts a historical methodology using primary sources like archival documents, oral interviews, newspapers, and some secondary sources to perform critical analyses of the impacts of Colonialism on the activities of Traditional Bone Setters in the Ilorin Emirate.

Social disruption: Impact of the 2017 national nurses' strike in Kenya on early infant HIV/AIDS diagnosis outcomes

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According to the United Nations Association for International Development, in Kenya, 120,000 children have HIV/AIDS. Only 65% of HIV-infected children estimated to need treatment of antiretroviral therapy (ART) are receiving it. These challenges are heightened by social disruptions and inequity caused by low wages for healthcare workers at a time when they are overworked. From June to November of 2017, a national nurses' strike caused a public health crisis in Kenya. Extremely low wages led 20,000 nurses to stop working and demand higher wages. A major impact of the strike was on prenatal services and maternal care, resulting in maternal mortality doubling during that time. For the current project, early infant diagnosis outcomes at three Kenyan government hospitals were analyzed between June to November 2016 and June to November 2017 to determine the impact the strike had on early infant diagnosis services and outcomes. Interviews of Kenyan healthcare workers provided information on the influence of social context on health outcomes. Specific outcomes compared for significant differences pre- and post-strike were a) age at infant testing for HIV, b) laboratory turnaround times, and c) initiation of antiretroviral therapy. The data was analyzed from the HIV Infant Tracking System (HITSsystem), a web-based intervention utilizing algorithm-based provider prompts and text messaging to patients to track HIV-exposed infants through the completion of early infant diagnosis outcomes services. The study suggests that while the nurses' strike may not have significantly impacted early infant diagnosis outcomes, early infant diagnosis outcomes may be significantly improved at individual hospitals if private funding and resources are available. In addition, this study suggests that social disruption may decrease the number of infants able to seek life-saving care.

Prospects and Challenges of Teaching History Education During Covid-19 Pandemic in Higher Education Institutions in Western Uganda

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The incidence of Corona Virus (Covid-19) pandemic over the past one and half years globally has arguably increased tension in the education sector in developing countries. Uganda, like many other developing countries, closed all educational institutions and instead authorized continuity of education through Open and Distance Education (ODEL) that basically encompass “online learning” and “home learning”. National Council for Higher Education, the regulatory body for Higher Education in Uganda, granted permission to several Higher Education Institutions (HEI) to teach using ODEL. Several universities embarked on teaching history education using ODEL. The experiences of this shift have not arguably been documented. This serious gap must be addressed as it will inform the curriculum developers and policymakers to strengthen and/ or improve history education teaching and learning using the ODEL models. Therefore, this study aims to interrogate the prospects and challenges in teaching and learning History education at two universities (Kabale and Mountains of the Moon Universities) that adopted ODEL in teaching and learning history education.

Online tourist gaze: A research of Tanzania-related photos and short videos on Chinese We-media platforms and its influence

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With the sustained development of media technologies, Chinese tourists and settlers in Tanzania have been posting different photos and videos about this country on We-media platforms which attracted the attention of other Chinese people who had never been to Tanzania. The study imports a new concept named “online tourist gaze” to refer to the particular tourist gaze that is given by online visitors towards the images or videos that had already undergone a “first-hand” tourist gaze. In order to find out how the online tourist gaze affects the cognition of Chinese people towards Tanzania, the study was carried out in these steps. Firstly, collect Tanzania-related photos and short videos that were shot or recorded by the Chinese and posted on three popular Chinese We-media platforms, and then present these photos and videos to native Tanzanians. According to the feedback from the local people, many photos and short videos are “half-truths”. The study proposed that the “half-truth” works were affected by economic and psychological factors. They moulded Tanzania into a primitive, undeveloped and poor country image which is not true and then led to a negative online tourist gaze according to the questionnaire administered to Chinese people who had never been to Tanzania. Then the study attempted to propose several practicable methods to reduce negative online tourist gaze. This study aims at helping Chinese people have a better understanding of Tanzania and promoting the development of reciprocal relations between China and Tanzania.

The effects of clickbait on journalism professionalism: A reviewed paper

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This conceptual paper aims to draw attention to the effect of clickbait journalism. Previous studies identified the effects and most of them focused on the effects of headlines and their effect on attracting people as explained by Barton, L. (2017) discussed how journalists can use the title or headlines concerning mental illness then because is a big problem where people connect with craziness and insane they grab and click on it and read while you can find there is different information story once you click the headline to read. However, this study concluded that clickbait journalism focuses much on the influence of people through attractive headlines. The current study seeks to analyze the effects of clickbait journalism. The purpose of this study is to analyze the influence of clickbait journalism in the form of grabbing the attention of its consumers as stated by Jeffrey Kuiken, et al (2017), on how people are interested to read the story/news or/and information which are shared in the social media rather than searching to the reputable sources.

Regulating Content for Effective Communication: A Case of WhatsApp Group Administrators in Nairobi County, Kenya

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The purpose of the study was to examine the effect of regulating WhatsApp group content on effective communication. The study was guided by Kurt Lewin's Gatekeeping theory. A case study research design was used and the population comprised all the WhatsApp group administrators in Nairobi County. Convenience sampling was used to identify WhatsApp group administrators who were available and willing to participate in the study. The researcher interviewed one WhatsApp group administrator from each of the 17 constituencies in Nairobi County, totalling a sample size of 17 respondents. Data were collected using in-depth interviews. After the completion of data collection, qualitative data were coded and analyzed for themes and sub-themes. Finally, the researcher made possible and plausible explanations of the findings. Study findings revealed that most of the study respondents were WhatsApp group administrators of family, friends, school and church groups. These groups were mainly for sharing information, uniting members and fundraising. Family and friends' WhatsApp groups were open to a variety of information. All church groups only allowed members to share religious information, while in school WhatsApp groups, teachers and parents were allowed to share information on students' well-being and academic activities. Insults, vulgar language and pornographic information were unacceptable WhatsApp group content. Written rules were used to regulate WhatsApp group content. The rules were often re-shared when a member posted unacceptable content. The administrator, further, contacted the defiant member to point out the mistake, warn and request the deletion of the message. Implementation of WhatsApp group regulations led to effective communication among members. This study recommended that WhatsApp group administrators should pin group regulations for easy access.

Using Emoji in WhatsApp among the Students of Technical Education and Training (TET) in Tanzania

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Using emoji is growing among people following the recent prevalent use of paralinguistic cues through computer-mediated communication. However, researches on proficiency and knowledge level, rating of advantages and disadvantages of emojis on WhatsApp in Tanzania are still scarce. Therefore, this study specifically determined emojis' proficiency among TET students; the perception of TET students towards advantages and disadvantages of using emojis; and it as well determined the influence of demographic characteristics on the use of emojis among TET students. This study was approached quantitatively based on a descriptive and explanatory survey design. Data were gathered using a questionnaire from TET students sampled using a stratified simple random technique from November to December 2022. The collected data were analysed using Descriptive Statistics and Multiple Linear Regression. The findings indicate that, surveyed TET students had an average proficiency level in using emoji on WhatsApp. Furthermore, the TET students perceived the use of emoji in WhatsApp as more advantageous than being disadvantageous. Some of the demographic information (i.e. gender, marital status, original home, and employment status) tested in this study had statistically significant and positive influence on the use of emoji in WhatsApp. The Level of education pursued and age had statistically significant and negative influence on the use of emoji in WhatsApp. The professionals of digital communication skills should continue to advocate the use of emoji in order to improve the level of proficiency of the TET students for them to continue benefiting the advantages of the emoji in WhatsApp.

Digital Journalism in News Production Training in Public Universities in Kenya: Trends and Challenges

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The development in communication technology, over the last two decades, has transformed news production practices. Smartphones, in particular, have changed the way people produce

information and provide anyone with the opportunity to create and share content through a variety of platforms. The purpose of this study is to evaluate the trends and challenges of digital journalism in news production training in public universities in Kenya. The move from traditional journalism to digital journalism has posed serious challenges in news production

training. Further, little or no research has been conducted on the trends and challenges of digital journalism in news production training in public universities in Kenya, hence a gap that demands specific studies to be undertaken to fill it. This study will be guided by Venkatesh et al. (2003). Unified Theory of Acceptance and Use of Technology (UTAUT). A qualitative research design will be used because the study will seek to gain insights into the trends and challenges of digital journalism in news production training. The population will comprise academic staff in public universities in Kenya who train students in news production. Purposive sampling will be used to identify the lecturers who will participate in the study. The main data collection tool will be interviewed. Using qualitative methods in data analysis, interview data will be transcribed, coded and categorized into relevant themes and sub-themes and possible and plausible explanations of the findings drawn. The findings of this study will be beneficial to media houses, news production trainers and course developers.

The changing media landscape: The Rise of online audio and video streaming in Kenya

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In Kenya, Radio is the dominant media player and has enjoyed this spot since its inception. (Myers, 2009). However, physical radio sets and television devices have now been replaced by the Internet. Media streaming is rapidly gaining popularity. Streaming as a technological process is nominally defined as multimedia continually delivered to a user (Larsen, 2007). Kenyans are now spoilt for choice on multiple platforms such as computers, mobile phones, television and even streaming devices. The content ranges from free and subscription video on-demand services such as YouTube and Netflix are just but a few in the plethora of options available. Netflix has developed into the first truly global Internet TV network (Osur, 2016.) Online on-demand radio such as Spotify, Amazon Music and Apple Music are gaining traction too. Streaming services have emerged, providing users with unlimited access to the same catalogue of music for a monthly fee, pleasing both the industry and listeners. (Carter, 2020). The study will explore the changing media landscape and the rise of online audio and video streaming on demand in Kenya and also factors that influence consumer preference and behaviour towards streaming media online in Kenya. It also aims to investigate if streaming on-demand media will succeed to position themselves in Kenya in a diverse media landscape dominated by tradition and longstanding competitors. The study will also attempt to explain if these services have changed the Kenyan media landscape and if they have the power to become dominant in the media in Kenya and possibly Africa.

Communication Strategies' Role in Crises Preparedness: Tourism and Hospitality Industry, Naivasha Sub-County

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This study sought to evaluate the communication strategies used in crisis preparedness in the tourism and hospitality industry in Naivasha Sub-County in Nakuru County of Kenya. The study assessed the pre-crisis communication strategies, evaluated the communication strategies used during a crisis, and analyzed the post-crisis communication strategies used as well as established the effects of moderating factors in an organization on crises preparedness in the tourism and hospitality industry in Naivasha Sub-County. The study was concentrated around Naivasha Sub-County of Nakuru County of Kenya. The chaos theory and the situational crisis communication theory guided the study as the key theories with other subordinate theories such as the theory of reasoned action and planned behaviour and the situational theory of publics. A mixed research methodology was used in the study, particularly the dominant-less dominant parallel/simultaneous (QUAL + quan) design. A quantitative sample of 362 and a qualitative sample of the key informants were drawn from a population of 1092 employees using the multi-stage and purposive sampling techniques, respectively. The instruments of data collection were questionnaires for a survey of the 362 respondents and interview guides for the key informant interviews. Descriptive and inferential statistics were used to analyze quantitative data and were subjected to regression analysis using SPSS software whereas qualitative data was analyzed thematically. The study found that communication strategies used in the tourism and hospitality industry in Naivasha Sub-County influence their level of crisis preparedness. However, this was in varied dimensions and aspects. The pre-crisis communication strategies influencing preparedness are skewed around the provision of regular information on crises. The type of hotel ownership was significant to crisis preparedness (sig. = .006). The study recommends that policies be developed that spell and guide crisis management plans that acknowledge effective crisis communication strategies in hotels in the country.

Adapting to human conversational techniques in social media: The rise of brand anthropomorphic communication in social media

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The rise of social media as the major channel for communication between brands and customers has increased over time. Now brands have no choice but to make their presence on social media. It has been integral to reaching customers more effectively and at lower costs. With the urge to enhance their social media presence, brands face hurdles in playing safe and engaging creatively as humans over the internet. People use techniques such as humour, informal language, emoticons and emojis, and other human-based communication techniques in everyday communication. On the other hand, it is well known that organisations tend to communicate formally and by obeying all communication rules, including proper grammar. This typically does not work in the social media setting. Hence, brands seem to deter their formalities by adapting the conversational human style with a less serious tone. They use the strategy to get into the online conversation to attract people. This is now a new area of interest in marketing communication. However, less has been done in the African context, including Tanzania. This article assesses the human conversational techniques brands use in social media communication in Tanzania. The study will focus on all human conversational techniques brands use to enhance their social media efforts. We assess the human conversational techniques brands adopt in social media communication to engage and be part of online conversation. The study could be crucial for documenting corporate communication advancement in the new media and its impact on enhancing online consumer engagement. It presents great potential for brands and marketers as the way to go for their social media strategies.

A look at some reporting gaps in sensitive reporting and communications: Examining cases of harmful practices selected from Kenya

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This study seeks to examine and analyze sampled cases of communications and reporting(s) that characteristically fit into what is referred to as ‘sensitive reporting/communications’ of harmful practices. Such publicly disseminated and accessible reports or communications are invariably witnessed across a variety of mediums that play a pivotal role in driving the angles of information shared. Harmful practices reporting(s) and communications wholesomely span across a multitude of domains, including but not exceptional to environmental, health, development, culture and social affairs communications in Kenya, amongst other contexts. A range of studies indicates a broad concurrence that any such kinds of communications or reporting(s) characteristically require sensitive reporting ‘know-how’ as well as expert- handling sensitivity ‘strategies’ for harmful practices communications and reportage. Yet on the contrary, practitioners have equally pointed out the yawning gap that continues to face and pose a great challenge to the satisfactory sensitive reportage of harmful practices. Consequently, such gaps fuel unwarranted barriers to the advocacy of a more inclusive, participatory, gender-sensitive, values-sensitive as well as change-receptive societies that perpetuate ‘harmful practices’. As a result of that wanting state of ‘harmful practices reportage and communications’ gaps, the gist of our study is anchored on the need to identify as well as demonstrate how such gaps continue to affect implicitly or explicitly, subtly hinder mitigative-action mobilization in the Kenyan societal contexts. At the core of our study, therefore, lies the need to establish and outline the reportage and communications gaps that touch on practices and behaviours rooted in issues such as indiscriminate destructions of ecological lifelines, victimization, indignities, discrimination on grounds of health, sex, gender, age as well as multiple and/or intersecting forms of treatments that often involve violence, physical and/or psychological harm and sufferings.

Exploring media and communication studies in a media convergence era in East Africa Universities

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This paper explores media and communication studies in a media convergence era in East Africa Universities and argues for curricula that are more informed by changes in the media and communication landscape, especially media convergence. Africa's Media and Communication practice and profession, in general, is going through a lot of transformation mainly due to evolution and communication and technology. These transformations have challenged the traditional media and communication business model and professional identity. By extension, they have challenged media and Communication training and curricula in Africa. The development of Media and Communication studies in East Africa has been and is guided by academia-industry collaboration. Many were developed a decade ago when Media and Communication businesses were flourishing and the practitioners could be identified for example video editors, cameramen, scriptwriters and editors. Changes in technology have rendered some of these practices redundant. For example, camera drones have replaced camera people and AI bots can control all the cameras in a TV studio.

This paper will be based on a mixed methods study; content analysis of the media and Communication studies curricula from selected universities in Kenya and in-depth interviews with Media and Communication trainers from selected Kenyan Universities, selected Media practitioners, selected members of the media, regulator Media Council of Kenya (MCK), and higher education regulator Commission of University Education (CUE). The article will be guided by the following questions:

1. Is there a need for Media and Communication training and curricula in the converged media environment?
2. How should Media and Communication training and curricula be modelled?
3. How should Media and Communication studies be taught in the converged media environment?
4. Who should teach Media and Communication students in the converged media environment?

Strategic Exoticism and Positive Nostalgia: ‘Maasainess’ as Cultural Capital in East African Musical and Popular Imaginaries

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The figure of the Maasai as a visual image has been fossilized and circulated in local and global imaginaries since the nineteenth century. This paper seeks to explore the ways that the figure of the Maasai as a visual image is performed in urban popular imaginaries, especially in music from East Africa. I reflect on the ability of recent audio-visual representations to employ what I call positive nostalgia to overtly challenge and re-negotiate entrenched stereotypes about the Maasai. I discuss pertinent examples of popular music emerging from the region, with particular attention to the music video of Abel Motika (Mr. Ebbo)’s song “Mi Mmasai”, James Lekishon Ole Kamwaro (L-Jay Maasai)’s music video for “Tapala” and the non-Maasai duo, Shengena Gospel Panorama’s “Simu ya Mukono”. Drawing from Sarah Brouillette’s strategic exoticisation and Homi Bhabha’s mimicry I demonstrate that ‘Maasainess’ through its sartorial appeal, Maa language and Maa-inflected words becomes the cultural capital with which musicians produce their musical performance while also, through the acts of mimicry as “double articulation”, these artists subvert the stereotypes while others commoditize the Maasai culture. My argument is that these texts, as forms of audio-visual media endorse ‘nomadic’ images of ‘Maasainess’ while resisting passive stereotypical ones.

Folksongs and politics: A discourse analysis of Tiv songs during the 2019 gubernatorial elections in Benue State, Nigeria

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Language has continued to play an enormous role in politics, and with it comes the heedful interest in academia. As one of the key issues in African humanities, language stands out for its diversity and potential for painstaking influence in inclusive growth. Political stakeholders are increasingly relying on the persuasive power of folksongs to peddle candidates and to entice massive support culminating in vote pull. Scholarly explorations reveal that citizen participation in democratic processes across Africa continues to rise, which is accruable to growing literacy levels through the use of music in politics. After a prolonged military rule, Nigeria witnessed a return to democratic governance in 1999. Since then, folksongs composed based on socio-cultural context to appeal to and stir citizens to political action have attained an all-record high. For example, succinctly established that political songs played a crucial role in the 2019 general elections using the portrayal of messages about candidates, against opponents, and most dynamically salient issues affecting the welfare of the masses. The 2019 general elections in Nigeria was a pivotal election year when folksongs thrived and impacted the election outcomes at various levels. Interestingly, despite intensifying socio-political tensions aggravated by ethnoreligious fissures, millions of Nigerians turned out to exercise their franchise. This study will apply the tenets of democratic participant theory which emphasizes that media plays a significant role in encouraging grassroots participation in social actions, thereby leading to the preservation and revival of local cultures for widespread collective benefits. Using the rubrics of discourse analysis, selected folksongs in Tiv language are examined after a systematic and objective quantification based on manifest content of their composition and presentation. The selection of these folksongs will be based on the focus across party lines, individuals, interest groups, and political sympathizers.

An Appraisal of Theatre and Trado-Political Praxis in Ayo Akinwale’s “This King Must Die”

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This paper examines *This King Must Die* to foreground its entire discourse on the use of theatre as a tool for enacting change in society. Hence in its appraisal, the paper takes a critical look at how Ayo Akinwale, the playwright-director cum theatre sociologist, through this play engages various theatrical elements to satirize the political fabric of the Nigerian state. While the study considers the socio-political factors as crucial in the play, the relevance of the trade-monarchical history, as in the South-Western part of the country to modern politics takes centre stage. The study employs both analytical and participant-observation methods for the content and analysis of the play as performed recently at the Performing Arts Theatre, University of Ilorin, Nigeria. In its findings, the paper discovers that from time immemorial theatre experts including Ayo Akinwale, have used their theatrical pieces to satirize society because the political life of Nigeria has suffered a lot from maladministration and so on; which has necessitated their clamour for a better Nigeria. The paper, therefore, concludes that the use of theatre in the search for a saner society has been effective because the theatre professional opens the eyes of the audience to so many happenings in society, and emphasis on the need for urgent change has been receiving focal attention as found in the production of *This King Must Die*.

The visual arts and the visibility of the University of Dar es Salaam

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The University of Dar es Salaam is one of the well-known Universities not only in the country but also across the globe. One of the factors for its popularity is the fact that it brands itself through several visual arts that are unique in promoting and communicating the values and identity of the University to the public. However, for a long time, the stories behind the creation and originality of these visual arts go unnoticed and will result in misinterpretations of these visual arts. As we celebrate the 10th anniversary of the College of Humanities, this study seeks to account for stories and originality of visual arts used by the University of Dar es Salaam for its visibility and identity. The methods that will be used to collect data for this study include interviews, observation, documentary review, and the researcher's lived experience as a visual artist and one among the creators of visual arts located within the University of Dar es Salaam. This study purposely samples some visual arts to represent many. The selected visual arts include the UDSM logo, freedom statue, Humanities statue, UDSM 50th anniversary statue, and the Arts statue. The study proposes to use both semiotic and identity theories to analyze the data to be gathered for this study. Findings from this study will develop a sense of patriotism and value of the visual arts to staff, students, UDSM visitors, and Tanzanians at large.

Interpreting religious culture and ideology in selected African fiction

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Religious culture, especially with respect to organized or corporate forms of worship, is often a product of a society's response to circumstance rather than an outcome of a rigid system that predates society. This is why it is usually said that religion is made for man and not man for religion. Viewed from a universal perspective, it is evident that religious culture and ideology are dynamic phenomena which are susceptible to the vagaries of different generations or milieus. Many forms of religious culture as seen today may have, at one time or the other, succumbed to dictates of prevailing circumstance either by giving way to newer ways of worship or by admitting forms, modes or practices that were originally alien or inconsistent with them. This discourse reviews the portrayal of religious culture and ideology in various literary texts to prove that, to the extent of their presentation in the texts, religious culture and committed adherence to a generalized way of worship are neither entirely sacrosanct nor patently native. However, societies and individuals at many times, depending on the prevailing circumstance and as registered in the surveyed literary texts, have had to question or adjust their religious dispositions and conduct in respect of the prevailing realities. From Chinua Achebe's *Arrow of God* to Ola Rotimi's *The gods are not to Blame*, to Asare Konadu's *A Woman in Her Prime*, and Elechi Amadi's *The Concubine*, individuals who function as major characters have had to question, suspect or adjust their adherence to a particular religious culture. Therefore, if viewed from what obtains in literature and other cultural artefacts, extreme dogmatism, intolerance and claim to superiority of origin or system of worship hardly suffice.

Is death the worst thing that could happen to anyone?

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There are some people who wish to die, others who request to be killed, and many more who are helped to die - as if death's coming is a good thing for them. For this reason, many scholars have resisted the desire to describe death as something inherently bad. Even so, it seems hard to deny that the worst harm that could happen to anyone is death. Despite being horrible, ominous, and insidious, death remains an enigma, since there are situations where death may not be the worst-case scenario. Should we treat death as a sui generis harm? In this paper, I propose a theory of harm which can explain why death seems like it must be the greatest calamity a person can face, but it is not always. I argue that this theory enables us to know when to treat death as the worst thing that could happen to anyone, which is necessary because we oftentimes need normative restrictions on actions that could cause death.

Understanding Muslim-state relations in Tanzania: Application of Fairclough's critical discourse analysis theory

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This paper applies discourse analysis to study Muslim-state relations in Tanzania. Specifically, I use the critical discourse analysis (CDA) method guided by Nauman Fairclough (1992) based on the linguistic model under the theory of performative speech or the symbolic power of language to make and unmake social reality. I adopt four main concepts for constructing CDA namely power, power relations, identity creation and ideology conceived as ideological struggle to study the present-day Muslim discontent with the government in Tanzania. The findings from a sample of 30 Muslim informants in Dar es Salaam, Bukoba and Morogoro, indicate that in Tanzania today Muslims complain the state is treating them as second-class citizens, not on an equal footing with Christians; that the state marginalizes, oppresses, and discriminates against them. Specifically, the Islamic crisis of 1968, which involved the banning of the East African Muslim Welfare Society (EAMWS) and replacing it with BAKWATA, influences the present-day Muslim complaints discourse in Tanzania. Further, Muslims are discontented about how the government manages their affairs nationwide. A dynamic interdependence between Muslim actions (Islamic revivalism) and the government's management emerges from the data. The present-day Muslim complaints against the state in Tanzania are not so new a phenomenon as has been suggested by some commentators. Rather, it is a resurfacing of suppressed historical Muslim-Government tensions.

Good people or good laws? Using virtue ethics to ensure integrity in political leadership in Kenya

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This paper examines how virtue ethics can be used as a yardstick to ensure good governance, curb public sector corruption, and restore public trust in political leadership in Kenya. Although Chapter Six of the Constitution of Kenya 2010 prioritizes integrity as a guiding value and principle of governance, this only appears to be the case on paper. Political leaders with all manner of integrity issues ranging from corruption, incitement to violence and murder among others have been cleared to run for political office. Individuals with questionable public records have been appointed to public service positions with no regard to the said chapter 6 of the 2010 constitution. In 2013, the electoral management body cleared Uhuru Kenyatta and William Ruto to run for the presidency and deputy president respectively despite having their cases pending at the International Criminal Court (ICC) over the 2007/2008 post-election violence. In October 2022, the director of public prosecutions withdrew multiple cases of high-profile personalities and political figures after the new government of William Ruto took office. Most of the cleared individuals have since been appointed to various public service positions in the new government. This has greatly eroded public trust in political leadership. It is also ironic that the more we craft good laws as is illustrated by Chapter Six in the 2010 constitution on leadership and integrity, the more we have bad people spending sleepless nights devising ways and means of violating these laws. I, therefore, argue in this theoretical paper that, what we need are good (virtuous) people, not good laws to ensure good governance because what we have is a severe shortage of good people, not good laws. In line with the conference theme, using virtue ethics to ensure a leadership of integrity will foster the growth and development of Kenya in particular and Africa at large.

Utu as the foundation of education in Africa

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Utu, a Swahili term that embodies the values of humanity, community, and dignity, has been recognized as a crucial foundation of African societies and cultures. Scholars have suggested that *utu* can also provide a valuable framework for understanding the purpose and process of education in Africa, which has been often criticized for its Eurocentric and colonial roots. This article explores the concept of *Utu* or *Ubuntu* as a foundation of African education, with a focus on its application in contemporary educational contexts. Through a critical review of the literature, the article examines the meaning and significance of the philosophy of *Utu* in African culture and education and identifies its key features, such as collectivism, reciprocity, cooperation and sharing. The article argues that *Utu* can inform a transformative and culturally responsive approach to education that emphasizes the holistic development of learners, including their intellectual, social, emotional, and moral dimensions. The article provides examples of how *Utu* can be integrated into different aspects of education, such as curriculum design, pedagogy, assessment, and teacher training, and how it can contribute to the empowerment and liberation of African learners. The article also discusses the challenges and limitations of applying *Utu* in African education, such as the tension between individualism and collectivism, the influence of globalization and neoliberalism, and the need for intercultural dialogue and respect. The article concludes by suggesting that a deeper understanding and application of *Utu* in African education can contribute to the decolonization and indigenization of education, and to the promotion of social justice and sustainable development in Africa. Implications for future research and practice are discussed, including the need for further dialogue and collaboration between indigenous and Western knowledge systems, and the importance of fostering critical consciousness and agency among learners and educators.

The relevance of Nyerere's African socialism today: humanity (utu) as a means for bringing about good governance

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The political ideology of Nyerere is not exempt from criticism, just like other scholarly works. At this point, the author has assumed that a critic of any academic work may persuade some readers to utterly dismiss a study. So, in some way or another, this study tries to demonstrate the hidden practical principles in Nyerere's African socialism, particularly about the concept of humanity, or Utu, in achieving an inclusive mode of governance or good governance. By offering an analysis of the applicability of Nyerere's African socialism, particularly the human side, or as a tool for imposing good governance. The study demonstrates the continued applicability of African socialism today. For Julius Kambarage Nyerere, humanity served as the central idea and the cornerstone of his political philosophy. The study identifies a connection between the idea of humanity, or Utu, and political principles including openness, gender equality, rule of law, cohesion, and responsibility. The completion of this task will be methodical, starting with a discussion of criticisms of Nyerere's African socialism. Second, the work demonstrates the power of Nyerere's African socialism. This is done by using Nyerere's concept of humanity, or Utu, as the work's fundamental element, which keeps Nyerere's political philosophy current to promote good governance in the modern world. Thirdly, this study establishes a connection between Utu, the idea of humanity, and the idea of good government.



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The bank that listens



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