



**AHA**

**African  
Humanities  
Association**

**CONFERENCE**

**26TH- 29TH NOVEMBER 2023**

**UNIVERSITY OF CAPE TOWN - SOUTH AFRICA**

# **BOOK OF ABSTRACTS**



- Book Review Symposium: Chair: Nomalanga Mkhize: **3**
- Onomastics and Identity panel: Chairs: Akin Odebunmi/Nana Aba Appiah Amfo & Jemima Anderson: **3**
- Media, Machines and Performance: Chair: Lynette Steenveld: **4**
- Race and Art in Classics in Africa: Chair: David van Schoor: **7**
- Africa in Global History: Chair: Thula Simpson: **10**
- Emergent Scholarship in South Africa-CAS Postdoctoral Fellows: Chair: Moses Moyo: **10**
- Female Genital Mutilation: Chair: Dorothy Takyiakwaa: **13**
- Link(ages) Chairs: Nomalanga Mkhize and Ari Sitas: **15**
- Social Problems: Chair: Eddie Cottle: **16**
- Music, Indigeneity and Heritage: Chair: Lee Watkins: **17**
- Gender, Choice and Aesthetics: Chair: Amanda Tumusiime: **18**
- Covering Migrations: A Challenge for the 21<sup>st</sup> Century: Chair: William Tayeebwa: **18**
- Identities and relationships of the Jos Plateau and Lowland communities before colonial rule:  
Chair: Sati Fwatshak: **21**
- Popular Culture and Film: Chair: Joseph Oduro-Frimpong: **22**
- Morphology, Syntax and Semantics: Chair: Reginald Duah: **24**
- Health, strategies for coping and combatting: Chair: Peter Baguma: **26**
- Health and Welfare in Africa: Chair: Sophia Thabane: **27**
- Poetry, Poetics and Literature In Africa: Chair: Gbemisola Adeoti: **29**
- Decolonial Agency and Decoloniality: Chair: Luvuyo Mthimkhulu Dondolo: **30**
- Ambiguity, Ecology and Nature in Literature: Chair: Sule Emmanuel Egya: **32**
- Land, Social Policy and Welfare: Chair: Jimi Adesina: **32**
- Engaging Humanities in Africa: Saudah Namyalo: **33**
- African Storytelling Aesthetics in Literature, Film and the Fine Art: Chair: Dominica Dipio: **35**
- Humanities and Social Sciences in an Institutional Context: Chair: Cesaltina Abreu: **36**
- Music, Culture and Representation: Chair: Sylvia Bruinders: **38**

- Violence and Resistance: Chair: Minga Mbweck Kongo: **39**
- Township Studies: Chair: Nthabiseng Motsemme: **41**
- Philosophical Questions and Practice in Africa: Chair: Pascah Mungwini: **41**
- Vernacular Epistemologies: Chair: Darlene Miller: **42**
- Silences in History: Chair: Haydee Bangerezako: **42**
- Politics, Democracy and Transformation in Africa: Chair: Stan Kaunda: **44**
- Memory, Popular Culture and Innovation in Africa: Chair: Irikidzayi Manase: **45**
- Migration and Arts: Interdisciplinary conversations between migration studies and art: Chair: Henrietta Nyamnjoh: **47**
- History Reconsidered: Chair: Samaila Suleiman: **47**
- Pragmatics' Interventionist Agendas in Socio-political Life in Africa: Chair: Akin Odebunmi: **49**
- Land, Politics and Economy in Southern Africa: Chair: Godfrey Hove: **52**
- Humour, Social Media and Naming: Chair: Julius Taji: **54**
- Diaspora/Africa Dialogue: Chairs: Joy Connolly and Kwesi Yankah: **56**
- The Press, Social Media and Representation in Africa: Chair: Gibson Ncube: **56**
- Questions in and of Research in Africa: Chair: Luvuyo Dondolo: **57**
- Texts and Contexts about Imaginaries and Discourses on the Nation in Southern Africa: Chair: Iri Manase: **58**
- Gender, Activism and Resistance: Chair: Siphokazi Tau: **62**
- The Public Good in Africa: The case of South Africa's Public Broadcaster and Community Media: Chair: Shepi Mati: **64**
- Migration, Human Trafficking and Youth in Africa: Chair: Marius Emmanuel: **65**
- Questions of Archaeology, Space, culture and the past before colonial rule: Chair: Sati Fwatshak: **66**
- Performance and Poetry in Africa: Chair: Eve Nabulya: **68**
- New Directions in Written and oral literatures in Africa: Chair: Kayode Omoniyi Ogunfolabi: **70**
- Sexuality, Gender and violence in Africa: Chair: Everjoy Magwegwe: **72**
- French Sessions: **74**

## **Book Review Symposium: Chair: Nomalanga Mkhize**

**Siphokazi Magadla**

**Book Title: Guerrillas and Combative Mothers: Women and the Armed Struggle in South Africa (2023)**

*Guerrillas and Combative Mothers* offers a first-hand account of women's participation in the armed struggle against apartheid from 1961 to 1994 and their lives in a democratic South Africa. It is based on 40 life histories of women who fought with the rural-based Poqo, the military wing of the Pan Africanist Congress; the exile-based uMkhonto we Sizwe, the military wing of the African National Congress; and the township-based self-defence units.

Centring women's agency, commitment, beliefs and actions, it details the various ways in which women came to be politicised and the decisions and circumstances that led them to join the armed struggle inside South Africa and in exile. Siphokazi Magadla discusses the forms of military training they received, combat activities, their personal transformation as women and as combatants, their participation in the South African National Defence Force-led demobilisation process and their contributions to the democratic transformation of the SANDF. By illuminating the different eras and arenas of women's participation, this book shows the broadness of the armed struggle against apartheid as a historical truth and as a matter of gender equality and justice for an inclusive and more democratic future.

## **Onomastics and Identity panel: Chairs: Akin Odebunmi, Nana Aba Appiah Amfo & Jemima Anderson**

### **1. Crispina Alphonse**

**Title: Sociocultural Naming of Domestic Animals in Iraqw Language of Tanzania**

This study investigates the naming of domestic animals in Iraqw agro-pastoral speech community of Tanzania. The analysis focuses on the naming, meanings, and functions of names based on the data collected through semi-structured interviews in Mbulu. The findings revealed that female cows are obligatorily given indigenous names; other animals are either given indigenous/foreign; some are rarely named, and others are not. A name serves diverse roles to a name giver.

### **2. Saudah Namylo**

**Title: Changing Patterns in the Choice of Children's Names Among Contemporary Baganda**

Humanities as a branch of science are increasingly marginalized and risk disappearing as societies expect researchers to provide solutions to pressing practical problems of life and survival. Yet, many of the world's contemporary challenges, for example, climate change, health epidemics, insecurity, and others, are inherently complex and cannot be addressed or resolved by any single discipline. They

require a multifaceted and integrated approach across disciplines. Given the widespread recognition today that cross-disciplinary communication and collaboration are necessary to not only pursue a curiosity-driven quest for fundamental knowledge but also address complex socioeconomic issues, interdisciplinary and cross-disciplinary research has become increasingly central to both academic interest and government science policies. Based on the foregoing, I discuss the benefits and challenges of cross and interdisciplinary disciplinary research, as well as the factors that influence a successful execution of cross-disciplinary research. Data for this paper is drawn from personal reflections and experiences from a recently concluded cross-disciplinary research on maternal mortality in Kisumu, which brought together historians, linguists, communication experts, anthropologists, to address a health problem in Kenya.

### 3. Hasiyatu Abubakar

***Title: If a woman is BEAUTIFUL she is a witch: Gender Ideologies and Inequalities in Kusaal Folktales***

This study discusses gender ideologies and inequalities expressed in folktales of the Kusaas of Ghana. It shows that the folktales of the people mirror their sociocultural tradition, philosophy and worldview. The gendered roles of male and female characters, the exhibition of male hegemony and masculinity is central to this discussion.

### **Media, Machines and Performance: Chair: Lynette Steenveld**

The media are a key site where the digital revolution has not only transformed the relationship between producers and consumers, but mediated everyday life. The new platforms have facilitated the creation of new languages of fragments of images and spoken words that catalogue their users' experiences, enabling them to create new forms of globally shared intimacy, and become training data for machine learning. Disrupting continuities of time and space and eschewing narrative, they reposition the oral as modern, and our shared communal knowledge as corporatised artificial intelligence. Straddling the local and the global, our media culture is constrained by both our colonial history and global capitalism. This panel explores some aspects of this new set of social relations. Theories of the (de)colonial lay the foundation for exploring critical epistemologies from the South that enable a revisioning of the human.

#### 1. Lynette Steenveld

***Title: Doing South African media studies in a time of machine learning: the human, the digital, the (de)colonial.***

This paper explores the relationship between three terms: 'humanities', 'the decolonial' and AI. Each is a marker for what it means 'to be human'. The paper uses the 'decolonial' as a political framework to engage 'the human' and AI. It ultimately asks, 'what kind of humanity do we want to fight for?' The hegemonic, western view of the Humanities is that they are concerned with what makes us human, exploring our beliefs, how we think, live with one another, and what makes a 'good life'. The 'decolonial'

invokes disruption. Historically, in Africa it was associated with the 1960s anti-colonial struggles that not only challenged colonial regimes of power, but also the ideologies underpinning colonial rule. These were nationalist struggles for the dignity and humanity of 'the people', sometimes expressed as a fight for 'socialism', gender equality, and indigenous ways of thinking, being and living. Recent Latin American theorisation links colonial conquest with the development of European capitalism which necessitated the differentiation of people along hierarchies of 'race' and gender to accomplish 'modernity'. In this conceptualisation, coloniality of power, knowledge and being are the matrix underpinning our contemporary world of inequality, where capitalism is the only way of providing goods and services for people; and western/northern knowledge/rationality/science is the only way of 'knowing'. These forces produce the unequal life-worlds of the north/west and South. The new decolonial struggle engages these forces of inequality to re-vision, and fight for, a different world. AI is the latest technological form driving modernity. While computers and digitality were hailed as 'serving' modernity, AI is causing concern: it can take over, humans will become obsolete. Intelligence is now associated with machines: they can learn languages; they can write poems and make art. How can decoloniality theorisation help us think AI and the humanisation of contemporary 'modernity'?

## 2. Alette Schoon

### ***Title: Machine Learning and Coloniality; some cautionary concerns around the deployment of AI epistemologies in the SA context***

This paper critiques the hype around the leapfrogging potential of AI on the continent, instead exploring how such technologies might indeed replicate colonial extractive models. It is based on an investigation of Machine Learning and its principles through my own basic explorations of using machine learning tools on various examples of African data. I explain how machine learning uses data to generate complex multi-dimensional mathematical models to match patterns in the data and then to extend these mathematical functions to make future predictions. I then consider how this technology can be used as a way of learning from a distance, using such epistemologies to bypass systems of local knowledge to generate profits and extend extractive relations of coloniality. I consider a few potential examples related to such remote epistemologies of extraction, such as the capacity for drone-based visual AI mapping of the fertility of vast tracts of agricultural land, remote AI analysis of property markets and AI predictive models for gas and oil exploration. With the rise of chatbots such as ChatGPT through large language models, we are also facing a direct threat to the emerging black middle class in a country such as South Africa, where it is indeed the low-level white colour service jobs such as sales assistants, receptionists and bank tellers who stand to be replaced by chatbots. I also consider how AI can be deployed in the control of populations through predictive criminality analysis, loan allocation and visa allocations. Here the problem is not only that AI trained on Caucasian faces is not suitable for recognising African biometrics, but that these algorithms do not recognise what Simone calls the "infrastructures of informality" and assume strong institutional and rule-based social arrangements.

### 3. Priscilla Boshoff

***Title: Sacred or Sullied? Celebrity Sangomas, African Spirituality and Social media in SA***

The advent of digital media technologies has disturbed the place of the sacred in social life. A powerful symbol of the efficacy of Western secular modernity, digital technologies appear antithetical to the idea of the sacred. This antithesis is particularly visible in South Africa, where the worldviews of many are shaped by religious and otherworldly concerns which become imbricated within our techno-social world. An example of this entanglement are spiritual healers who promote their worldviews, healing powers and social status using social media such as Instagram. This paper examines the phenomenon of South African celebrity sangomas on social media. Their self-representations are both admired and censored as followers and critics struggle over the role that social media should play in promoting African spirituality. While some might censor these images as self-serving and de-sacralising, they are also enthusiastically received by followers for whom these ways of being have real force. Using a multi-modal discourse analysis, which I apply to the Instagram accounts of celebrity healers such as Gogo Maweni, Masechaba Ndlovu and Boity Thulo, I argue that these self-representational practices are not reducible to simplistic binaries of tradition and modernity. Rather, their ambiguous reception is symptomatic of the hurdles that face those who attempt to transcend the dichotomies of "sacred" and "secular", "rationality" and "irrationality" on which the myth of western modernity is built.

### 4. Bella Boqo

***Title: A poem, a post or a performance? Examining instapoetry as a literary intervention***

Social media are the primary sites of self-representation in today's digital culture. Often discussed in relation to Goffman, much of the literature highlights performance as central to the formation and negotiation of identity on social media. This paper however, considers performance, not as representation, but rather a framework for examining what is unique about literary texts produced for and circulated on Instagram. Using Instapoetry as an example, it demonstrates how the platform design or architecture of Instagram as a curatorial space i.e., with its asymmetrical following, image-focused content, affect, and influencer culture, constructs a discursive order which defines literariness and authorship beyond the dominant logic of print cultures – in many ways mimicking forms of knowledge production grounded in epistemologies of the South. Performance in this instance operates as an alternative to knowledges practices which monumentalize the written word and have historically been used to silence the Global South. It is therefore useful in bringing contemporary debates about what counts as 'poetry' or 'not poetry,' 'literature' and 'not literature,' 'writers and poets' and 'not writers and poets' under scrutiny, highlighting such categorization as operating within a colonial or Eurocentric order. A reappraisal of digital media, and social media platforms as sites of knowledge production and literary production may be useful in reinvigorating existing discussions about orature and orality from a contemporary perspective. It further provides a way of learning to listen, to hear and acknowledge knowledges and knowledge-makers, who, as a consequence of coloniality have been rendered mute and therefore non-existent.

## Race and Art in Classics in Africa: Chair: David van Schoor

This panel brings together classicists based in South Africa and in the United States, scholars of Greek and Latin antiquity who also share a special interest in Africa and Greece and Rome in African imaginaries. The call for this conference mentions “awkward, uncomfortable and critical issues to be raised and questions to be asked – the creative essence of our disciplines.” These words are appropriate in any thinking about classics and Africa. The awkward colonial legacy, the uncomfortable deployment of the classical by White supremacists, the beneficially critical posture that classics compels – these are all familiar features of the situation of anyone both interested in antiquity and alive to the fact of a contemporary world organized, since 1500 CE, by racialistic, colonial hierarchy. White civilization and its humanities philosophies often appealed to its supposed ownership of a prestigious, transcendental ideal of culture: the classical. We wish to turn the tension, which arises from being people who reject such ideas but who nonetheless care about scholarship in Greek and Latin materials, into a force for intellectual creativity that contributes to a richly biodiverse humanities ecology. Proposed papers cross the boundaries of humanities, arts and social sciences. They are united by interest in antiquity, Africa, the opportunities and challenges of comparative anthropologies, poetics and aesthetics, and the problem of race. They range from analysis of racializing language about both ancient Gauls and Africans in the prose of Julius Caesar in 1st C. Rome; to the comparable poetics of the greatest Greek lyric poet and of Southern African praise-poets; from discussion of contemporary African artists’ uses of ancient Greek and Roman content; to race and racecraft in Greek epic; to reflections on African interpretive strategies for the reading of ancient material; and the African translation of Homeric Greek.

### 1. David van Schoor

***Title: “Hamitic Classics: Towards an African Hermeneutics of Irreverence”***

In the colonies, we may read Marxian, Nietzschean, and Freudian skepticism with our own kind of bemused skepticism. Here, from the point of a postcolonial citizen, I consider some objections to what Ricœur identified as a ‘hermeneutics of suspicion’. One of the ironic privileges of having been colonized is that it is nearly impossible to take the moral and epistemic claims that come out of the North as seriously as they tend to take themselves. A kind of ambivalent hilaritas has possessed indigenous people in Southern Africa from the very first encounters with Europeans, right up to the present. It is not so much that suspicion shapes our critical attitude, almost the opposite is the case. It is something more like certainty about colonial, capitalist and liberal motives, and modern pretensions to getting beyond conventional thinking, which necessarily colors our reading of meanings and intentions. I draw on passages both from ancient Greek poetry and prose, and from Genesis in developing a kind of critical fable, an origin story for another possible interpretive attitude. Africans were very long distinguished by Europeans, and even by themselves, as ‘the Children of Ham’, cursed by the patriarch Noah forever to serve the European and Asian branches of humankind. In a rereading of the text of that biblical myth and of some moments in Plato, I propose to articulate and apply a different spirit of interpretation, and



hope to compare a hermeneutics of suspicion, with what I will provisionally call a hermeneutics of irreverence.

## 2. Mathias Hanse

### ***Title: Mirifica corpora: Racializing Depictions of Numidians and Gauls in [Caesar]’s African War.***

According to the anonymous author of the *Bellum Africum*, Caesar spent a pensive moment in 46 BCE marveling at the bodies of fallen auxiliary troops from Gaul and Germania (*animadvertit mirifica corpora Gallorum Germanorumque*). The men had fought for the general’s former legate, now-adversary, Labienus, having followed him all the way from their northern homes into the Roman province of Africa. Notwithstanding the fact that they opposed him, Caesar is full of admiration for the warriors’ physicality and their apparently straightforward approach to battle. Unlike the Numidians he is presently fighting and whom both Caesar and the authorial voice of the *Bellum Africum* repeatedly describe as weak and deceptive, the Gauls and Germans displayed what the text presents as proper *virtus* (*homines apertos minimeque insidiosos, qui per virtutem, non per dolum dimicare consuerunt*). In this paper, I present the *Bellum Africum*’s contrastive portrayal of Numidians and Gauls/Germans as two sides of the same coin of a premodern process of racialization. The disparagement of the Numidians as shifty and devious “by nature” constitutes a desperate response to Caesar’s inability to defeat the North Africans’ cavalry. In order to keep Rome’s troops motivated and confident in their own supposed superiority, the Numidians’ successes have to be redefined as the result not of *virtus* but, rather counterintuitively, of an alleged lack of masculinity. The comparatively positive portrayal of *Galli* and *Germani* aids in that objective by providing a foil to the presentation of Caesar’s present enemies. In the *Bellum Gallicum* and *Bellum Civile*, the Gauls especially had been depicted as similarly unreliable in moral terms, but now that they have been defeated, Caesarian rhetoric can describe them as evincing an upright manliness that is supposedly lacking in the Numidians. Moreover, the portrayal of *Galli* and *Germani* is racialized as well, in that the *Bellum Africum* dehumanizes and commodifies the fighters as easily expendable instruments who are worthy of admiration only in their function as fuel for Rome’s ever-churning imperial machine.

## 3. Samantha Masters

### ***Title: “Chaos or catharsis? The Furies and other classical themes in African contemporary art”***

Artists from a number of African countries are using classical forms, subjects and allusions of varying kinds in their contemporary artwork. But to what end? In most readings the intermingling of European culture/aesthetics and Africa in such art is disruptive and aims to ask important questions about the legitimacy of the western canon and its role in the subjugation and ‘othering’ of all who fall outside its parameters. It can be seen as a deliberate insertion of the African experience and an overwriting of the long-standing colonial, western influences. Using the evocative painting by the artist Roméo Mivekannin (Ivory Coast/France/Benin) *Series Les Modelesde l’histoire de l’art, Orestes attaque par les Furies d’après Bouguereau* (2022) as starting point, in this paper I will explore the work of several contemporary artists

from the African continent and their reception of classical antiquity. I will argue for the continued global relevance of the classical world in its various 'afterlives', especially its usefulness as a point of reference, critique and catharsis. Decolonisation is the worthwhile agenda of independent African states in all societal spheres, including aesthetics. But since the return to a pre-colonial state of existence is impossible, in my view these artists who incorporate the classical world in complex ways, contribute to a type of aesthetic catharsis that brings the critique and necessary questions to the table.

#### 4. Daniel Malamis

***Title: Epinikion and izibongo: the poetry of praise in ancient Greece and contemporary South Africa'***

The formal and functional parallels between the encomiastic poetry of classical Greece, chiefly represented by the athletic victory odes of Pindar and Bacchylides, and of the Xhosa and Zulu iimbongi, has been observed and studied by scholars such as Jeff Opland and Richard Whitaker, who have emphasised the value, for classicists in particular, of comparison with, in Opland's words, the 'dynamic model' of a living oral tradition. Although Aristotle suggests that eulogy was among the earliest of the Greek poetic genres, as it appears to have been in cognate Indo-European traditions from Ireland to India, the earlier strata of the Greek tradition are lost. Comparison with the praise poetry of South Africa provides valuable clues to the features of extant Greek eulogy that may derive from the pre-textual period, in terms of style and content, the interaction of orality and literacy, the contexts of performance, and the social functions such poetry might have served. This paper applies this comparative perspective to a form of Greek eulogy that, for Plato and Aristotle, was the analogue the encomium in praise of human subjects: hymns to the gods. The praises of a divinity in ancient Greece could take many forms, from the narration of key myths to bare sequences of titles and epithets. Exploring the interface between human and divine praise, I argue that the Pindaric ode and the poetry of the iimbongi shed valuable light on the aims and social functions of Greek hymnody, and on the synthesis of oral and written forms that they exhibit. Hymns, conversely, as a parallel branch of poetic eulogy, display features of style and content that speak to non-extant forms of the Greek encomium, and to the key function of praise-names, or epithets, in building a fundamentally allusive and multifaceted portrait of the poem's subject that is animated in the ritual contexts of its performance.

#### 5. Jackie Murray

***Title: "Race, Racecraft, And the Black Heroes of Greco Roman Epic"***

This paper examines the intersection of dark Skin, African ethnicity, and the social concept Blackness in Greek and Latin epic poetry. Specifically, the paper focuses on episodes and characters in the *Odyssey*, *Argonautica*, *Posthomerica* and *Aeneid*, *Bellum Civile*, and *Punica*. Neither dark skin nor African identity signified racial inferiority or superiority, even though blackness itself does have negative connotations. Heroes have black skin, but so can enslaved non-heroes. Significantly, even

as an ethnic marker, as in the case of Memnon or Odysseus, black skin is not treated as a stable signifier of Africanness. In the racial discourse of epic, Blackness has no component of the racecraft that justifies and naturalizes the exploitation of non-heroes. An imputed metaphysical monstrosity is the crucial element in epic racialization.

## **Africa in Global History: Chair: Thula Simpson**

### **1. Thula Simpson**

***Title: Resistance by the Francophone and Arab petrodollar states to Soviet expansion in West and Central Africa during the 1970s***

Focuses on attempts by Francophone and Arab Gulf States to resist Soviet expansion in Africa in the 1970s.

### **2. Eddie Michel**

***Title: The Lustre of Chrome: President Richard M. Nixon, Rhodesia and the open defiance of UN sanctions by the United States***

Looks at the Nixon Administration's efforts to defy UN sanctions on UDI Rhodesia's chrome exports.

## **Emergent Scholarship in South Africa-CAS Postdoctoral Fellows: Chair: Moses Moyo**

### **1. Moses Moyo**

***Title: Social Science Research Post-Cold War/post-colonialism: has it evolved to address new policy challenges?***

This paper evaluates trends in social science research within the global south knowledge production community. We track the funding patterns of social science research post World War II and assess the distribution of funding among university-based researchers, epistemic communities, and other knowledge producers. We also assess who generates knowledge used by governments? Research funding seem to favour knowledge producers that support government or multilateral institutions. These have evolved to reconceptualise social science to address trending policy challenges like the Covid-19 pandemic, Africa's development challenges and sustainable development goals. A synthesis of Covid 19 research has shown that only 5% of this research was done in Africa and there was very little input from the social sciences, despite the widespread societal repercussions of the pandemic. This possibly explains the dwindling social science research budgets. Research funding has evolved, so as the knowledge required by funders. With the collapse of communism in the 1990s research trends seem to have shifted to address challenges facing the new world order. China is a reference point, with its massive support for research that supports social and natural sciences

research that supported its rural transformation. This raises important questions on the nature of African social science research. Has this research remained stuck in Cold War/colonial resistance mode? Is there a gap between the African state knowledge needs and what social scientists are offering? To improve funding there is need for convergence between the users of knowledge and producers, knowledge must help set a nation's sovereign development agenda. Moreover that it has been shown that 'imported' knowledge will not seamlessly fit African societies' needs. This calls for reconceptualization of research methods and agendas by the social sciences in Africa.

## 2. Hayley Hayes-Roberts

### ***Title: Revisioning the Cultural History of Linoleum: Iterations and Imaginaries in District Six Museum Gendered Homemaking, Advertising and Linocut Resistance Art Practice in Cape Town***

Linoleum is explored as a ubiquitous colonial import, post-transition museum heritage material, gendered homemaking medium, and art and print-making practice to establish a South African cultural and design history of linoleum. Hundreds of coloured and patterned linoleum fragments were collected or unearthed at District Six after 1960s apartheid forced removals and the demolition of the built environment, indicating the popular use of this flooring type in Cape Town. Through the imaginaries of print media advertising archives linoleum is situated as a utilitarian, desirable, serviceable, hygienic, democratic, inexpensive and decorative interior surface application. In the District Six Museum, reclaiming space through archaeology, archiving, oral histories and exhibition, linocut, a secondary material affordance, and linoleum fragments allow insights into social, performative and tangible material reminders. While linoleum advertisements surface desirability, popularity and DIY practices in society, artists, Ena Carstens, Kim Siebert and Igshaan Adams deploy resistant narrative exhibitionary iterations contributing to aesthetic and cultural palimpsests.

## 3. Evans Shoko

### ***Title: The interaction of water access policies and customary regulations: Implications for water peace in rural South Africa***

Water policies have had an impact on access for rural people in apartheid and post-apartheid South Africa. Although, during the pre-colonial era, localised customary regulations for water access were used, the addition of formal written policies added a new dimension to water management with mixed results for local community access. Using a scoping review of existing literature, the article reveals that in rural South Africa, access to water as a common property resource is still largely regulated by rural customary regulations, although these regulations interact with formal policies in the form of strategies, Acts of Parliament, and Municipal Integrated Development Plans (IDPs) that compel local-level bureaucrats to supply water for consumption and productive needs. The article will establish the conflicts between formal policies and customary regulations regarding water access and argue that to bring about positive peace in the realm of water provision, including

conflicts from divergence there should be implementation adjustments. In water access, peace revolves around the right to access to water, and access to water management structures at the local level, all of which is mediated by the holistic implementation of policy in interaction with generation-old customary regulations. However, there is also a need to assess the inclusiveness of both water access policies and customary regulations. This arises from the acknowledgement of differential power relations at the local level, including within villages but considers equity in access to water and social relationships built around communal water sources.

#### **4. Simphiwe Tsawu**

##### **Traditional Authorities and the Struggle for Land and Access to Dwesa-Cwebe Nature Reserve, South Africa, 1990-2001**

This article discusses struggles for the restitution of ancestral land and resource rights to the Dwesa-Cwebe Nature Reserve and how land struggles impacted relationships between chiefs and villagers. It is an ethnographic case study. Historically local communities were ruled by hereditary traditional authorities, overseeing the conservation, access and use of natural resources. Forest Reserves were established after colonial conquest, with forced removal of local communities. The chiefs' roles were undermined and assigned to a state magistrate. Local people were still allowed to access resources but with minor restrictions. This ended in 1975, when the Apartheid regime fenced the forests and established the reserve. This led to arrests and physical assaults from state rangers and chiefs. Chiefs' role, to enforce no-access restrictions, undermined their legitimacy during the land struggles of the early 1990s. Chiefs failed to support the land claim process. They were abandoned by villagers and their elected representatives. This is an argument that the election of local leaders, who were at the forefront of land struggles and the land claim process, to the ownership institutions, officially reinstated the communities as rightful owners of the land and nature reserve, effective 2001, showing continuity in the rejection of traditional authorities.

#### **5. Sidney Netshakhuma**

##### **The Archives of the Venda Homeland State 1979-1994 of South Africa: A critical assessment of a site of memory and collective identity**

This research draws upon research into the archival practices within the memory of Venda's 1979-1994 'independent' homeland state, an apartheid-era former 'Bantustan' within South Africa. The imposed concept of a homeland state was based on the earlier native reserves, yet under the national Department of Sport, Arts, and Culture, these areas and their archival records are positioned as nation-building and promote cultural diversity under the slogan "Unity in diversity". Furthermore, the political implications of the dissemination and accessibility of homeland archives is addressed. The Central South African Archives Act of 1962 established the legitimacy of the Bantustan archives, although without much support or training. Contributing to the understanding of the significance of preserving homelands archives, it is argued that these records exist as part of

the history, memory, resilience, internal contestations, culture and agency of the Venda people and urgently require critical assessment, protection and status. South African activist and struggle archives have received much funding and attention while former homeland archives are neglected by the state. Therefore, the concept of homelands and associated memory is itself evaluated, highlighting its often-exclusive characteristics, and debating the importance of memories and the Venda Homeland state archives.

### **Female Genital Mutilation: Chair Dorothy Takyiakwa**

Awareness-raising and international campaigning have resulted in well over fifty countries enacting specific legislation banning Female Circumcision or Female Genital Mutilation (FC/FGM), but legislative approaches, their effectiveness and the responses of local communities have been diverse. For example, legislation has been situated as a facet of child's rights, women's rights, reproduction, crime against the person and as an alien cultural phenomenon. Most of these national laws and policies are gendered and apply to all women and girls regardless of age and legal capacity. In some countries, despite this flurry of legislative activity, there has been a notable and widespread lack of use of legal measures, something often blamed on political apathy and disinterest – i.e. prejudice and racism in the Global North and misogyny and cultural intransigence in the Global South. In other countries, police action has sent the practice underground and discouraged families from seeking healthcare. At the local level, some individuals and groups have pushed for such legislation against FC/FGM, some have welcomed regulations imposed on them, some have mobilised it for alternative agendas, and some have resisted. There remain questions as to whether the specific legal approaches have been divisive or unifying, and whether these issues have contributed to their apparent lack of efficacy. There is also a need to consider the implications of these policies for existing gender power dynamics and social norms. This panel will bring together a group of interdisciplinary (humanities and social sciences) scholars and activists to address local, national and international responses to the criminalisation of FC/FGM. The papers will consider the following questions: How has the conceptualisation and framing of these laws contributed to their lack of efficacy? Have these policies/legislation been divisive or unifying? Have they reinforced or disrupted existing gender power dynamics and social norms? What happens when these legislative measures are tested in courts and challenged/resisted/mobilised in communities?

#### **1. Catherine W. Wachira**

##### ***Title: Implementation Pitfalls of the FC/FGM Legal Framework in Kenya***

This study employs doctrinal research methodology to illustrate that (non)compliance with anti-FGM law in Kenya is contributed to by deeper issues than the mere disregard for the existing law criminalizing the practice. A majority of the practitioners and supporters, particularly adults, value the practice of FGC/M, regarding it as a part of their cultural heritage, something to pass down to their future generations, as their mark of maturity and beginning of adulthood and womanhood. In

nearly every community that practices FGC/M, the actual cut is carried out by women (rather than by men) who do not typically consider it an expression of patriarchy, but who instead believe that it is hygienic, as well as beautifying, even empowering, and as an important rite of passage with high cultural value. The claim that such women are simply “brainwashed” is a gross oversimplification. Tracing as far back as colonial times in Kenya, circumcision was used as a test of loyalty during the struggle for independence. The practice of FC/FGM was one acceptably practised and acknowledged in pre-colonial Kenya, and controversies concerning the practice only seem to have emerged from the colonialists. The Anti-FGM Act was only enacted in 2011, 48 years after independence, the long period likely contributed to by the fact that the prohibition was generally not comprehensible even to the law-making class of the country. An in-depth review of historical records, case law, as well as the Kenyan legislative and institutional framework demonstrates that the entire anti-FGM framework against the practice has seen poor uptake from the citizenry. In interrogating how laws and policies which outlaw FC/FGM have been received, tested, and/or challenged in Kenya, this study hopes to contribute to FC/FGM literature by documenting an in-depth understanding of the value of the practice to its practitioners, with the goal of achieving efficacy of the anti-FC/FGM legal framework.

## 2. Susan Arayo

### ***Title: Interrogating the Emergent Consequences of FGM Criminalization in Eastern Uganda: Opening Space for Alternatives to Human Rights Approaches in the FGM Discourse***

While FGM is on the decline in some parts of the world, current estimates show that more than 200 million girls and women have been cut in Africa, the middle east and Asia. Between 100-140 million are living with the consequences of FGM. In Uganda, its prevalence stands at 1.4 percent (Uganda Demographic Health Survey, 2018). Among the Sabinu people in Eastern Uganda (where it is practiced most), FGM is justified as an initiation procedure; essential in changing status from “girl” to “woman”. While Uganda has adopted legal frameworks to prohibiting FGM, they have been ineffective in accelerating the abandonment of the practice. Uganda has enacted laws that criminalize FGM. The practice is prohibited by the Convention on the Elimination of Discrimination Against Women (CEDAW), the constitution of Uganda and by the Prohibition of Female Genital Mutilation Act (2011), among others. These are an indication of national level commitment to eliminate FGM and accelerate its abandonment. Despite these legislations, FGM remains pervasive and FGM campaigners devised means to practice the rite in secrecy. From 2010 dozens of women and girls have clandestinely been circumcised, sending shock waves among security forces and human rights activists. While national legislations play a key role in changing social norms, top-down approaches not only fail to create sustainable norm change, but they can negatively impact cultural practices. There is limited knowledge on why people resist them and their unforeseen impacts. Similarly, the FGM discourse has not yet opened to community-led/ alternatives to human rights approaches, that would be more acceptable and sustainable. Lasting social change requires participation of those directly affected by the social norm. This study seeks to investigate the unforeseen/unintended consequences of the criminalization of FGM in Eastern Uganda.

### 3. Nina Van Eekert, Hazel Barrett, Samuel Kimani, Irwan Hidayana, Els Leye

***Title: Rethinking the definition of Medicalized Female Genital Mutilation/Cutting (MFGM/C)***

The paper critically discusses the current WHO's definition of medicalized female genital mutilation/cutting (MFGM/C). While the definition has provided a firm foundation for addressing MFGM/C, and has been used in data collection (DHS, MICS), research, programming, and policy making, the generalities in it can pose critical challenges in implementing appropriate abandonment strategies. By discussing the variations of MFGM/C, we have argued that the current definition of MFGM/C is too narrow and general and therefore suggest a further discussion on the conceptualization of MFGM/C. Describing various scenarios of MFGM/C, the paper suggests to revise the current definition of MFGM/C to take into account various components (who – how – where – what), in order to provide more adequate data on MFGM/C that can assist in designing and implementing more efficient programmes and policies to end the (medicalized) practice. We will reflect on how particular definitions of MFGM/C translate into legislation, and the implications this has for female genital surgeries carried out by medical professionals but not commonly considered as FGM/C, such as female genital plastic surgeries, gender affirming surgery, and hymenoplasties.

### 4. Hannelore Van Bavel, Natasha Carver, Dorothy Takyiakwa

***Title: A genealogy of the criminalisation of FGM/C, 1920-2020***

This paper examines the connection between colonialism and contemporary legislation against FC/FGM through a detailed genealogy of the anti-FC/FGM campaign. It argues that the transnational campaign against FC/FGM can be traced back to the efforts of colonial officers and missionaries to ban female circumcision in colonial Kenya in the early 20th century, and that these colonial origins still echo through today. After most formerly colonized nations gained political independence, FC/FGM was taken up by the field of international development. However, international development has been criticized for perpetuating colonisation, and we suggest that this critique is particularly true for FC/FGM. The narrative on FC/FGM that has come to dominate reflects a Western radical feminist perspective, insisting that FC/FGM is inherently patriarchal and done to subordinate women through sexual mutilation. African women's activists and postcolonial feminists have called out this framing on multiple occasions for being sensationalist, ethnocentric, and racist, but with little result. It is this particular narrative, with its colonial elements, that has framed anti-FGM legislation worldwide. This epistemological injustice can have material harmful consequences, including secrecy, discouraging families from seeking healthcare, stigma, and the racial profiling of diaspora communities in the Global North. This paper seeks to provide a historical context for the other papers in the panel.

**Link(ages) Chairs: Nomalanga Mkhize and Ari Sitas**



## Social Problems: Eddie Cottle

### 1. Getnet Tadele

***Title: Giving back to the community: 15 years of volunteer engagement in community development by full-time professor***

I am full time professor at Addis Ababa University. I grew up in a typical rural village in Ethiopia. During my childhood, among others, I became aware of two major problems the people from my rural area (Azena), its surroundings and the woreda/zone people at large faced, namely the threat of drowning when crossing the local Ayo River and the lack of access to elementary and secondary schools within a reasonable distance. I have been working with non governmental organizations (NGOs) and the community since 2006 to address these problems. I wrote project proposals and identified international NGOs which agreed to support the construction of a bridge and 4 high schools, a high school library and 2 elementary schools. I played a key role in mobilizing the community, serving as a liaison between the community and the NGOs and facilitating the smooth implementation of the projects (see my website [www.azena.info](http://www.azena.info) for my CV, Bio, pictures, broadcast and social media coverage of community development projects ). Using assessment results and self-reflective accounts /personal recollections and pictures as primary sources of data, this paper examines the implementation process, community engagement strategies, impacts, challenges, and lessons learned from my 15 years of volunteer engagement in community development.

### 2. Uwitonze Felix

***Title: Challenges Facing Street Youth Rehabilitation Programs in Rwanda: Experience of the former street youth who graduated from rehabilitation centres***

This study investigated challenges facing street youth rehabilitation programs in Rwanda. 39.5% of respondents cited lack of family and community trust, while 28.5% and 25.5% respectively highlighted irrelevant rehabilitation programs, and scarce equipment and infrastructure. Also, fear of rehabilitation, family tracing and communication, and ineffective reintegration program were stated. Rehabilitation centres should improve communication with parents and stakeholder's engagement.

### 3. Anna Bloom Christen

***Title: Divided Attention: Perceptual Habits in Cross-Cultural Interaction***

How does attention shape cross-cultural interaction? And how do specific cultural backgrounds structure attention? Drawing on philosophy of perception and anthropology of intentions, this paper analyzes the connection between culture-specific facets of attention and their impact on cross-cultural interaction.

### 4. Mpshane-Nkosi Mmakoena

***Title: Analysis of the unemployment in South Africa through the lens of Barry Buzan, Ole Wøever, and Jaap de Wilde.***

The scholars of the Copenhagen School of International Relations assert that a state's national security threats are subjective based on the intelligence and institutional assessments of perceived danger instead of objective. In other words, whatever issue in politics, military, or economics is considered to put national security at risk will be "securitised" by government and national institutions. This is to ensure enhancement, measures, and protections are implemented to minimise the threats. From the past and present government administrations, the Presidents of the Republic have been putting measures with government departments, the private sector, and foreign investors to mitigate the issue of unemployment; however, the rate continues to rise.

**Music, Indigeneity and Heritage: Chair: Lee Watkins**

**1. Lee Watkins**

***Title: The International Library of African Music as an agent for the transformation of the Humanities through specific heritage and developmental projects in the Eastern Cape.***

Moving away from the paradigm of the colonialist archive, the International Library of African Music (ILAM) at Rhodes University has in the last few years developed and intensified its role as an agent for transformation in the Humanities. Following the principles of decoloniality and the recognition of indigenous knowledge systems, this music archive signals a departure from the conventional understandings of the archive as a contentious and anachronistic space. ILAM is achieving the goal of transformation through creating greater accessibility to its holdings, the transference of skills, and interventions such as curriculum transformation and research on the neglected and marginal music heritages of South Africa. In this panel, we describe these various interventions which focus on music education, participatory research, musical aesthetics and declining music cultures such as the one represented in the harepa music tradition of Limpopo. Underlying all these interventions is the question of social values and ethics. How, for instance, can the music archive restore a sense of value to both music cultures and human beings who had been neglected by past and present dispensations? We ask, what is the place of the music archive in a socio-economic context which is increasingly fraught with dysfunction and the social malaise of the Eastern Cape? These questions related to musical performance rely on the mobilisation of the faculty for imagination which we see as a critical part of the Humanities in general.

**2. Boudina McConnachie**

***Title: Hearing the past with our bodies to create a future where we listen: Using the archive as a pedagogical resource to redress musical value and agency of marginalised heritages.***

The paper draws on the sense of hearing in the revival of music heritages through educational interventions.

### 3. Elijah Madiba

***Title:* The role of the International Library of African Music in documenting and preserving the indigeneity of the harepa, a transformed musical instrument played in Limpopo.**

This paper reflects on the custodial and revivalist roles of the music archive.

### **Gender, Choice and Aesthetics: Chair: Amanda Tumusiime**

#### 1. Lebogang Disele Pitsa

***Title:* Towards a SeTswana Aesthesis: Cultural specificity and decolonization for gender equity**

This paper calls for a decolonial feminist performance praxis as a methodological exploration of the role of theater and performance in fostering and promoting gender equity, focusing on issues of socialization, the narratives around women and leadership, and women's voice. It begins with the question, "where are the women" to understand what happens to women between the time they leave the university and the time they enter the workforce that stops them from ascending to positions of leadership.

#### 2. Theresah Ennin

***Title:* The city and the African Woman: Exploring choice in the African City**

This paper is part of a longer work that explores the politics of self-empowerment and agency by women in African city spaces. In this paper, I explore the lives of the female characters in an African city in Ama Ata Aidoo's *Changes: A Love Story* and Chimamanda Adichie's *Americanah*. These texts describe women in the city negotiating relationships in a changing terrain that simultaneously propels and restrains their agency.

#### 3. Saudah Namyalo

***Title:* Gendered Stereotypes and Discriminative Language in Luyaaye**

This paper describes how Luyaaye, an African youth language spoken in Uganda, portrays gendered stereotypes and discriminative language that purports gender inequality. Specifically, this paper analyses a spoken corpus of Luyaaye to highlight gendered stereotypes and discrimination as encoded in this language. The goal is to provide a repository of various instances of subtle linguistic stereotypes and biases that have continued to promote gender inequalities in modern times.

### **Covering Migrations: A Challenge for the 21<sup>st</sup> Century: Chair: William Tayebwa**

#### 1. Susanne Fengler

**Title: How to Foster Balanced Information and public Discourse about Migration**

The CoMMPASS project (standing for ‘Communicating Migration and Mobility – E-Learning Programs and Newsroom Applications for sub-Saharan Africa’) is a pilot collaboration between eight universities (one in Germany, two in Uganda, two in Malawi, two in Burkina Faso and one in Portugal) to create a distance learning platform for future journalists on the African continent focusing on a more balanced coverage of migration. This distance learning course will train journalism students and acting journalists in covering migration issues, in ways that are research-based, use reliable data sources, comply with ethical journalism, communicate with the audience proficiently and, if possible, practice collaborative journalism (Fengler et al., 2020). Associated partners include six additional African countries (Nigeria, Ghana, Kenya, Cameroon, Ethiopia, and Guinea-Bissau). The aim is to promote innovation for media development by strengthening the links between research and professional practice, in four key African languages (English, French, Portuguese and Swahili) and by promoting an African narrative on these issues. It is an educational and scientific experience encouraging cooperation and collaboration across disciplines and countries, which also supports the highly-needed digital transformation of higher education in sub-Saharan Africa. E-learning has been addressed by the National Councils for Higher Education and other relevant national strategies in partner countries as a key priority. This presentation will set out the foundations on which this project was designed and ultimately launched: the link between balanced information and public discourse about migration in countries of origin, transit, and destination (Fengler & Kreutler, 2020), in Africa as well as towards Europe. It is of prominent importance at a time when populism is gaining ground in both the global South and North (Algan et al., 2017). By mid-2020, over 280 million international migrants (UNDESA, 2020) – 3.6 percent of the world’s population – and the so-called “migrant stock” is growing at an exceptional fast rate. It provides a concrete example of a re-examination of the state of humanities and social science, based on a deconstruction of the key concepts of accountability (Fengler et. al., 2022), the social impact of the media and sustainability (Leroy, 2023), with all the ethical implications that this entails.

**2. Des. Michel Leroy****Title: Challenges of Digital Humanities in a Post-Covid Era**

The use of digitally supported teaching materials is seen as having great potential to achieve economic, social, and environmental goals (Barack, 2014, Caird & Roy, 2019). However, the successful use of digital learning-teaching tools depends on their didactic development, evaluation, and meaningful embedding in the broader educational context (Dabbagh, Marra & Howland, 2018). E-learning materials must be didactically conceptualized for specific target groups in order to develop their full potential in specific professional and technical as well as linguistic, cultural, or political contexts (UNESCO, 2017). There is great interest in digital teaching opportunities in sub-Saharan Africa, as evidenced by approaches such as “e-learning Africa” and studies on so-called ‘sustainable’ higher education systems (Caird & Roy, 2019) and more broadly in the development

field (Leroy et al., 2022). This presentation will focus on quality assurance in e-learning (Ossiannilsson, 2019): if impediments have already been documented on several occasions in specific African areas (Mwakyusa & Mwalyagile, 2016, Eltahir, 2019), drivers of e-learning adoption are less widely researched. The worldwide epidemic of covid has led to an increase in experiments in distance learning, whether synchronous or asynchronous, sometimes at breakneck speed, with no clear picture yet of their real impact. The presentation will highlight the findings of a baseline quantitative analysis of 92 journalism students in Uganda, Malawi, and Burkina Faso. A few months after the official end of the epidemic, the study will determine the extent of e-learning among the various strata of this population, what the main obstacles are, and what factors have been identified as facilitating take-up. This will enable a typical profile of the e-learning user to be drawn up, and conversely the typical profile of the non-user, the most distant or the most sceptical about this practice.

### 3. William Tayeebwa

#### ***Title: Fostering Public Discourse about Migration by Journalists in Sub-Saharan Africa***

The COMMPASS project also envisages that the developed MOOC would be used by practicing journalists and other media professionals particularly editors and managers. The African media is such that most practitioners, especially in the expansive radio sector, are often not formally trained (Fengler et al., 2021). They are identified for their talent in verbal communication and hired as entertainers who perform journalism functions as well. Yet, reporting on themes such as migration and mobility require professional skills to deal with for examples key terminologies, numbers and contexts (Lengauer, 2021; Thorbjørnsrud and Figenschou, 2016). Further, several studies have showed that migration coverage in sub-Saharan Africa lacks entrepreneurial skills (Thorbjørnsrud & Ustad Figenschou (2016). The studies show that stories are dominated by elite political actors, not by the perspectives of the audience. And yet, if the media have to be sustainable and independent from the state, the needs of the readers, viewers, and listeners have to be addressed. To maintain professionalism, it becomes imperative to train most of the media personnel formally, but also on the job. In the scope of this panel presentation, insights have been obtained on the media industry needs in the field of reporting migration and mobility. The panel will, therefore, present the preliminary finds obtained through focus discussions and in-depth interviews conducted with editors, media managers, journalists, and other stakeholders working within the media sector of the three project partner countries (Burkina Faso, Malawi and Uganda). It presents an evaluation of the opportunities, but also the challenges and recommendations to covering migration and mobility. The panel will also present the insights from the media professionals on the viability of undertaking an online course on reporting migration and mobility. The respondents suggest the topics that could be included in a course on migration and mobility; and what format the course should take (Horsti, 2016).

### 4. Monica B. Chibita

***Title: eLearning Best Practices and Students needs Assessment: The Commpass Project***

In 2020, RUFORUM conducted a survey of 105 African universities to establish the status of e-learning readiness on the continent. The findings showed that 89% of respondents said their university had a fiber backbone. There was considerable variation in different universities' bandwidth capacity, ranging from as low as 1Mbps to 100Mbps and above. There were disparities in implementation of e-learning driven by infrastructural constraints; resistance to e-learning by academic and support staff; working environment; cost of developing e-learning courses; time constraints and lack of training (RUFORUM 2020, p. 4). Other challenges included "siloe mindsets" (p.5). Although Nyemike, Babatunde, Abiodun, Olu and Emem (2022) affirm these findings, their study also points out some benefits of e-learning including opportunities to create content, flexibility, easy access to information, reduced costs and enhanced thinking capabilities. The CoMMPASS project is preparing to develop a MOOC to build the capacity of Journalism Schools and newsrooms in sub-Saharan Africa. In preparation for this, we conducted a mixed methods survey of six universities, two each in Uganda, Malawi and Burkina Faso. The findings affirmed those of several existing studies but also pointed to the need to pay particular attention to age, gender, employment status and location. It emerged that students value engagement and prefer interactive content. There were issues emerging about the practicality of hands-on journalism training via e-learning. This presentation shares the findings of that survey and their implication for e-learning planning, design, facilitation and assessment in sub-Saharan Africa.

**Identities and Relationships of the Jos Plateau and Lowland communities before colonial rule: Chair: Sati Fwatshak**

In 2017, the Nigerian Federal Government returned history to the curriculum of its 9 years Basic Education after more than 30 years of the subject's abolition at that level of education in the country. Effective teaching of history at that level requires resource materials generated from serious research across the various Nigerian communities. In 2020, an inter-university and an interdisciplinary team of 12 academics, led by Professor Sati U. Fwashak won the Nigerian National Research Fund (NRF) grant to document the History of Plateau State, in Central Nigeria for teaching at the level of Basic Education in the state. The title of the Research is "History from Below, innovative technologies and the UBE History Curriculum in Plateau State". The universities involved are the University of Jos, a Federal university, and Plateau State University, a State/Provincial university. The disciplines involved in the research are History in the Faculty of Arts and Education in the Faculty of Education. After preliminary literature search, the research commenced with field work: oral interviews in 56 ethnic communities and later with archival research at Nigeria's three main archives at Enugu, Ibadan, and Kaduna in 2022 following the release of the first tranche of the project sum in December, 2021. Draft writing has commenced. The expected outputs are i) a simple book to be used as a resource materials by History teachers in Plateau State; and ii) academic publications for the scholarly community.

The purpose of the proposed panel is to enable team members share aspects of their research on the communities they worked in, receive feedback, and eventually publish the papers in reputable, peer-

reviewed academic Journals. This is for them to meet their objective of publishing for the scholarly community. The interdisciplinary orientation and focus of the African Humanities Association (AHA), as well as its calibre of scholars makes the Association the best outlet for sharing the academic results of this research.

## **Popular Culture and Film: Chair: Joseph Oduro-Frimpong**

### **1. Ayo Adeduntan**

#### ***Title: Show me Africa in the Global South DH Map: Digital Agency in a Zone of Abandonment***

Following about two decades of awareness of the digital divide and robust engagement with its discourse, there are some advances recorded in terms of scholarly contribution and practical intervention. However, the specific African (especially sub-Saharan African) experience has been largely homogenized with that of the Global South. The specific condition of Africa in the production and transmission of culture digitally is deserving of attention, especially in the discussion of how the Global South manages and negotiates the digital divide. In a post-COVID dispensation when human movement and relation are redefined, Digital Humanities – as scholarship and as life – becomes more imperative. Employing decolonial model and participant ethnography, the proposed paper will examine the challenges limiting digital agency in research and pedagogy on the continent, explore a strategy of bypassing epitemicidal conditionalities of predatory donors to digitization project, suggest tools and methodologies for resisting digital occlusion imposed on knowledges produced in indigenous media, and look at how collaboration and networking can be facilitated among knowledge sites on the continent.

### **2. Tracie Utoh-Ezeajugh**

#### ***Title: Film Narratives and the Challenge of Irregular Migration in Nigeria***

Irregular migration appears to be on the increase in Nigeria despite efforts by state and non-state actors to create awareness about the dangers of undocumented travels to destination countries in Europe and the GCC Countries (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and UAE). Stories are often gory, with migrants stranded in transit/destination countries, where they often end up as victims of trafficking, discrimination, slavery, exploitation, abuse and even death. Nollywood films have in recent years began to focus on migration narratives. Feature films produced in Nollywood possess mass appeal and have the potentials of influencing opinion and therefore could become platforms for addressing irregular migration. However, instead of projecting stark realities of migrant conditions in the feature films as done in documentaries (which are mostly patronised by the educated middle class), producers tend to portray select images of abundant wealth as the possible reward for irregular migration. The study therefore exposes the gap created by the absence of a counter narrative by interrogating migrant images in Nigerian feature and documentary films, using the content analysis approach of the qualitative research method. The paper argues that film magnification of images of affluence and untold wealth

acquired by migrant returnees, over images of trauma, agony and hopelessness experienced by victims of trafficking/smuggling, may be encouraging irregular migration.

### 3. Peter Osimiri

***Title: Precepting Cosmopolitan Virtues in Deeply Divided Societies***

The paper advocates the deliberate cultivation of cosmopolitan virtues at the pre-tertiary levels as a strategy for resolving the problem of rivalry, antagonism and violence that has tended to characterize ethnic relations in Africa. It employs Aristotle's categories to shed some light on the nitty-gritty of the virtues inculcation process.

### 4. Joseph Oduro-Frimpong

***Title: "Kwabenya-Dome-St. Johns!; Dome-St. Johns, Achimota, Circle!": On the Episteme of Facets of Accra's Popular Cultural Sonic Landscape.***

This work ethnographically explores the entanglement of sound and popular culture in the context of Accra, with a specific focus on the cultural and practical knowledge and understanding gleaned from specific facets of the city's popular cultural sonic landscape. In other words, I investigate the 'sonic epistemology' (Schulze 2016) associated with three sonic landscapes in Accra, Ghana: Abuom Junction transport hub, Makola Market, and two popular live music scenes.

### 5. Sam Naidu

***Title: Angry and Armed: Ambiguous Female Figures in African Noir***

Contending that many female detective figures or female protagonists in African noir are ambiguous (by which I mean these characters oscillate in terms of their subject positions and literary functions), this paper will examine how their anger as a result of being violated, and need for self-defence, result in bloody, often gruesome acts of violence. First, the paper offers a definition of African noir and a brief account of its treatment of gender. Then focus turns to specific female figures such as Leye Adenle's Amaka, Mukomo wa Ngugi's Muddy, Margie Orford's Cora, and Sarah and Kemi of the Netflix series Blood Sisters. Thereafter, the paper argues that these angry and armed female figures constitute a general preoccupation with alternative concepts of justice. Mainly, this paper will draw on the work of Pumla Dineo Gqola's Rape: A South African Nightmare (2015) and Female Fear Factory (2021) and Jane Bennett's theorisation of the links between gender and violence in African feminisms (2010), to critically assess whether these female figures amount to a contestation of the "female fear factory" (Gqola 2021: 79). The central question to be answered is whether these female figures contest or conform to dominant patriarchal and masculinist ideologies in their societies, ideologies which are also inherent in traditional or classic noir.



The nominal domain has been studied for predicative and argument properties cross linguistically. In many African languages, the source of many word classes including adjectives, adverbs, prepositions, postpositions, quantifiers, and numerals can be traced back to nouns. The morphology of nominal compounds has been shown to involve a wide variety of productive and recursive properties and varying correlations between syntactic structure and semantic output (Booij 2010, Appah et al 2017), a phenomenon which requires more rigorous linguistic scrutiny even in well-studied African languages. In recent years, it has been proposed that bare nominal descriptions may be definite or not depending on the type of articles available in each language and the kind of definiteness the articles encode (Schwarz 2009, 2013). In languages where bare nominals are definite, they are said to be derived through semantic shift operators the choice of which depends on the article system of a language (Chierchia 1998, 2023, Dayal 2004, 2011). However, since the semantics of bare nominals and articles in African languages remain understudied only few of these languages have contributed to the analysis of nominals and articles (e.g., Arko & Mathewson (2013) on Akan, Visser (2008) and Carstens et al. (to appear) on isiXhosa). Another area which has not been significantly explored is the syntactic structure and projection of bare nouns and nouns with articles (Jenks 2018, Jenks & Konate 2022). Further, articles in many African languages may also occur in main and embedded clauses (Bombi et al 2019), but the semantic properties and function in the clausal domain is underexplored. The proposed panel seeks to engage the above mentioned theoretical and methodological issues by supplying novel data and analyses on African languages.

## 1. Donatus Emenike

### ***Title: Metaphor and the Evolution of Legal Rules in Nigeria***

The purpose of the study is to investigate the use of metaphorical expressions in the encapsulation of legal rules in the Nigerian judicial space. For the purpose of the research, the author identifies metaphors that embody legal rules in Nigerian legal texts, particularly court judgments and legislations. The identified metaphorical expressions are analysed to show their significance in the context of legal practice and pedagogy.

## 2. Ron Simango

### ***Title: Possessions, Affectedness, and the grammar of body parts***

Consider the ciCewa (Bantu) sentence given in (1): 1. Shuko a-na-pukus-a mutu, ku-zizwa ndi nkhani-yo 3sg-pst-shake-fv head inf-bewilder by story-dem 'Shuko shook his head, bewildered by that story' The English translation masks the structural relation inherent between the presumed possessor (Shuko) and the presumed possessum (mutu 'head') in the ciCewa NP. The ciCewa expression is unspecified with respect to whose head was shaken: (and so it must be construed that it was Shuko's head that was shaken) whereas in English the possessor is specified as his head (the ambiguity notwithstanding). Importantly the presumed possessum in ciCewa is not quite compatible

with a possessor determiner as illustrated in the contrast between (2) and (3). 2. Anthu onse a-na-omb-a m'manja People all 3pl-pst-clap-fv hands 'All the people clapped their hands'3. ??Anthu onse a-na-omb-a m'manja mwao People all 3pl-pst-clap-fv hands their 'All the people clapped their hands' Not specifying whose hands the people clapped (2) is okay. However, specifying whose hands the people clapped (3) is odd. This paper explores the syntax as well as pragmatics of meronyms – which include (but not restricted to) body parts in ciCewa and related Bantu languages. Drawing on the concept of enlarged arguments (Mito & Rosen 1993, Simango 2007) I demonstrate that when meronyms function as predicates they more narrowly pinpoint the locus of the action described by the verb, as such they do not require a determiner in the structure.

### 3. Hasiyatu Abubakari and Yvonne Agbetsoamedo

***Title: Definiteness Across three Domains in Kwa and Mbia Languages***

This study discusses gender ideologies and inequalities expressed in folktales of the Kusaas of Ghana. It shows that the folktales of the people mirror their sociocultural tradition, philosophy and worldview. The gendered roles of male and female characters, the exhibition of male hegemony and masculinity is central to this discussion.

### 4. Ememobong Udoh

***Title: A comparative morpho-semantic analysis of name truncation in Nigeria and South Africa***

Names shortening serves some conventional or affectionate purposes. This work examines the trend in the truncation of given names among different groups in Nigeria and South Africa. Since given names carry meaning and are significant, this research seeks to answer the following questions: do the remaining parts of the truncated names still bear some meaning? If applicable, is it the affection-driven or convention-driven truncations that bear meaning, and is the meaning complete? Are the results the same within Nigerian communities? Are the results different between Nigerian and South African communities? Is the truncation majorly from the leftward, inward or rightward morphemes? For Nigeria, nicknames for the study were collected from Igbo, Hausa, Yoruba and Ibibio native names while Makhanda served as the study area for data collection in South Africa. Preliminary findings show that most convention-driven nicknames in Nigeria still do bear meaning (though some meanings are incomplete) while no affection-driven name bears any meaning. For example, Oluwabukola (a Yoruba name in Nigeria) means 'God increases my wealth'. The convention-driven truncation is Bukola (increase my wealth) while the affection-driven truncation is Buky (no meaning). Since this is ongoing research, it is believed that the findings will contribute greatly to understanding the morphology and semantics of naming in Nigeria and South Africa.

### 5. Sampson Korsah

***Title: Determiners in the clausal domain: Uniting relative and temporal clauses in Gã***

This paper argues that the symmetry between temporal clauses and relative clauses with respect to the distribution of clausal determiners in Gã can be traced to a uniform underlying structure, i.e., both constructions are actually relative clauses. An important quest in the formal linguistics enterprise is to identify cross-categorical symmetries, including establishing the empirical basis of the claim that some clausal constituents exhibit stark nominal properties (Kiparsky & Kiparsky 1970; McCloskey 1991; Müller & Sternefeld 1995; Pietrasko 2019, a.o.). An instantiation of this claim among the Kwa languages of West Africa is the presence of the so-called clausal determiners (CD) - a definite determiner-like particle that obligatorily occurs in certain clauses (cf. Lefebvre 1992), such as sentential subjects, relative clauses, some adverbial clauses, as well as various information structure-related and constituent displacement contexts (Aboh et al. 2010; Korsah & Murphy 2019). There appears to be some micro-variation with respect to the intra-language structures in which the CD is licensed. For instance, while it occurs in all relative clauses, it seems to occur in only a subset of adverbial clauses in some languages. The CD, for example, occurs in conditional clauses in Gã, but not in Akan. I argue in this paper that the cases in Gã whereby the CD is found in temporal clauses actually involves a case of a CD found in a morphological opaque relative clause structure. I show that the temporal particle, i.e. *béní*, in such clauses is a morphologically complex form which can be decomposed into a relative clause meaning 'the time that'. If this analysis is on the right track, then the presence of the CD in the Gã temporal clause can be attributed to its relative clause underlying structure. By implication, this would reduce by, at least, one structure the heterogeneity that has characterized constructions in which the CD occurs in Gã.

**6. Agoswin Anthony Musah**

***Title: Nominal modification in Kusaal NPs***

This paper delves into the linguistic features of Kusaal, focusing on its typological structures in both nominal and adjectival contexts. The study highlights the intriguing nature of the adjective category within Kusaal noun phrases, shedding light on its ambivalent system. In singular phrase configurations, singularity is manifested in both nouns and adjectives. However, in plural noun phrase configurations, only the adjectives exhibit plurality marking, diverging from the singular behavior. This phenomenon can be attributed to the shared noun-class and adjective-class structures between noun and adjective. The paper also explores the possibility of compounded forms of noun and adjective, potentially challenging the traditional nominal-modifier dichotomy. Through a comprehensive analysis, this work contributes to a deeper understanding of Kusaal's syntactic and morphological intricacies.

**Health, strategies for coping and combatting: Chair: Peter Baguma**

**1. Peter Baguma**

***Title: Evaluating the effectiveness of Resilience and Coping psychosocial Intervention delivered to Families experiencing Covid-19 related Psychosocial Stress in Kampala city***

The aim of the study was to assess the effectiveness of the family resilience and coping intervention in reducing Covid-19 related psychosocial distress among families in Kampala city. Data obtained in a controlled study was analyzed using factor analysis, repeated measures ANOVA t-test and panel regression. Results indicated that the intervention was effective in reducing psychosocial distress.

**2. Kehinde Adewumi**

***Title: Towards Combating Mental Health Issues in Nigeria: A Review of Artistic Approaches***

Following the proliferation of arts in health practices and research starting from the latter part of the 20th century till now, several researchers have evidenced clear indications of the presence and continuous growth of arts in health practices in Africa. Therefore, in our interrogation of the condition of Africa and exploring the intersections between scholarship and the resolution of the multidimensional crises Africa currently grapples with, the contributions of the arts need to be accounted for. With a focus on Nigeria, the purpose of this paper is to retrospectively review the artistic approaches and strategies adopted towards reducing and perhaps, solving the multifarious mental health issues, which are a cumulative consequence of the different struggles of Africa. It is important to note that these struggles and their repercussions have been further complicated by the global health crises of 2020. Predominantly extracting relevant data from secondary sources, the paper engages in a narrative review of the obtained data. A significant implication of this paper is the recount and recognition of the contributions of artists and arts in health practitioners towards sustainable mental health in Africa through their adoption of inter and multidisciplinary strategies for intervening in crisis situations.

**3. Robert Birungi**

***Title: The Covid-19 Pandemic and its Influence in Reconstructing Epistemological Apartheid.***

The COVID-19 Pandemic presented new challenges and crises to the field of Social Sciences and Humanities. It narrowed knowledge production and dissemination to technological means. In this paper, I argue that it availed an unfortunate situation that reinforced epistemological violence that greatly disfavored Africa.

**Health and Welfare in Africa: Chair: Sophia Thabane**

**4. Tsogolo Angel Itaye**

***Title: The Role of Social Workers In Disaster and Risk Management in Malawi***

Disasters and climate instability which Malawi encounters have led to increased risk for diseases and mental disorders; thus a need for social workers to be trained on counselling victims through

disaster management, apart from providing relief services. This will be an explorative evaluative study that will recruit 15 social workers to be interviewed and anticipate to report on their roles that social workers have taken in disaster and risk management and challenges encountered.

### 1. Margaret Abikwi

***Title: Suicide Challenges Among Adolescents in Edo South, Edo State, Nigeria in Post-Covide Era: the Role of the Counsellor.***

The study focused on suicide challenges among adolescents in Edo South in the post Covid era: The role of the Counsellor. The main objective of this study was to ascertain challenges faced by adolescent that culminate suicide incidences and role the Counsellor would play to avert such tendencies among adolescents.

### 2. Ndirangu Ngunjiri

***Title: Fatherless Children and Crime rates in Kenya***

Increased numbers of children born outside marriage and an increase in divorce rate have contributed to a proportional increase in fatherless children; hence the purpose of this study is to investigate the relationship between fatherless children and the crime rate in Kenya. Three objectives were formulated to guide the study; to find out if there are any statistical significant relationship between fatherless children and crime rate, to establish the role fathers in raising the children, lastly establish the differences between fatherly brought up children and non-fatherly brought up children. The study employed descriptive survey design; the study sample was selected using purposive sampling. In our findings, children who spend good quality time with their father are very well groomed and have better mental stability; they learn to be strong in even worst situations. Children from broken homes were more likely than their peers to get suspended and arrested. Fatherlessness is the main cause of the increase in crime rate and drug addiction in children, Judiciary should consider the fact that fathers play a very important role in a child's life, so it's mandatory to make sure children get equal time with their father as with their mother. Governments should take it seriously and implement strict laws and amend existing laws to facilitate children by providing equal and good quality time with fathers no matter what issue both parents have among themselves.

### 1. Sophia Thabane

***Title: Raising adolescents in atypical circumstances: Single-fathers' parenting style in Kolonyama, Lesotho***

The presentation will cover Qualitative Data collected from single fathers in Lesotho whereby the following themes emerged: Family-provided Social Education, Fathers' communication and disciplining strategies. The Fathers provided education on house-keeping and traditions fathers had

age and sex specification approaches of communicating with children. The study revealed that fathers were competent, strategic parents even without mother-involvement.

## Poetry, Poetics and Literature In Africa: Chair: Gbemisola Adeoti

### 1. Gbemisola Adeoti

***Title: Panic and Poetics of Covid-19 Pandemic in New Nigerian Poetry: A Critical Reflection***

This paper attempts a critical study of selected poems by Nigerian poets written in response to the debilitating experience of the pandemic at personal, national and global levels. Close attention is paid to images, symbols, tropes, sound devices and other communicative elements of poetic aesthetics deployed by the poets to convey their diverse experience of crippling isolation, restriction and social dissonance.

### 2. Grace Musila

***Title: Disciplinary Formations and African Literature***

This paper tracks how interactions between African literature and selected disciplines have been instrumental in inaugurating distinct thematic and formal directions in African literature; and organising or structuring the preoccupations of African literature and its study.

### 3. Olusola Ogunbayo

***Title: "Poetic Episteme": A New Historicist Reading of an Anthology of Covid-19 Poems***

We argue that certain contemporary African poets respond to the plague of Covid-19 by using historical experiences as common patterns of knowledge. These epistemic patterns such as social myth, religious imagery and epic are derived from their imaginative perceptions of how pestilence is viewed from their cultures as revealed in *World on the Brinks: An Anthology of Covid-19 Pandemic* (2020). With these epistemological patterns, the different poets in this collection mediate in the disturbing reality of Covid-19 by offering myriad of paradigmatic views on how the future of Africa will/can be during and after the pandemic season. This observation is foregrounded by the application of cultural poetics theory of New Historicism so that our reading of the poems will show how the expressive act of poetry contains a collage of historical practices. The panaceas for the plague, such as human empathy, indigenous therapy, and supplication are richly embedded in the mythmaking, sacred images and the narrative methods of the poets. In addition, a New Historicist reading of a text on pandemic in Africa is an appropriate methodological tool because the historicity of a text refers to the inevitable link it has with the cultural and social happenings which inform its production and interpretation. This informs our choice of *World on the Brinks: An Anthology of*

Covid-19 Pandemic since the text is distinctive of how history of this pestilence is poeticized along the mentioned epistemic order.

## **Decolonial Agency and Decoloniality: Chair: Luvuyo Mthimkhulu Dondolo**

### **1. Luvuyo Mthimkhulu Dondolo**

***Title: Unmasking Coloniality in Research Methods: Towards Africanisation of Research Practices in Humanities in South Africa***

As part of Western education, the field of humanities has a peculiar history in universities in Africa with 'enlightenment,' 'modernity,' and coloniality gazes. The outcomes of the social and scientific revolutions in 18th century Europe further shaped humanities. In South Africa, like in other countries in Africa, it went through different changes and configurations at different historical times. Across times, the racialised 'modernity,' universality, standardisation, and assimilation have been the norm, and aided the racialised and exclusionary colonial research methods, ethics, practices, and hierarchies of knowledge production on one hand. While fostering racialised humanity, coloniality and dehumanisation against the colonised. The paper critique the Western and colonial paradigms of research methods and practices, ways of knowing and knowledge generation within humanities. It is submitted that the history of Western research methods and practices in general, framed by dominant colonial project, is based on cultural and epistemic assumption, supremacy and racism that privileged the former over the other forms of knowledges. Thus, arguing for the Africanisation of research methods and practices in humanities. The African ways of knowing, methods and practices have been, and continue being, omitted from the broader knowledge production. In this spectacle, decoloniality is not necessary, rather (re)Africanisation of research methods and practices. Themes: Humanities.

### **2. Priya Narismulu**

***Title: Decolonial creative and critical agency expressed through sovereign African subjectivity***

It is ironic that Africa has been subjected to various colonial invasions, and betrayed by many of its elites (Cabral 1979). For Africa is far greater than its natural resources. The centrality of Africa to every human life was recognised long ago and hypothesised and theorised (Darwin 1871), confirmed by fossil findings (Dart, Nature, 1925). Microbiologist Suzanne Klein found that every cell's mitochondrial DNA reveals that all humans descended from an African woman (Nature 1987). After South Africa's political transition Henshilwood announced the discovery in the Cape of a 77 000 year old shard of engraved ochre, that indicates that art, mathematics, and culture originated in Africa (Science 2002). Why is the centrality of Africa to human being neglected? Who invests in ignorance of their origins? Which intellectual still needs to consider the meaning of our common African origins (besides for narrowly opportunistic reasons)? For Africa is also central to understanding human health, culture, ontology, epistemology, and future. Every university subject anywhere is

impacted by. Gender has been recognised as multidisciplinary, and trans-disciplinary; what about race, another elite fiction, of colonial origin to also entrench differences and ill-gotten privileges, and which has also been decolonising settler-colonial ontologies and epistemologies (Sobukwe 1959; Biko 1987) without ceding anything.

### 3. Mbasughun Ukpi

***Title: Anchoring the African Future: Post-colonial Memory and Identity in Middle-belt Nigeria***

This paper investigates the interplay between memory, the formation of collective identities, and memory as agency. Specifically examining post-colonial memory in Middle Belt Nigeria, it challenges the hegemonic power dynamics of Northern Nigeria against the Northcentral ethnic and religious minorities. Through the transformative potential of the digital age, the paper argues for African societies to effectively anchor their future by critically reinterpreting their colonial past.

### 4. Céline Aïssatou Barry

***Title: “Today, it’s the paper that speaks” Postcolonial Diploma Fetishism and the Decolonization of Knowledge***

The question of access to education is at the heart of the debates for an African future. But does education deliver on its promise of a happy future for All? In the postcolonial context of advanced capitalism, this seems questionable. After all, education has so far failed to fundamentally improve the situation of African societies: Access to 'good' diplomas remains denied to the majority and most graduates are unable to utilize their education due to the lack of employment in the Senegalese labor market. In the analysis, a Eurocentric and racialized hierarchy of academic certificates emerges, which indicates the entanglement of formal education with postcolonial structures: Western diplomas or those associated with the West (toubab diplomas) are highly fetishized. The disadvantages that result for most Africans from these hierarchies lead to a fundamental questioning of the neutrality of diplomas and paper policies -visas, passports- in general. In my contribution, I show how legal paper regulates the social structure. The fact that paper “speaks”, prescribes what should be, speaks Truth - i.e., that African things can be undervalued and excluded, that Africans are denied mobility, access, and humanity on the grounds of devalued papers - is a central aspect of the contemporary experience of colonization within the global knowledge economy. Accordingly, the much-discussed decolonization of knowledge, of the mind presupposes the decolonization of postcolonial paper politics.



## Ambiguity, Ecology and Nature in Literature: Chair: Sule Emmanuel Egya

### 1. Sindiswa Busuku

***Title: After The Burning Years: Fugitivity and Manoeuvring Through Cemeteries Of Abandoned Futures***

I will read from my forthcoming experimental novel, *And, In Those Honeyed Regions of Darkness*. This a story of movement and fugitivity that criss-crosses many (in)visible thresholds. Through this story, I explore various manifestations of Black captivities, the struggle against (meta)physical (b)orders, and I stage questions around haunted futurities.

### 2. Olga Nechaeva

***Title: The Gorky Literary Institute and African Writers: Gaoussou Diawara and Atukwei Okai***

As the decolonization of Africa was gaining momentum, the Soviet Union expressed a desire to influence the newly forming national literatures of the decolonized world, and the Gorky Literary Institute began inviting young African writers to study in Moscow. In this paper, I will analyze the impact of the Soviet creative writing instruction on the Malian poet and playwright Gaoussou Diawara and the Ghanaian poet Atukwei Okai.

### 3. Sule Emmanuel Egya

***Title: Literature, Nature, and Decolonization: The Future of Ecocriticism in Africa***

I argue in this paper that an ecocriticism focusing on African nature offers us potentials to confront the grip of colonial modernity on the continent. I make the point that literary representations of the ways in which humans venerate natural beings such as rocks, waters, and trees in precolonial times do not only offer us a view into Africa's code of natural existence, they also bid us to rethink the toxic relations between humans and other-than-human beings in contemporary Africa.

## Land, Social Policy and Welfare: Chair: Jimi Adesina

Over the last three decades in Africa and much of the global South, the stratified, segmented and segregated social policy architecture has been institutionalised in tandem with the neoliberal counter-revolution in the remaking of economy and society. The result has been a subversion of solidaristic, collective public provisioning and the narrowing of the available social policy instruments. The over-inflation of the social protection task of social policy in the dominant OECD-centric Welfare Regime literature is a matter with related concerns of social policy designs that may be appropriate in the African context, although of a significantly different genealogy. Against these two currents, the Transformative Social Policy framework, inspired by the works of Thandika

Mkandawire, emphasises the multiple tasks of social policy—production, protection, redistribution, reproduction, and social cohesion—in the pursuit of social and economic structural transformation and enhanced human wellbeing. It seeks a higher threshold of human worth that underpins social provisioning and broader sets of instruments for achieving social policy outcomes. This panel makes a case for land and agrarian reform as a social policy instrument that simultaneously taps the different tasks of social policy, with the potential to address the productive capacity of society and a prophylactic social policy task of protection, in addition to its redistributive task. The presentations at the panel draw from the flagship research project at the South African Research Chair in Social Policy—Social Policy Dimensions of Land and Agrarian Reform.

## Engaging Humanities in Africa: Saudah Namyalo

### 1. Makomborero Allen Bowa

***Title: Engaging the Humanities in Eradicating the disability-poverty nexus in Africa: perspectives from the Zimbabwean context***

Addressing the problematic disability-poverty nexus in countries such as Zimbabwe does not ultimately require technological innovation and industrialisation but requires transforming the attitudinal landscape on disability. The envisaged positive attitudinal change can be achieved by engaging humanities scholarship, which is predisposed to address social problems linked to aspects of social attitudes, religion and culture. This chapter argues that in the context of Zimbabwe's current educational thrust, the overemphasis on innovation and industrialisation as the panacea to the country's many challenges is misplaced and misdirected. In essence, the neglect of the humanities, particularly with regard to eliminating the disability-poverty nexus, impedes the overarching Sustainable development goal of leaving no one behind. It undermines the ingenuities and immense capabilities of humanities scholarship in addressing the challenge of poverty among the constituency of persons with disabilities. Undermining the constructive and largely untapped potential of humanities in addressing social problems and informing effective policy development and implementation in Africa is counterproductive to African development. Fundamentally, as argued in the chapter, engaging the humanities, social sciences, and hard sciences is a prerequisite for finding comprehensive solutions to the wide-ranging challenges facing African countries such as Zimbabwe.

### 2. Saudah Namyalo

***Title: Cross-disciplinary research as a solution to the marginalization of humanities: Facts & perspectives***

Humanities as a branch of science are increasingly marginalized and risk disappearing as societies expect researchers to provide solutions to pressing practical problems of life and survival. Yet, many of the world's contemporary challenges, for example, climate change, health epidemics, insecurity, and others, are inherently complex and cannot be addressed or resolved

by any single discipline. They require a multifaceted and integrated approach across disciplines. Given the widespread recognition today that cross-disciplinary communication and collaboration are necessary to not only pursue a curiosity-driven quest for fundamental knowledge but also address complex socioeconomic issues, interdisciplinary and cross-disciplinary research has become increasingly central to both academic interest and government science policies. Based on the foregoing, I discuss the benefits and challenges of cross and interdisciplinary disciplinary research, as well as the factors that influence a successful execution of cross-disciplinary research. Data for this paper is drawn from personal reflections and experiences from a recently concluded cross-disciplinary research on maternal mortality in Kisumu, which brought together historians, linguists, communication experts, anthropologists, to address a health problem in Kenya.

### 3. Obert Mlambo

***Title: The problem of the “two cultures”: Confronting the isolated cultures of science and humanities in Zimbabwe’s agrarian crisis***

Solutions to human problems are often prescribed and framed by the hard sciences, while the humanities are often looked down upon with condescension, as a result of what Snow (2001) has described as the problem of the “two cultures”—the isolated cultures of science and humanities. This challenge is starkly revealed in Zimbabwe’s fast track land reform programme 2000-2008. Zimbabwean agriculture continues to be characterized by poor land use, lack of appreciation of pre-existing infrastructure, and an absence of a futuristic outlook and stewardship. In this study, I argue that solutions to Zimbabwe’s agrarian crisis cannot be solved by hard sciences alone. Situating agriculture into the larger context of pursuit of happiness, this study encourages the articulation of moral thought on agricultural issues. The study connects the domestic economy and the wider kind of economy, to show how agriculture is related to people’s responsibilities as citizens. As a classist, I value agrarian thought as it has developed the world over, taking acute cognisance of how it can be contextualized in Zimbabwe. I hope to locate the local agriculturalists into a very broad human history so that they benefit from both the thought, values and guiding principles in the practice of producing food since time immemorial—a more interdisciplinary approach that makes clear how agricultural science and human interests link up.

### 4. Marcel Sunday Onyibor

***Title: The Impact of Humanities and Liberal Arts in General Studies Programs for Students of Specialized Universities of Science and Technology in Nigeria.***

The paper is aimed at articulating the impact and challenges of teaching Humanities and liberal arts as general compulsory courses for science students in specialized universities and proffering solutions to the various problems experienced by both the teachers and students in attaining the objectives of setting up the curriculum by the national university commission.

## 5. Leyya Hoosen and Karabo-Maya Rodwell

***Title: The Creative Strategies of Emerging Communities of Young African Scholars of Colour***

The paper is focusing on the development of Leyya and Karabo-Maya's intellectual partnership as an example of the emerging community of young African scholars of colour (with transnational ties) that they are building. They discuss the creative strategies that are required to foster such communities and are interested in exploring the curiosities that emerge during a Creative's journey through the Humanities in academia.

## **African Storytelling Aesthetics in Literature, Film and the Fine Art: Chair: Dominica Dipio**

### 1. Dokotum Okaka

***Title: The Evolution of African Oral Poetry through Audiologovisualized Song Video Aesthetic.***

From the earliest theorization of the concept of African oral expression in the 1960's under two major labels; "Oral literature" by Okot p'Bitek and "Orature" by Piu Zirimu, this verbal art has encountered new technologies of expression from radio to television to YouTube song videos. This paper seeks to establish the evolution and transmutation of African oral poetry across time, space and media to establish how the "word" — the defining and constant element of African oral art has adapted to new technologies of expression, especially complex audiologovisualized platforms of utterance in the age of glocalization. Michel Chion (1994) argues that "the word" is at the center of the audiologovisual aesthetic in song videos where soundtrack and imagertrack partner in the production of meaning (167). Carol Vernallis corroborates that "music video directors often turn to a song's structure to generate the image" (2013: 95). Both the synchronized and non-synchronized relationship between word and image ("a total freedom of the image's behaviour in relation to the sound" (Chion, 167)) contribute to a multitrack audiologovisualized aesthetic through which the oral poem is rendered. Whereas YouTube, so far, the dominant online video sharing and social media platform has been used extensively to upload, teach, discuss and archive African oral poetry, there is little analysis of how this medium engages, translates and repackages this oral art form through the cinematic apparatus. Song video is a hybrid poetic art that combines oral and visual poetry, film, theatre, fine art, and advertisement. Illustrating from selected song videos from Uganda, this paper seeks to establish how the jumbled stylistic features of song videos fragment, blur and recenter oral poetry as a genre on new grids, in new contexts with new audiences.

## 2. Jackie Ojiambo

**Title: "Verbal & Performance Aesthetics in Solo Performance – Case Study Zippy Okoth’s “Strange Voices”, “Stranger in My Bed”, and “Side Chick Wife”**

Zippy Okoth, thespian, storyteller, filmmaker and author from Kenya, performs a series of solo performances through self-revelatory theatre. The performances are drawn from *Oops Zippy!* An auto-fictive monologue. Zippy continues to attract large audiences at the Kenya Cultural Centre. Using diverse storytelling techniques, Zippy engages her audiences for at least two hours during each performance. The burden of this paper is to explore how a modern African storyteller explores the potency of the oral form. The study will analyse Zippy Okoth’s; “Strange Voices”, “Stranger in My Bed”, and “Side Chick Wife”, Focusing on verbal and performance aesthetics, the researcher will frame the paper on African aesthetics and interculturalism. African aesthetics has been defined by Ibrahim Amba as “how Africans consciously define their own concept of beauty—that is, the African-derived standards of perceiving, appreciating, appraising, or applying aesthetic values or knowledge of things African 66.” Interculturalism, on the other hand, according to Adeyemi “accommodates the knowledge or existence of other cultures in performance. It accepts other cultures, sometimes without conditioning or questioning; it processes the intricacies of other cultures and moulds the factors and forms into the kernel of the receiving culture 2.” Thus, the study seeks to answer the following questions.

- What unique African aesthetics are demonstrated in Zippy Okoth’s solo performances?
- What are the functions of the African aesthetics employed in the performances?
- What is the relationship of the aesthetics employed in the performance to the traditional oral arts of Africa?
- In what ways and to what end do the performances demonstrate instances of interculturalism?

This study hopes to contribute to the conversation around the value of appreciating African aesthetics’ contribution to the field of aesthetics in cultural productions and the possibility of these kinds of studies leading to the identification of specific artistic criteria for evaluating African visual arts on their own terms.

## Humanities and Social Sciences in an Institutional Context: Chair: Cesaltina Abreu

### 1. Cesaltina Abreu

**Title: “Why a social sciences and humanities LAB in Angola: struggling for emancipatory education and democracy?”**

In Angola’s political and institutional culture, this option is disruptive, since the global contemporary alliance between ‘university capitalism’ and ‘university colonialism’ is alive and prospering. In this sense, the LAB has been very active in demonstrating how a Public Humanities

approach can developed through many means. Thus, the epicenter of this paper is to reflect upon how a Public Humanities approach can sustain the very possibility of democratic life,.

## 2. Ousmane Sène

### ***Title: Promoting Research in the Social Sciences in West Africa and the Rest of the Continent: the Job Description of the West African Research Center (WARC)***

The West African Research Center (WARC) was created in 1992 by a group of scholars (academics and researchers) from West Africa and the United States motivated by the need to strengthen scholarship on Africa, primarily in the social sciences.

Ever since, WARC has been pursuing that mission statement with several initiatives including:

- Affiliating scholars and researchers to facilitate the implementation of research projects, chiefly in the area of social sciences
- Implementing study tours involving overseas faculty (Faculty Development Seminars - FDS) specializing in the various disciplines of social sciences on Africa
- Conducting research and training projects on social science topics as they relate to Africa
- Holding workshops and seminars on social science issues on Africa
- Offering fellowships (WARC travel grants) for the promotion of social science scholarship in and on Africa.

This paper aims to focus on the various initiatives conducted by the West African Research Center (WARC) to contribute to the development of research scholarship and knowledge of social science issues in West Africa but also in the rest of the African continent.

## 3. Yeraswork Admassie

### ***Title: Emergence of a think tank under testing circumstances: The story of the Forum for Social Studies, Addis Ababa, Ethiopia.***

The Forum for Social Studies (FSS) was established in 1998 by a group of academics and social activists, mainly drawn from Addis Ababa University. Coinciding with the turbulent, though hopeful, politico-administrative atmosphere in the country at the time, the founding of the organization took place under uncertain institutional circumstances. Both the regulatory agency that was entrusted with managing the civil society space of the nation and the group behind the emerging organization were new to their respective tasks and rolls. Its birth and infancy were therefore strewn with impediments the overcoming of which were difficult and unpredictable, and led to lengthy processes in securing official certification and legal status. The emerging organization was also faced with serious challenges in overcoming the daunting tasks of setting up its office and launching its operations. The absence of financial sources, lack of a culture of philanthropy for developmental undertakings and agents, the very small private sector base with miniscule financial base and so on vied against the fledgling organization. Thus, it had to rely on the pro bono fulltime services and the material and financial contributions of its few

founding members. At the time of its establishment in the late-1990s, FSS was the first and only emerging multidisciplinary, membership-based, non-governmental think tank in Ethiopia. Thus, being a veritable trailblazer civil society organization with the unique mission of generating knowledge-based and dialogue-tested policy options concerning the nation's major socioeconomic and developmental issues. It was faced with the difficult task of paddling across untested waters. The fact that the institution of "think tank" as a sub-category of civil society was alien to the country, was another impediment that had to be overcome through sustained effort. On top of learning and executing the tasks of a think tank, FSS was overburdened with explaining and popularizing the idea and practice of think tanks as a concept. Furthermore, FSS had to surmount a number of legal and administrative stumbling blocks resulting from the ever-changing attitude of the government towards the CSO community at large. Today, at a time in which it is poised to celebrate its silver jubilee, FSS has become a reputable CSO renowned for its excellent research, dialogue and dissemination track-record. It has managed to create strong material and institutional bases. It has also by and large successfully assured its sustainability, having built its own sprawling headquarter in central Addis Ababa and created an income-generating unit that it owns and runs. Save for a major externally-induced catastrophe, FSS is likely to continue with its dedicated service to the people of Ethiopia.

#### 4. Fatima Radhouani

***Title: Thinking and Writing Globally: A Pursuit of African Presence in ISA Global Dialogue and the Main Challenges to Humanities Contributions***

The paper scrutinizes the factors that obstruct African sociologists and scholars from contributing to Global Dialogue the issue of International Sociological Association. Though Global Dialogue is a forum for conducting global debates and engaging in discussions basically within the discipline of sociology, featuring a multifarious range of visions from diverse parts of the globe, African articles remain limited and seldom appear within this plethora of such a global debate

### **Music, Culture and Representation: Chair: Sylvia Bruinders**

#### 1. Sylvia Bruinders

***Title: Revitalization, Sustainability and Repatriation: Dialogue of Lesotho Music and Culture through Space and Time***

How research on the Sotho instruments depicted in miniature figurines by Samuele Makoanyane, an early twentieth century Lesotho clay artist, problematizes pertinent contemporary academic concerns around indigenous music research, such as the notions of revitalization, sustainability and repatriation, as well as around museum and archival studies.

## 2. Doreen Tivenga

### ***Title: “Mwana waStembeni”:* The ambivalent representation of women in Soul Jah Love’s music**

“Mwana waStembeni” is one amongst many of the late Soul Jah Love’s (real name, Soul Musaka) appellations. “Mwana waStembeni,” which is Shona for “Child of Stembeni,” is a significant badge of identity derived from the name of Soul Jah Love’s late mother, Stembeni Musaka, whom he acknowledges and integrates into his music. It is also through this reference to his mother that Soul Jah love valorises the role played by women as mothers. Drawing on the appellation “Mwana waStembeni” as a starting point, this chapter explores the ambivalent representation of women in Soul Jah Love’s music. I draw on some of his misogynistic and aggressive lyrics, and his upholding of stereotypes related to femininity and gendered norms that contradict his valorisation of the indispensable role played by his mother and by women as mothers, as well as his appreciation and romantic representation of female lovers in some of his songs. I contend that there are resonances between these ambivalent representations of women and the complexities and lack of coherence related to his own persona, background and life. Bringing into conversation feminist theories, I observe that the contradictions in Soul Jah Love’s representation of women also resonate with dominant patriarchal perceptions of women and femininity, and patriarchal ideals that influence Zimdancehall music and culture.

## **Violence and Resistance: Chair: Minga Mbweck Kongo**

### 1. Andreas Velthuisen

#### ***Title: A Strategy for the Prevention of Violent Conflict in South African Communities***

The need for transformative practice towards sustainable peace in South African communities inspires the paper. Scholarly research in the field of African conflict studies identified a gap in empirical knowledge that specifically focus on appropriate responses to violent conflict situations by social communities in South Africa and the individuals who live there. The research question that guides the research is: What are the most appropriate responses to prevent or reduce the risk of violence in the social communities of South Africa? The study aims to create a homegrown strategy to prevent violent conflict in communities of South Africa, emphasising the development of intercultural competencies within a theoretical paradigm of transformative and sustainable peace and people security in Africa. This aim is achieved through qualitative, transdisciplinary research methodology, including thematic analysis, comparing perspectives from selected rural, semi-urban and urban communities.

The main argument that guides the research is that humane and inclusive social cohesion could be achieved using a triangulation that involves intercultural relationship building, the values of mutual respect for the dignity of the personhood and respect for human rights (individual and



collective), as well as the complementarity of dispute-resolution mechanisms and practices in communities to prevent and deal with violence. The paper is structured to present the theoretical framework, research methodology, and themes discovered by the study that will form the framework for further research and publication on best transformative practices for violent prevention in South African communities.

## 2. Minga Mbweck

***Title: "Yonke imizimba engcwatyweyo ayifanga"—All buried bodies are not dead: Encounter between Religion, Culture, and Science during Covid -19 in South Africa***

In South Africa, burial activities performed during the lockdown came with many contradictions. Focusing on tensions between culture, religion and science, this paper examines the materiality of memory and identity linked to the traditional African ways of burying people especially during the time of Covid-19. The paper examines a set of cultural norms around the cultural practice, histories and legacies of traditional practice, religion, and science, as mediated by the corporeal remains of the victims of Covid-19. Ethnography was adopted to understand the isiXhosa norms regarding burial and the treatment of the dead. The paper argues that scientific knowledge based on mutual denunciation is unhelpful. The paper has sought resources for rethinking the divide between cultural practices and the sciences. It explores the paradoxes and difficulties attending the notion of “indigenous African tradition” and proposes alternative strategies for broadening the intellectual heritages that communities draw on concerning Covid-19 burial. A brief narrative of debates on the idea of “African tradition” underscores the extent to which the burial practices are deeply troubled; yet, simultaneously, offers resources for a critique of the twin projects of coloniality and modernity. The paper is located within the decolonial debate, the materiality of the Eastern Cape and its rich Xhosa cultural history, expanding knowledge and centring African values through knowledge production on African tradition.

## 3. Nadir A. Nasidi

***Title: Institutional Integration and Religious Violence in Northern Nigeria: The Dilemma of Traditional Islamic Education***

Despite the roles played by traditional Islamic/Qur’anic schools since the 11th century, particularly in the dissemination and spread of Islamic education in the present day Northern Nigeria and beyond, like the British, successive post-colonial Nigerian governments relegated the system to the background of the nation’s educational development for many years. Since the Maitatsine conflict of the 1980s, which claimed many lives and properties in Kano and the North-eastern states in the Northern region, there have been increasing concerns over the entire traditional Qur’anic school system (Almajiranci), which in some quarters is presumably seen to have been a breeding ground of Islamic extremists and militant radicalism, especially with the emergence of the Boko-Haram insurgency in Northern Nigeria. Relying heavily on primary data, especially through oral interviews and newspaper reports, as well both published and unpublished materials, this paper examines the trends and dynamics of Islamic traditional

education in Northern Nigeria and to debunk the common claims that the Qur'anic schools are the breeding ground of militant Islamists and religious violence. From a historical point of view, this paper also interrogates notions of almajiri migrations and settlements, upon which group identity and territorial claims are often hinged, especially in the struggle for space and dominance. The paper concludes that though some almajirai posed serious security challenges to the Northern region, there is a clear distinction between traditional Islamic students and locally or internationally related terrorist groups in the region.

### **Township Studies: Chair: Nthabiseng Motsemme**

The panel seeks to introduce a new independent, vibrant, and global field of study entitled Township Studies. If we take into account the completed and potential new scholarship on urban townships, ghettos, slums, hoods, barrios, favelas, shantytowns and medinas the world over - there is no reason why this area of study cannot take shape and flourish. Township Studies as an area of study, principally speaks to those subjects who have been 'othered'- that is excluded, marginalised, silenced, criminalised, often rendered dysfunctional, exceptional, and non-normative. Township Studies as an area of study will not only serve as a geographical marker but will also be extended to function as an analytical and discursive marker, reimagining, remapping and reconnecting these theoretically and empirically neglected urban spaces. Therefore, in advancing concentrated knowledge production about these global urban zones and its precarious subjects, this intellectual project also aims to bring these displaced spaces under one roof by conceptualising them as integrated and connected unit. The overall goal of the panel is to provide an overview of this developing scholarship by providing a taste of a few Township Studies thematic areas that span the humanities and social sciences that scholars are engaged in such as space, place and built environment; the sonic-body space of music and dance; the townships dead and death customs; cultures of consumption and enjoyment; and community health-care practices. The various panel contributions will surface that although 'townships' the world over were established as spaces of labour supply for extraction and exploitation, displacement, economic exclusion and systematic marginalization, its occupants through collective labour and spirit of defiance, struggle, rhythms, sounds, stylizations, rebellion, creativity, deaths, mimicry, and recycling for survival ultimately despite/inspite hostilities- rebuild, reimagine, transcend, and recreate humanising social realities and imaginaries informed by dignity, ubuntu, struggle and momentary joys.

### **Philosophical Questions and Practice in Africa: Chair: Pascah Mungwini**

#### **1. Pascah Mungwini**

##### ***Title: Liberation, Self-recovery and philosophical practice in Africa***

Contemporary discourse on African philosophy is closely tied to the historical experiences of its people and their enduring aspirations. Proceeding from the perspective of philosophy as a universal human enterprise, this article seeks to reaffirm the historicity of philosophy and to

place under scrutiny the relentless problems of a parochial and exclusionary understanding of the practice. I submit that African philosophy must take shape around the struggles and aspirations of its peoples. It must assume its liberative task and help reconfigure this continent's future on the basis of priority questions and issues that have an African provenance. In this article I address the following two crucial questions: What ought to be the defining character of the philosophical practice in Africa and for what reason? How can African philosophy be assisted to tell its own story without being shackled by that which it seeks to oppose?

## 2. Akin Odeunmi

***Title: Conceptualising the Afro-cognition Pragmatics theory***

This paper introduces the “Afro-cognition Pragmatics theory” (ACPM) which accounts for distinctive pragmatic phenomena in the second language context of English. It concludes that ACPM is capable of providing clearer access to intended meanings in African discourses in English and reduce communication breakdowns in intercultural encounters between African and non-Africans.

## 3. Katleho Shoro

***Title: Are our arms long enough to hug the whole of Africa? Analysing scholarship on litema to grapple with the complexities of developing philosophies of African Aesthetics***

The paper explores the possibilities and challenges of formulating a comprehensive philosophy of African Aesthetic by interrogating scholarship on the creative practice: litema. It asks if such a philosophy is possible especially if formulated from scholarship centred on African women who inhabit disparate geographies, linguistic regions and socio-cultural contexts within Africa?

## **Vernacular Epistemologies: Chair: Darlene Miller**

### **Silences in History: Chair: Haydee Bangerezako**

#### 1. Haydee Bangerezako

***Title: Silences in History***

This paper theorizes about fieldwork research and writing experiences in Senegal and Burundi, where priestesses say it is forbidden to discuss the past, a state institution builds an oral archive of the past while silencing the present, and gendered silences.

## 2. Abdullahi Abdurahman Ahmed “Cayrow”,<sup>1</sup> Awet Weldemichael,<sup>2</sup> Muctar Hersi,<sup>1</sup> Farzana Bardai,<sup>3</sup> Nimi Hoffmann<sup>3</sup>

1. Peace and Development Research Centre, Somalia<sup>2</sup>. Queen’s University, Canada<sup>3</sup>. University of Sussex, UK

### ***Title: Famine in Somalia: Challenging the crisis of visibility and political responsibility***

Global food price inflation, climate crises, and conflict are contributing to the world’s worst famine conditions in recorded history. This year, the World Food Programme estimates that 238 million people across 48 countries are suffering from acute hunger and require humanitarian assistance. In Somalia, FEWSNET estimates that 7 million people face acute food insecurity, and a quarter of a million face starvation. Somalia is ranked as experiencing the most severe hunger crisis on earth. Despite the foreknowledge of this catastrophe, Somalia’s aid was cut in half last year, as part of broader cuts in humanitarian funding to much of the global South. There are multiple reasons for this sharp decline in funding. A key reason concerns visibility: there is very limited research and reporting on famine in Somalia, or indeed elsewhere in the global South. This crisis in visibility has been accompanied by a lack of high-level political discussions and responsibility. This study is an attempt to challenge the crisis of visibility by providing the first systematic account of the dynamics and consequences of famine in Puntland. It presents the results from a large-scale survey and interviews with members of nomadic communities, farmers, fisherfolk, urban residents and internally displaced people. A central finding is that acute scarcity has undermined the social conditions required to manage ecological commons in the region; the collapse of these commons is in turn increasing the severity of existing conflicts and generating new ones.

### 1. Bakail Moncef

#### ***Title: The African kingdoms in sub-Saharan Africa with special reference to Monomotapa and Wahehe kingdoms.***

Over the centuries, many African Kingdoms existed before the colonial powers shared Africa. The power of these kingdoms rested on their organization, their socio-economic development and their wealth. Accordingly, The kingdom of Monomotapa is one of the most extraordinary political entities in southern Africa before European colonization. The location of this kingdom is in the south of Central Africa, more exactly in Zimbabwe, between the Zambezi rivers and the Limpopo. The extensive commercial network makes this kingdom one of the most important commercial areas during the medieval period. The main trading partners were gold, iron, copper, tin, cattle, and also cowries. Imported items included glassware and ceramics from China. The kingdom of Monomotapa or Great Zimbabwe was an important commercial and political centre. The Kingdom of Buganda, one of the vassals of the Bunyoro kingdom in present-day Uganda, emancipated under the leadership of his ruler who bore the title of "kabaka" in the 19th century. Located in a fertile area bordered on the east by Lake Victoria, Buganda came into contact with

Muslim traders from Zanzibar Island trading ivory for cotton. In the second half of the nineteenth century, the first European explorers were welcomed by King Kabaka- Mutesa II.

## **Politics, Democracy and Transformation in Africa: Chair: Stan Kaunda**

### **1. Prince Hasevi**

***Title: The Nature of Foreign Policy and Its Effects on Food Security in Africa***

The diversity of security that proposed in 1994 United Nations Development Programme (UNDP) human security concept after the end of Cold War and concurrent globalization have put more international or external influence on States and beyond their sovereign components in the foreign policy formulation. The study decentralizes these security needs to specific food security in Africa and the multiple factors in national and international system that contribute to its availability or scarcity, which include activity of States and non-state actors. Also, critically examines the system of capitalism which birthed out illicit financial flows and some of its vicious elements such as arm sales and trafficking, export and import control as precursors that trigger known drivers like economic recessions, low investment in research infrastructure, poverty, wars or conflicts and climate change in Africa and contribute to food and economic insecurity through some foreign policy adopted by developed and developing countries. The analysis was done by adopting coefficient concept, that involves consideration of factors that have relation to specific factor or characteristics. Also, comparison is drawn from pre-and post-2011 Libya conflict on sustainability of food and economic security and implications. Model was designed for food security of developing countries called “Hasevi Curative Model” which provides graphical presentation of complex structures that contribute to food insecurity.

### **2. Ramy Magdy Ahmed**

***Title: The Overexposed City: A Virilian Analysis of The Politics of Digital Transformation in Egypt***

What are the political implications for digital transformation in Egypt occurring under no democratic supervision? Using Paul Virilio’s real-time tyranny theorization, the paper explores the political implications of the digitization policy in Egypt by understating its instances of “digital transformation, financial inclusion and internet surveillance”.

### **3. Stan Kaunda**

***Title: Organisational Legitimacy in a Bifurcated Public***

The paper aimed to: firstly, determine the dimensions, dynamics, factors underlying, driving African's perception of organisational legitimacy; secondly, and subsequently, determine organisational categories perceived as appropriate, proper in the African setting. In the aggregate, heightened understanding of organisational forms having higher legitimacy will contribute to the enhanced relevance, effectiveness, survival, sustainability of organisations operating in Africa.

## Memory, Popular Culture and Innovation in Africa: Chair: Irikidzayi Manase

### 1. Lawrence Laury Ocen

***Title: Transitory Memory and Incarnation of Text: New Dynamics in the Performance of Pain in Post-war Northern Uganda***

I propose to discuss changing dynamics in the performance of memory of the Lord's Resistance Army (LRA) war focusing on Abia Sub County, a key site of mass massacre in northern Uganda. I explore how today's oral artists re-compose memory by constructing new texts that depict new trends of the LRA reminiscences, more than twenty years after the guns went silent. I argue that because effects of civil wars keep changing and can traverse generations, there is a shift in the way memory texts are being (re)created compared to earlier texts that memorize primary violence of the LRA insurgency. Whereas earlier song and music texts depict people like Joseph Kony and Okot Odhiambo (primary perpetrators), as well as primary victims—the abducted and the war dead, memory texts performed today do not necessarily memorise primary experiences of the LRA violence. They instead, depict how transitional communities depict secondary effects of the civil war. This paper will highlight how today's oral artists (re)incarnate texts to memorialise secondary impacts of war. The LRA war ended but its effects remain agonising in northern Ugandan communities. How do oral artists craft new songs, dances, and music texts to depict secondary effects of war? Or how does memory shift, change, and get reformulated in texts that do not depict primary LRA violence? Are there changes in composition, narrative motifs, and performance of texts that depict transitory or secondary experiences of violence? The paper will illuminate how emerging texts created and performed in Abia depict hidden and secondary violence of the LRA war, what I conceptualise as incarnated or reincarnated memory texts.

### 2. Alberto Baua Chimoio Junior

***Title: Experiences and Melodies: Study on the incorporation of the values of the Emo subculture by artists who follow the Emo style in Maputo City***

The study explores the integration of Emo subculture values among artists who follow the Emo style in the city of Maputo. Qualitative methodology was used, and the research was conducted

in two studios located on the outskirts of Maputo—Rayso Studio and Bella Music. The approach included direct observation and semi-structured interviews, drawing on an interpretive perspective that considered the social context and the meanings constructed within it, following Geertz (1989). The research results suggest that, in the local context, Emo is reinterpreted and reconfigured in a way that emphasizes its musical aspect while partially excluding the subcultural aspect. This implies an alteration in the core values of the Emo subculture and reveals how Emo has become a musical phenomenon rather than a subcultural one in Maputo. These results underscore the importance of the local context and its impact on the interpretation of subcultural values by individuals in diverse geographical and cultural settings.

### 3. Prince Yao Amu

***Title: Sports innovation: A systematic Review***

In recent years, the sports industry has experienced varying forms of innovations (Ratten, 2011; Ferreira et al., 2020; Crespo Celda et., 2022). Despite the growing popularity of the term “sports innovation” writing on the topic have no consensus in terms of definition, perspective, conceptualization and methodology. This paper, which is an objective of a doctoral research, will present an extensive systematic analysis on the theme sports innovation in light of research issues, theoretical and conceptual approaches, methodologies and geographic representations. To achieve this objective, a set of published articles in renowned databased (ie, Scopus and web of science) will be chosen and examined. The outcome of this study will inform the conclusion to be reached and help identify the gaps in the study and opportunity for future studies.

### 4. Irikizayi Manase

***Title: The crisis of the nation in South Africa, new domestic and public politico discourses and intertextual resonances with Achebe’s fiction***

The paper will focus on the senses of ‘seeing’ South Africa in relation to the imaginaries of the progress of the postcolonial African state as depicted in the media and political documentation of Jacob Zuma’s refusal to honour the subpoena to attend the Zondo Commission, the jail sentence for contempt of court, and the subsequent political and social media performances and discourses, and destructive performances of July 2022. The article will consider senses of the nation mediated from the above noted archive of documents from an intersection of media and politics, and African literary imaginaries and in particular Achebe’s thematic focuses on perceptions, contestations, and then human condition during times of crisis or rapid change. Therefore, the paper will examine the patterns in the relations forming within the domestic space (father-son/s and father-daughter) and the public party-nation-politico space (African National Congress party dynamics, the Zuma effect on the province and nation and the 2022 violence in KwaZulu-Natal and Gauteng), and tone of human experiences in relation to Achebe’s fictional imaginaries and letters, to test the argument that the present and forming senses of

the nation in South Africa is defined by individual, domestic and national experiences and political performances and discourses that gesture towards new and specific as well as old/historical recurrences of contestations, perceptions, and patterns of relations that intersect to craft an image of a state on the proximity of mishmash of hopeful newness, tragic oldness, and on the brink of forming new relations, some of which invoke earlier imagined tragedies and suggest a dystopian image of the future nation.

### **Migration and Arts: Interdisciplinary conversations between migration studies and art: Chair: Henrietta Nyamnjoh**

#### **History Reconsidered: Chair: Samaila Suleiman**

##### **1. Samaila Suleiman**

###### ***Title: Nigerian Historicide: The Killing of History in the Age of Neoliberalism***

**Abstract:** International Relations is therefore the entire politico-economic, sociocultural, technoscientific and strategic military relations between and among international actors. With her 54 nations composed of multiple cultures, Africa's integration is to be sought in her cultural diversity rather than conference hall debates by diplomats. African nations' borders are as fluid as the notion that 'Africa has no history and therefore has no culture'. Some African artists came up with forceful arguments for African unity, integration and development through cultural diplomacy. This paper focuses on the songs of Mamman Gao's *Najeriya da Nijar duk dai suke*, and Abubakar Ladan Zaria's *Hadin Kan Afirka*. The paper makes analysis of these two songs using both documentary analysis to make deduct meanings for African integration. The paper finds out that African integration can be achieved on a sound basis through the promotion of cultural diplomacy in Africa. Finally, the paper also finds out that the Moroccan membership of the Economic Community of West African States (ECOWAS) despite her being a North African country is just a hors d'oeuvre in African integration. It is the beginning of the climax of the type of integration and relations between and among African states these two singers envisage in their respective songs.

##### **2. Reynaldo Ortíz-Minaya**

###### ***Title: From Apartheid to the Carceral State: South Africa and the United States Reconsidered through the Prism of the Prison, 1994-2022***

**Title:** This paper comparatively explores processes of criminalization in South Africa after the end of apartheid in 1994 and the rise of mass incarceration in the United States during the same time period as a means to historically problematize processes of racialization in each respective society. The analysis aims to examine the current challenges in each society as it pertains to the



relationship between the most marginalized and disenfranchised populations racialized sectors of society and imprisonment and also seeks to place into mutual dialogue the constructed forms of grassroots resistance strategies to forms of social regulation indicative of each locale. By such means, the intervention seeks to contextualize each society within the larger structural context of the crises of the accumulation of capital at the global level and the role of confinement, but also aims to provide a cross-fertilization of frameworks of knowledge that have been created by and disseminated amongst the most affected by processes of the post-apartheid and carceral state, respectively. In such way, the analysis seeks to highlight what can be learned between each society as it seeks to curtail rising levels of imprisonment.

### 3. De-Valera NYM Botchway

***Title: Public History, Museums, and Historical Awareness in Ghana: An Emotive Note***

This paper offers some reflections of the author on the praxis of Public History within the context of a discussion about the potential that it has for the creation and deepening of historical consciousness in Ghana, especially about the history of the Trans Atlantic Slave Trade, the African Diaspora, and Pan Africanism. Ghana's history has inextricable links and networks with global history, and the African diaspora history in particular; and Public History, of which the work of museums plays an important role in promoting, holds great potential for our understanding of these historical networks and nexuses. Providing a view into the state of Public History in Ghana, I argue that the public wants historical information; however, the negative perception that a lot of people have held about history as a body of knowledge which does not offer great financial rewards has not made many people to want to undertake history as a subject of study and course in school in order to have a deeper and critical grasp of knowledge about the past and the competence to pass it on to the public in the non-academic spaces. I point out that the situation has led to the propagation of certain untruths about the African past to not only Ghanaians but diasporic peoples who come to Ghana by pseudo-public historians. I contend that in order not for myths to be peddled as history to and within the public space by pseudo-public historians, clear-cut academic programmes should be created in tertiary education institutions to train professionals to sustain the praxis of public history within the non-academic public zones. Additionally, negative attitudes towards history-related disciplines should change, and adequate financial resources from the government and other stakeholders should be injected into the veins and operations of the praxis of public history in both the academic and non-academic spheres in Ghana.

### 4. Donatus Emenik

***Title: Metaphor and the Evolution of Legal Rules in Nigeria***

The purpose of the study is to investigate the use of metaphorical expressions in the encapsulation of legal rules in the Nigerian judicial space. For the purpose of the research, the author identifies metaphors that embody legal rules in Nigerian legal texts, particularly court

judgments and legislations. The identified metaphorical expressions are analysed to show their significance in the context of legal practice and pedagogy.

## **Pragmatics' Interventionist Agendas in Socio-political Life in Africa: Chair: Akin Odeunmi**

### **1. Ruth Karachi Benson Oji**

#### ***Title: Gender Representation in Naja: A Pragmatic Intervention Overruling Matchmaking in Money Marriages***

In northern Nigeria particularly, girl-child marriages involving matchmaking (oftentimes known as money marriages) are a deep-seated practice. This study aims to unravel the connections between girl-child marriages in Nigeria and the power relations that serve to perpetually drown the girl-child in modern-day slavery. The main argument of the study is that there is an ideological underpinning that plays a significant role in the seeming incapability of the communities and governments to eradicate the practice of girl-child marriages in Nigeria. Using the theory of Inferentiality as postulated by Grice and Levinson, and the Relevance theory by Sperber and Wilson, this study finds through natural language utterances that ideologies and acts of power relations are instantiated by means of religious blackmail and socio-cultural assumptions and beliefs that deeply immerse the female folk in such modern-day slavery. Children brides are represented as unhappy but as not doomed to such marriages. They are depicted as having the options of fighting their way out of such marriages, running away, and taking measures to improve their lives beyond the traditional wishes of the society.

### **2. Abiola S. Kalejaiye**

#### ***Title: A Clinical Cognitive-Pragmatic Study of Nigerian Antenatal Patient's Schema***

The Nigerian health care system is one of the major divisions in the nation that requires urgent pragmatic attention. The inclusion of Health in the Sustainable Development Goals attests to this. However, aside the nation's insensitivity to and lack of preparedness to attack epidemics and pandemics, death tolls of foetus, neonates and pregnant women are on the rise, one of such reasons is the non-pragmatic communication between pregnant mothers and clinicians. There have been several studies on the discourse patterns of antenatal communications, nevertheless the schema of antenatal patients after clinical orientations need to be assessed in order to establish the cognitive imports of such information as well as verify the reasons why some antenatal patients do not adhere to antenatal care counsels which often result in either foetus death, neonatal death or deformation as well as pregnant women's death. The study employed a qualitative research method and a phenomenological approach; fifty antenatal patients of Babcock University Teaching Hospital in their final trimester were interviewed on their perception about the relevance of the antenatal clinic

orientation. Sperber and Wilson's Relevance Theory (1975) was adopted in analysing the extent to which the patients find the antenatal lectures relevant as well as the inferences they make of it regarding its applicability in real life instances. The findings revealed that while some of the patients thought that all the frames in the lectures were relevant, others, from experiential and cultural knowledge thought otherwise and as a result did not comply with ante-natal clinical counsels like: exclusive breast feeding, sole usages of mentholated spirit in cleaning babies' navel (1975) and many other lectures. The study, therefore, recommends a pragmatic intervention in form of co-construction of frames that would help the antenatal patients as well as their teachers in achieving a better communication that would on the long run ameliorate natal and pregnant women's death is, therefore, proposed to clinicians.

### 3. Christabel Onemya

***Title: A Critical Pragmatic Analysis of Selected Violent Indicative Political Speeches in Nigeria***

Violent indicative political speeches constitute negative discourses, curses and hostile criticisms and sarcasms targeted at an individual or a group. Violent political speeches are different from hate speeches. They incite violence or prejudicial actions against a person or group or used to vilify, whereas violent indicative political speeches are offensive and harshly critical, targeted at the government, a person or political group. The study examines the pragmatic and linguistic components of selected violent indicative political speeches. The study is qualitative. Two speeches each of senator Dino Melaye and governor Nyesom Wike will be studied. The choice of these speeches were motivated by the fact that they are from prominent politicians, a sitting senator and a governor as at the time they were made, in addition the speakers are from two key political parties in the country. The speeches will be downloaded from YouTube, transcribed and analyzed using a synergy of Kortá and Perry (2011) critical pragmatics approach which probes into how human beings use language so as to shape and influence the realities of the community to which they belong. Also Brown and Levinson's (1978) face work theory and Clark and Brennan (1991) common ground concept which refers to the mutual knowledge, beliefs and assumptions that partners in a conversation rely on in order to communicate efficiently because of their shared knowledge and environment. In addition, pragmatic tools such as reference and inference will also be used to explicate meaning. Analysis shows that speakers used language directly and indirectly to save their public self-image and threaten their opponents' faces, and in like manner, sell their candidates indirectly for the 2023 election. They also used language to highlight some of the critical issues in the nation which need attention such as insecurity and mismanagement of the country's resources.

### 4. Ebele Nwafor

***Title: Therapeutic Interventions of Empathy in Doctor-Patient Interactions***

Empathy, the ability to understand and share the feelings of another person, plays a fundamental role in doctor-patient interactions as it fosters trust, improves patient satisfaction, and enhances overall healthcare outcomes. However, due to various factors such as time constraints, increasing patient loads, and the demanding nature of medical practise, the empathetic component of healthcare has often been neglected. This study explored the communicative approach that helps attention and determines the relevance of empathy by looking at the major factor that contributes

to the enhancement of empathy between doctor-patient interactions, which is active listening. Despite the significance of active listening in doctor-patient interaction, little has been done in Nigeria concerning the study of verbal and non-verbal cues that show interest and make understanding of patient feelings easy for healing outcomes, a gap this study tries to cover. Ten (10) interactions between doctor and patient were sampled; data analysis was based centrally on relevance theory, a framework developed by Sperber and Wilson that provides an account of how communication works and how meaning is derived from utterances in context. Findings indicate that active listening is a vital input in communication that enhances attention and determines relevance in empathy. By actively engaging with the speaker, you create an environment that fosters understanding, connection, and effective communication. Additionally, paying attention to verbal and non-verbal cues, recognising emotional context, responding empathetically, and considering cultural and contextual factors are all important inputs in communication that help direct attention and determine relevance in empathy.

## 5. Adeyinka Olusola Adeoye

### ***Title: Religious Dog whistles as Expressivist Speech Acts in Selected Life Stories of The Watchtower Christian Magazine***

Dog whistles are a crucial verbal strategy through which humans can be influenced because dog whistles serve in discourse as expressivist speech acts that have more than one plausible interpretation. This pragmatic strategy has been examined more in the context of political discourse, and less in other contexts, such as religion. The current study investigated four primal personal transformation narratives published in The Watchtower religious magazine by Jehovah's Witnesses about people who have supposedly broken free from the problem of hate as a result of their contact with the Witnesses. The study sought to describe how the Witnesses use assertions, questions and directives as overt and covert religious dog whistles in both intentional and unintentional dimensions. The research benefitted from Saul's (2018) categorization of dogwhistles as influenced by the expressivist theoretic view of speech acts which categorises verbal actions in terms of the speaker's expression of different states of mind concerning religious beliefs, knowledge, or commitments. Findings revealed how The Watchtower magazine publishers use assertions both for the expression of commendation for the new converts, and condemnation for the opposers of the religion. The publishers were also found to deploy directives as expressive strategies for giving procedural instructions to the

adherents and at the same time giving enticing offers to the non-adherents. Thus, the texts selected for this study represent the Witnesses' means of intervention towards curtailing the afflictions of hatred. This intervention has pragmatic implications as it tends to portend only the Witnesses as real solvers of one of world's worst problems, while other religious groups are not.

## **Land, Politics and Economy in Southern Africa: Chair: Godfrey Hove**

### **1. Godfrey Hove**

#### ***Title: Politics, Land, and Agriculture in Southern Africa***

Several decades into independence, much of Africa is still grappling with unresolved land governance issues, particularly in respect of ownership, access, and tenure. Moreover, although most African communities depend on agriculture as the base of their economies, food insecurity has remained pervasive across most countries in Southern Africa. This has happened against the backdrop of the adoption of neoliberal policies which have led to the encroachment of private capital, in collusion with the state, onto communal lands under the guise of 'investment'. The emergence of agrarian movements which seek to fight this state/capital hegemony has made the land and agrarian questions become increasingly emotive political and socio-economic issues in Southern Africa, attracting the attention of scholars, activists, and policy-makers. In this light, the aim of this panel proposal is to explore the political economy of land and agriculture in Southern Africa, focussing on the contestations and conflicts this has spawned in communities and the implications this has had on agricultural development and food security in both historical and contemporary perspectives. With case studies on Zimbabwe, Lesotho, and Lesotho, this panel will interrogate the intersection of politics, economics, and social dynamics as they shape(d) the land agrarian development discourse in the region. Given their different historical experience regarding land expropriation and governance during the colonial and post-colonial periods, the three case studies each offer a unique lens through which the political economy of land and agriculture could be discussed. The presentations will make modest contributions to ongoing scholarly debates on the subject in the region.

### **2. Noah Echa Attah**

#### ***Title: Chinese Agricultural Investments in Lesotho and Land Use: Development or Dispossession?***

China has accelerated its investments in Africa since 2000, but has also in recent years increased its agricultural investments for raw materials and foods. However, Chinese's agricultural investments in Africa have been contentious in relations to land grabs, which is taking the shape of neo-colonialism as in the rest of the Third World. In Lesotho, Chinese investors have ensconced themselves in Lesotho small, medium and large industries, especially in small retail and wholesale shops over the year. However, little is known about Chinese investments in Lesotho agriculture, which come with land appropriations, characterised by government support. The government

support to Chinese investors is to revolutionise agriculture, but the same privileges have not been extended to the local farmers who have been dispossessed of their farmlands. The investments have been ongoing in rural areas with consequences on rural land use for subsistence farming. The nature and character of Chinese agricultural investments in Lesotho will be examined, focusing on its impacts on land use and agrarian development. This will be done in an attempt to understand whether the agricultural investments and land use amount to development or dispossession.

### 3. Joshua Chakawa

***Title: Post Fast-Track Land Reform: The Experiences of White Zimbabwean Farmers, 2001-2017***

The bulk of studies so far carried out have concentrated on how the land was appropriated, poor farming, success stories, environmental effects, and the spread of animal diseases. Whites who lost the land have been lumped together as selfish people who did not want to share their land with blacks hence the use of compulsion. In fact, there is a general shortage of research on white farmers' approaches to conflicts that rose during and after the land reform. This paper is unique in that it focuses on the experiences of whites who left the country after losing their land with a view of recovering their perceptions of land appropriations and their aftermath. Further, an attempt is made to explore the effects of land loss on their livelihoods. The importance of this research lies in the raw material the findings may have to the heated topic of healing and reconciliation now that the land reform is over. Information on the post-land reform experiences of white farmers was obtained largely from the print media. At the same time, academic published works were extensively consulted and some of them gave rich pointers to the various life histories of whites after the land reform.

### 4. Tapiwa Madimu

***Title: Land tenure wrangles and unregulated diamond mining in the Northern Cape Province, South Africa***

This study seeks to explore unregulated diamond mining in the Northern Cape province of South Africa. It uses the concept of 'digging for survival and/or digging for justice' as a window to examine how the prevailing land tenure systems and the country's mining legislation have shaped and informed unregulated diamond mining in the province after 1994. Recently, the Department of Mineral Resources regularized the activities of some 'illegal' miners operating in Kimberley and left out others in the province clamouring for a similar reprieve. There is a paucity of literature on unregulated diamond mining in South Africa, the few available studies on the subject focus on unregulated gold mining and make fleeting reference to diamond mining, yet it is a crucial arm of the country's mining industry and the activities of the so-called illegal miners (zama-zamas) in the northern Cape diamond fields are directly related to the current discourse on the indigenization of country's natural resources. My study will examine different aspects of unregulated diamond mining which have so far escaped scholarly attention with a particular focus on the work routines

of the unregulated diamond miners, gender dynamics in the sector as well as the various contestations between various stakeholders.

## **Humour, Social Media and Naming: Chair: Julius Taji**

### **1. Clement Appah**

#### ***Title: Humor-Inspired Lexical creativity among Ghanaians***

Lexical creativity happens in response to new concepts, innovations in science, knowledge systems, socio-political changes etc. Three notable happenings in Ghana provoked humorous lexical derivations. The first involves the payment of judgement debt to one Mr. Woyome, contrary to the decision of a High Court and the express instruction of the president. This situation and the subsequent attempt to retrieve the money instigated a sizable lexicon based on woyome, including woyomoney, woyomize, and woyometrics. The second relates to the behaviour of a former presidential candidate, Mr Ayariga, at a pre-election debate where he kept interrupting another candidate's speech by "deliberately" coughing. This led to the formation of words based on Ayariga and coughing, including ayaricough, ayarigamania and ayarigation. The third is the unplanned power outages that occurred in Ghana (2013-2017) that led to the formation of dumsor which spawned derivatives like dumsORIZATION, dumsORPIA and dumsORLOGICAL. We study humour-inspired lexical creativity based on ayariga, woyomey and dumsor, showing their respective large morphological families, the dominant word-formation processes (affixation, blending, compounding, conversion and reduplication) and word classes of the neologisms. We also provide contextual information to aid appreciation of the words. We observe that only English affixation are used, even where the base has a Ghanaian language origin. We also observe an interesting use of phonological cues to build the morphological family of neologisms. For example, one source outlined the supposed policies of a government led by Mr. Ayariga, which included ayarisa – "free medical care for all". At first blush, this word appears to be formed based on the name Ayariga. However, ayarisa is the Akan word for healthcare delivery. Thus, there is a play on words, anchored by phonological semblance between the two words, as the person uses a word that sounds in part like ayariga to provoke laughter.

### **2. Isaac Mwinlaaru**

#### ***Title: "They are killing our future": Enacting attitude in social media protest discourse against corruption in Ghana***

Corruption has been identified as one of the main obstacles impeding growth in the South Sahara Africa (Uneke, 2010). The World Bank estimates that over 1000 billion US dollars is lost each year as a result of corruption, accounting for 5% of GDP (Podobnik et al., 2005), and according to the African Union, corruption costs the African continent 25% of its gross domestic product (Uneke, 2010) The present study examines how Ghanaian netizens enact attitude towards corruption. The study uses a triangulation of the systems of TRANSITIVITY (Halliday & Matthiessen, 2014: Ch 5) and APPRAISAL

(Martin & White, 2005) as analytical framework to provide a robust lexicogrammatical and discourse semantic analysis of attitudinal meaning. Data consists of 427 comments on Facebook and Twitter on two threads, namely “I Shall Protect the Public Purse”, the inaugural speech of President Akuffo Addo at the beginning of his second term in 2017, and #FixTheCountry thread, a hashtag on Twitter associated with a youth protest group. The data is analysed using the UAM corpus tool. Preliminary analysis reveals that netizens on social media platforms use negative affect and judgement to index their frustration as victims of corruption and their disapproval of corrupt practices. Netizens also disalign themselves from the government and enact affect for their country. The study reveals that resistance against corruption is a discursive social practice that is crucial in attaining sustainable development.

### 3. Julius Taji

***Title: A morphosemantic analysis of personal nicknames in Swahili***

This study investigates the morphology and semantics of personal nicknames in Swahili, a Bantu language of East Africa. Specifically, the study aims to analyse the morphological structure of nicknames, trace the source of nicknames, and discuss the meaning conveyed by nicknames. The data were collected from questionnaires and interviews administered to thirty native speakers of Swahili in different regions of Tanzania. The study is guided by multiple theories to address different aspects of the subject, including descriptive linguistic theory (to describe the morphological components of names), phenomenology (to describe how nicknames are perceived) and thematic analysis (to determine the semantics of names). The findings show that morphologically, Swahili nicknames fall under different classes within the Swahili noun class system, and they are formed through different morphological processes, including affixation, compounding, reduplication, and borrowing. It is also shown that Swahili nicknames arise out of various extralinguistic factors, including a person’s observable physical features, behaviour, mannerism and socio-economic activity. It is further established that some nicknames have positive connotation while others have negative connotation. Additionally, some nicknames are self-assigned while others are assigned by members of the community. It is concluded that nicknaming is an important linguistic process that enriches both the lexicon and semantics of the language.

### 4. Debora Valentina Malito

***Title: On one’s mind: Creativity and Visual Learning in the Study of Africa and Development***

Teaching in cross-cultural settings offers excellent opportunities to embrace learning from different vantage points. However, a colonial legacy often influences teaching development about Africa in a distant transnational context as the continent is often misrepresented by common sense and generalizations. How can visual learning improve our understanding of development?



## Diaspora/Africa Dialogue: Chairs: Joy Connolly and Kwesi Yankah

### The Press, Social Media and Representation in Africa: Chair: Gibson Ncube

#### 1. Qozmane Khawla

***Title: Discursive delegitimation strategies in the press: the case of the Islamist Party of Justice and Development in Morocco***

The Justice and Development Party (PJD) - the former Popular Democratic and Constitutional Movement party (MPDC)- made its official political debut during the reign of king Hassan II in 1998. Moreover, its outstanding success during the 2011 legislative elections made it the first political party in Morocco to obtain 107 seats in Parliament. This success was also apparent during the 2016 legislative elections when the party obtained 125 seats. This made it a rival to the monarchy in terms of popularity. As a result, it backfired during the 2021 legislative elections, going from 125 to 13 seats. A number of analysts attribute this electoral failure to many reasons; in particular to the strong media campaign that was going on against the party. Therefore, the present paper examines the discourse of the regime-dominated press on the PJD. Using Van Leeuwen's analytical framework and taking inspiration from Vaara, Tienari and Laurila's approach the aim of this paper is to identify the discursive strategies employed to delegitimize the PJD. The framework used offers four main legitimation strategies (1)authorization, (2)moralisation, (3)rationalization, and (4)narrativization. The findings reveal that the regime's discursive strategies of delegitimation of its rivals are part of its strategy of survival. The analysis also shows that the monarchy has been able to maintain its powers by appropriating the main issues of public debate.

#### 2. Gibson Ncube

***Title: Negotiating queerness through social media in different contexts of Africa***

In many African contexts, queerness is generally tolerated provided that it remains marginalised and silenced. Open queerness is considered a threat to cultural, religious and social fabric of societies. The advent of social media has in the last few years opened new avenues and spaces of understanding queerness on the continent. For queer people, social media has allowed them to be more visible in different contexts on the continent. This paper examines short-form videos shared by queer African individuals on Instagram and TikTok. These videos have been used by queer individuals as tools of activism as well as ways of foregrounding their visibility in different parts of the African continent. Through a 'netnography' of content produced by queer African people, this paper examines the vast potentialities of social media platforms in countering the logics of social silencing and invisibilisation of people because of their sexual and gender identities. This paper engages with content from queer individuals and demonstrates how social media enables queer individuals to recount their lived experiences, from their own vantage points. Social media platforms like Instagram and TikTok thus provide new spaces of freedom for

queer people where notions of belonging, embodiment and visibility are contested, reimagined, and contested.

### 3. Ayo Osisanwo

***Title: Representations of violence in selected English-medium Nigerian newspapers: a corpus-assisted critical discourse study***

Violence has recently become a regular decimal that characterises events and dominate news headlines in Nigeria. News discourses on violence in Nigeria have focussed on different representations of the social actors and action. This corpus-assisted critical discourse study examines English-medium news reports published by selected Nigerian newspapers from 2020 to 2022, with the goal of understanding how they represent violence within the Nigerian socio-political context. Using the SketchEngine corpus tool and van Leeuwen’s Representation of Social Actions and Actors model, this paper examines how different representational terms (i.e. gunmen, bandits and terrorists) were deployed in the Nigerian newspaper headlines to represent the perpetrators of violence in Nigeria. Analysis reveals that the discussion of violence has been consistent in the selected newspapers since there is always an incident or another to report. Findings reveal that the selected newspapers deployed role allocation, nominalization, descriptivation, identification, aggregation and others to negatively evaluate social actors as gunmen, bandits and terrorists. The range of these focuses indicates that, despite the divergent opinions held by the selected newspapers, the newspapers converge to negatively portray violence and the perpetrators of same. The negative othering accentuates the general perception of violence perpetrators within the African space using communication in Nigerian newspapers as a case

## Questions in and of Research in Africa: Chair: Luvuyo Dondolo

### 1. Mamadou Bodian

***Title: Navigating the Challenges of Research in Hostile Environments: Lessons from the Sahel Region***

This article examines research challenges in the Sahel region, interviewing social science researchers working in and on Niger, Mali, Burkina Faso, and Chad. The research aims to explore how researchers build relationships their target, invest in their security, and use innovative data methods in a region plagued by conflict, instability, and infrastructure challenges.

### 2 Simangele Mkhize

***Title: ChatGPT in enhancing the quality of research in African universities***

This paper aims to critically examine the adoption of ChatGPT in enhancing the Quality of research in African universities. Both established and emerging researchers may be robbed of

their ability to conduct real research owing to the entire reliance on ChatGPT which may as well bring the quality of research under scrutiny.

#### 4. Saudah Namyalo

***Title: Cross-disciplinary research as a solution to the marginalization of humanities: Facts & perspectives***

The paper draws from personal reflections and experiences to discuss the advantages and disadvantages of cross-disciplinary research as a solution to the marginalisation of humanities.

#### 5. Phila Msimang

***Title: Revisiting the question of race and biology in the South African social science***

Races are social groups, but races are also often associated with where people are thought to have come from. I explore reasons to doubt the reliability of this association and enumerate reasons why such associations do not determine social policy. I end by considering some implications for the human sciences.

### **Texts and Contexts about Imaginaries and Discourses on the Nation in Southern Africa: Chair: Iri Manase**

The southern African region has recently witnessed significant events, such as a coup in Zimbabwe, activism for the opening up of the democratic spaces and the freedoms in Lesotho, Swaziland and Zimbabwe, the violent insurgency in Cabo Delgado, and recent social-economic crises, which compel us to think about the state of the nation and human experiences in the region, and the new discourses and texts created to try and understand these conditions. This panel, which will be divided into a parallel session, seeks to examine the contemporary cultural and literary texts on the nation and human conditions in Southern Africa (1st session) and how some of these texts use humour to frame and narrate various issues in the respective societies (2nd session).

#### 1. Motahane Nonki

***Title: Dystopia, Abjection and Dis/ease in “The Ghosts of Sofina” (2019)***

South Africa is one of the major hosts of immigrants in Southern Africa. Recent studies point to an increase of this migration trend. The South African constitution, the Freedom charter amongst other national institutions and policies welcome and celebrate the migrants. However, recent national ruptures such as the constant xenophobic attacks and public rhetoric of migrant hospitality points to a crisis of migration. This paper sets out to extend what is known about this ‘migrant crisis’ by looking at representations of migrant settlement. Using Keketso Mashego’s

“The Ghost of Sofina”, this paper explores how the metaphors of abject spaces, abject bodies, dirt, filth, dis/ease and the story’s dystopian form can be read as potentially illuminating and problematizing the ‘migrant crisis’ in South Africa.

## 2. Terrance Musanga

### ***Title: Twitterfare and the Reimagining of the Zimbabwean Nation State***

Social Media (Twitter) is playing a crucial role as an alternative source of information and platform for political contestation and the reconfiguration of the nation state in Zimbabwe especially as the country approaches the 23 August 2023 harmonised elections. The elections are largely seen as a gladiatorial contest between the Zimbabwe African National Union Patriotic Front (ZANU PF) led by Emmerson Mnangagwa and the Nelson Chamisa led Crisis for Coalition Change (CCC). Social media not only connects Zimbabweans in the diaspora to the homeland but also provides a forum for vibrant engagement on politics, imagining of the nation state and the performing of identities. Furthermore, social media has also become an important site for social activism in which ordinary Zimbabweans at home and in the diaspora challenge the status quo. I refer to this social activism as twitterfare as CCC (troop of supporters are known as MAZIZI) and ZANU PF (troop of supporters are known as VARAKASHI) supporters both use Twitter as a weapon of conflict and ideological engagement with one’s opponents. Thus, social media, by providing a platform for imagining the nation state, and engaging in dialogues on politics, culture and society, has rendered obsolete traditional and orthodox forms of media in Zimbabwe such as the Zimbabwe Broadcasting Corporation (ZBC) which is state-controlled. Prior to the proliferation and ubiquity of social media, the ZBC used to provide a narrow and monolithic view of the nation state. However, this hegemony has been undermined by private and social media as divergent and alternative views and voices that were suppressed and marginalised on ZBC have found expression on social media giving credence to Bakhtin’s concept of heteroglossia. Thus, because of social media we now have a cacophony of voices and not a monologue and this widening of space in the imagining of a more democratic Zimbabwe.

## 3. Jairos Gonye

### ***Title: Imagining Moments in Zimbabwe’s Politico-cultural History through Dance Variants***

There is a way in which dance could be useful in imagining moments in a country’s history. In this paper I would like to use analyses of dance to throw insights into recognisable epochs in Zimbabwe’s history as it evolves from a colony to a post-independent nation. I map the periods in Zimbabwe’s recent politico-cultural history as follows: jerusarema and a colonial period that derides traditional dances; kongonya and the liberation war period; chibhasikoro/borrowdale and the early to late independence period, and the zimdance variants and the post-2010 Zimbabwe. While the conference subtheme presupposes contributions on the notion of humour and the human condition, here I add on the obverse notion of mockery as mediated through

dance or managed through dance, in ways that bring amusement to participants and/or watchers. Firstly, when colonial cultural imperialism contemptuously ridiculed indigenous Zimbabwean dances in order to distance Africans from their culture, some African dance societies carried traditional dances into urban townships and bars not only to visually entertain their transforming societies but also to perform cultural defiance (viz-a-vis so-called modern dances). Secondly, since the colonialists had derided Zimbabwe's traditional dances as licentious gyrations and banned some of them, the 1970s Zimbabwe's liberation fighters choreographed and proliferated kongonya as a cultural counter dance that mockingly privileged the 'gyrating' waist. Thirdly, when ESAP and attendant economic decline reduced Zimbabwean people into objects of mockery, they started to perform dances that mimicked the degraded performers' barest desires to at least own a bicycle or win a horse bet for sustenance, hence chibhasikoro and borrowdale dance. Fourthly, Zimbabwe's entanglement in the global village was coterminous to its deepening economic and political post-2000 crises. This also happened in the backdrop of increased transfers in music technologies, increased drug trafficking and the emergence of zimdance music and dance genres, some performances of which strangely derive pleasure in deriding other competitors. My argument is that, in all these epochs, dance situates itself as both creative entertainment and political artistry; it provides visual humour and reflects the period's socio-political mind-sets. My paper attempts to show that as performance, the peculiar dance moves in either jerusarema, kongonya, chibhasikoro borrowdale or seunononga provide merriment to attendees/watchers, and as cultural creations, creatively imagine the challenges and struggles of Zimbabwe in transition.

#### 4. Nick Mdika Tembo

***Title: Paradigms of Horatian Satire in Malawian Political Humour***

This study is a reading of Malawian political humour. Homing in on Haswell Kunyenje's Puludzu and Ralph Mawera's Point of Order political cartoons, I discuss how the two artists employ Horatian satire as a narrative strategy through which they expose issues of misgovernance (such as rising cost of living, scarcity of fuel, shortage of forex, endless power outages and corruption) in their art. The paper draws on Peggy Albers' notion of Visual Discourse Analysis in order to decode and understand the meaning of the visuals, what they are intended to represent and how the audience interprets them. As it exposes the masses' disaffection with perpetual forms of bad governance in Malawi, the study contends that Kunyenje and Mawera use social art as an effective tool to unmask the intricacies and vulgarities of power.

#### 5. Niyi Akingbe

***Title: Nationhood, Post-Apartheid South Africa, and ANC's Infigtings: Performing Exclusion in John Kani's Missing***

This paper is focused on how infighting in African National Congress is aestheticized and performed in John Kani's play *Missing*. Representing the ANC's failings in imaginative writing, the paper highlights the power of theatre to reflect on who wields power in any society. How can power be manipulated to access economic resources? The play explores inherent ambiguities of nationhood as they manifest in the relationship between public and individual sensibility. The paper further evaluates the tension between a party loyalist's personal commitment and ANC's duplicity. Within the context of the relationship between a text and the society that produces it, New Historicism as a literary theory has been chosen as the framework for this paper. New Historicism contends that it is the class that is dominant at any one time in each society that can impose its perspectives upon the others in such a way that it is normalized and accepted as the world view of everyone, even when it is only representative of only a group. Hence, the paper would interrogate how *Missing's* poignant allusions to the brinkmanship among the top cadres of the African National Congress affected the distribution of political positions and privileges shortly after the dismantling of apartheid system and the formation of a democratic government in 1994. This infighting led to the exclusion of some prominent cadres of the ANC like Robert Khalipa, who is the party's envoy in Sweden. While Khalipa was ignored and abandoned in Sweden, Peter Tshabalala his protégé and subordinate gets the call to return to South Africa and was made a junior minister. The domination of ANC by a clique within it sustains the institution of exclusion of some party stalwarts perceived to hold radical views who are thus denied access to certain privileges that hinged on pecuniary rewards. Khalipa's exclusion by the dominant clique within the ANC after the party assumed governance of the post-apartheid South Africa in 1994 is an ostensible performance of a power game. This exclusion reframes a contextualization of marginality performed in *Missing*.

#### 6. **Hugues Steve Ndinga-Koumba-Binza**

***Title:* Language Nationalization in Africa: When African Languages Are Foreign in their Own Land**

This paper addresses the following questions: (1) On which ground an African individual or an African country should be called Anglophone or Francophone rather than Zulu, Swahili, Hausa or Yoruba? (2) Do African languages have the citizenship of countries where they are located? (3) How can a language spoken in the African continent claim the citizenship of a particular African country? Following the theoretical perspective known as post-colonial studies, in particular the theory of decoloniality and based on a systematic review methodological approach, the paper makes an outline of the accepted concepts of country, nation and state within the African context. The results of this research lead to a realistic identity of African languages in current African states and countries. In addition, the paper provides an overview of the status of African languages in the international community. Consequently, this study pleads for the nationalization of African languages at state level in African countries. The language nationalization process should be based on three identified principles, namely ethnicity, locality and constitutionality. It is herein advocated that language nationalization must

be an important part of African language policies. This should be the case for most French-speaking African countries, which suffer from linguistic geopolitics.

## **Gender, Activism and Resistance: Chair: Siphokazi Tau**

Colonized peoples have always resisted the dehumanization of their personhoods, cultures, and communities – a resistance to colonialism and its legacy that often involves “complex, methodical and creative approaches” (Tamale, 2020:19). The coloniality of gender is still structured within the parameters of race and class and as a result, it is an integral component in the capitalist power systems (Lugones, 2010). Thus, the four presenters in this panel place a lens on women from various communities and networks of resistance to argue how they navigate spaces despite being bodies under constant threat, women from the Global South, and more specifically African women, continue to imagine and make meaning of the spaces in which they are located. The four presenters in the panel, *Gender in Community: Gendered Lived Experiences and Spacemaking*, explore the ways in which women face erasure from social, economic, and political spheres (Lugones, 2010).

### **1. Siphokazi Tau**

#### ***Title: Gender in Community: Gendered Lived Experiences and Spacemaking***

The higher education landscape in South Africa is framed by gendered and racial tensions – amongst others. Fundamental to this tension is how institutional cultures were established to exclude and create bodies that do not belong. African women in particular join the university space against this history of exclusion. Currently, 6 out of the 26 institutions of higher learning in South Africa are led by women. In this article I draw on recollections from interviewing five African women leaders in South African universities, to draw out memory and stories of self which contribute to the ways in which they lead in the university. I argue that the university is a memory institution, and that the memory-making process of the university does not factor in the memory collections from the lived realities of the African women leading them.

### **2. Simran Juglal**

#### ***Title: The Paradox of Digital Activism: How African Feminists are Empowered and Silenced in Online Spaces***

Identified as the fourth wave of feminism, the widespread use of digital technologies for feminist activism allows information to be disseminated to large audiences, local initiatives to be visible on a global scale, and feminist activists and organisations with less financial resources to carry out campaigns at little to no cost. Social media, more specifically, provides feminists across the African continent with flexible and far-reaching digital platforms for their activist work. From Uganda’s own #MeToo movement to the #ShutItAllDown protests in Namibia, the growing presence of African

feminists in digital spaces challenges prevailing gender norms and power relations, enables transnational mobilisation, and inspires other women to be bold in their gender justice efforts. As explained by Rosebell Kagumire (2021), by “seeing other young women dare cross the lines defining the civility expected of women, they too find their courage to join in small but growing communities”. Nevertheless, digital activism has also led to many African feminists being subjected to audience aggression and silencing—undermining their largely-unpaid activist work and demonstrating the agility of African feminists’ mobilisation efforts in the digital age. Indeed, the gender hierarchies of the offline world have seeped into online spaces and this is further exacerbated by the gender digital divide. According to GSMA’s Mobile Gender Gap Report (2022), over 190 million women in Sub-Saharan Africa do not have access to mobile internet services while Afrobarometer (2019) reveals that African women are less likely than their male counterparts to own a mobile phone, own a computer, have regular access to the internet, and to get their news via social media. The equal participation of African women is vital for digital activism to result in meaningful, systemic online and offline change. By identifying the key advantages and challenges to African feminists’ participation and activism in online spaces, this paper explores how scholars and activists may address and possibly remedy the paradox of digital activism.

### 3. Asiphe Mxalisa

***Title: Decolonising the University through Students’ Narratives of Gender post #MustFall Movements and During/After Covid19: An Intersectional study***

This chapter is a qualitative empirical study looking at deriving knowledge from students’ experiences of gender by using narrative intersectionality in order to evaluate the shifts that have been implemented to decolonise the university space. In exploring gender and its multiple intersections in higher education the narrative approach as defined by Patterson (2008) was then used to listen and gather stories which brings personal experience into being. Four students in each Eastern Cape university in South Africa volunteered to be part of this archival project by sharing their experiences in an unstructured narrative interview. The application of thematic analysis method and mapping narrative intersectional entanglements ascertained the understanding of how students navigate gendered spaces with recurrent events; consciousness of intersecting identities; structures and subjectivities evident in their different universities. Key findings revealed that; there is a paradoxical development as universities focused on decolonising post #MustFall movements and the adoption of online teaching approaches during Covid19. There was a revelation of the intersection of gendered lived experiences and embodied suffering as discussed by (Motsemme,2011). Black female students during the period of online learning were forced to go home to what some referred to as “A space of pain and a place where their sexual assault took place” while also navigating online learning and hustling (Part-time job) for their families. Findings also revealed that there is an intersection between gender, marginalised sexualities and language which (Matebeni; 2014 & 2017) refers to as “The Queer Turn”. Students shared how they were navigating gendered language that perpetuates gender misrecognition on campus. Findings also



revealed how black female students navigate heteronormativity and the masculine culture in relation to their safety which silences them and contributes to the avoidance of GBV.

## 2. Karoline Becker

### ***Title: Conceptions of Motherhood and Empowerment in Southern Malawi***

Empowerment in this context is often defined as enabling women to make strategic life choices, which entails the exercise of ‘transformative agency’ implying resistance against patriarchal power structures. On the other hand, in many African contexts, empowering effects of motherhood are recognised to have a strong impact on women’s identity, group membership and internal and external respect. This is supported by my qualitative study for which I interviewed twelve women in the Zomba region in Southern Malawi. According to their emic conceptions of empowerment, I found strong views that motherhood indeed has strong implications for women’s empowerment and that it is too simplistic to assign women’s actions as mothers to the execution of gender normative roles. While preassigned normative roles can be restricting for women, it became clear that within these spheres, women can develop a strong sense of agency and pursue life choices, which they perceive as empowering, but that are not necessarily a form of resistance against gendered power structures. My findings suggest that the analysis of women’s empowerment thus needs to be widened to not only look at the restrictive aspects of motherhood, but also at the possibly empowering effect and potential for women’s identity and agency within these spaces. This needs to go beyond a definition of empowerment as resistance against patriarchal restrictions, and acknowledges how women themselves understand their actions and exercise agency.

## **The Public Good in Africa: The case of South Africa’s Public Broadcaster and Community Media: Chair: Shepi Mati**

This panel will explore the state of public broadcasting in South Africa paying specific attention to the funding model, regulation, commercialization, digitalization, transmission, access, African language content, political pressures, accountability and the public mandate. This in the context of neoliberalism, marketisation and commercialization. The panelists will begin to point to the solutions to some of these challenges with the view to defending and deepening the notion of public broadcasting as a public good. This panel will explore the challenges facing community media - both radio, TV and newspapers – and how these media are navigating the quest for community development in an era of neoliberalism, marketisation and commercialization. The issues to be explored are regulation, funding, transmission costs, digitization, commercial revenue and political pressures, local economic development, sustainability, accountability, and the community development mandate

## Migration, Human Trafficking and Youth in Africa: Chair: Marius Emmanuel

### 1. Marius Emmanuel

***Title: The in-flow of Refugees in the Tanzanian Northern Western Border Regions: Their Contributions to Socioeconomic Conflicts in the Hosting Communities***

This paper presents the findings of the study conducted to find out the nature and types of socioeconomic conflicts caused by refugee in-flows and their associated security threats in Tanzania's western region borders between refugees and the hosts. A multiple research design was adopted for the study in which a purposive technique was employed to select a sample size of 134 respondents and 40 participants. Data were collected using a variety of methods, that is, a questionnaire, key informant interviews and documentary review. Qualitative data were analysed using content analysis. Quantitative data were analysed using the Statistical Package for Social Science (SPSS) whereby descriptive statistics were utilized. The study found that the refugee in-flows into Tanzania are very much connected with the prolonged social and economic conflicts across the border region. These acts fundamentally pose security threats that deeply affect the peace and tranquillity of the members of communities surrounding asylum seekers and refugee camps. Quantitative data from refugees shows 43% very bad relationship between them and the hosting community, 50% and community members indicated refugees as a source of social conflicts. The social-economic conflicts between refugees and hosts were also found to be connected with security threats as the acts were said to be implemented by criminal refugees.

### 2. Faith Omolola Adeyanju

***Title: The 'Japa' Syndrome of Nigerian Youths as a Survival Strategy: A Socio-Economic Perspective***

Nigeria, the most populous black nation, and arguably the largest economy in Africa has over the last few years experienced an alarming surge in the migration of youths to other developed countries. Chronic unemployment rate which stands at 33.3% as at 2020, high levels of insecurity and unfulfilled aspirations are among the factors that has increased the pressure on young people to search for greener pastures overseas.

More interestingly, the increased migration rate most likely has nothing to do with the idolization of these states but rather largely due to lack of national development and economic growth as youths have been found to migrate to nation-states with better economies within the African region. Although no accurate data exists on the rate of migration, this circumstantial migration reflects the continued struggle of the citizens to improve their conditions of living. However, it is worthy of note that the increasing migration of young Nigerians has not received any meaningful attention from the government especially on tackling the root causes and how to further reduce its negative effects on the socio-economic development of the nation.

Given these concerns, the paper aims to further explore the push and pull factors influencing migration of Nigerian youths, patterns and also examine the socio-economic implication of an increase in the migration rate on Nigeria. The findings will be useful for an in-depth reality check and a wake up call for the government.

### 1. Sofiane Bouhdiba

#### ***Title: Scenarios for the Future: The Demography of Africa at the horizon 2050***

The XXIst century poses many challenges to the African populations, and an intensive debate is addressing the global prospects it offers. This study examines the possible scenarios concerning the populations living in Africa in the XXIst century. I propose to examine more specifically fertility and mortality. Will fertility stay high in Africa? What can we expect mortality levels to be in the region in the coming years? What are the causes and consequences of the main demographic changes we expect in Africa? Can we expect a change in the current “demographic images” of Africa (high mortality, high fertility, overcrowding,...)? Will fertility play a specific role in the expected demographic changes in Africa? Will all African countries face the same future? These are some the questions to which I will try to find an answer in my research.

The study is organised into three sections. The first one exposes the possible scenarios of fertility and mortality in Africa at the horizon 2050. The second part of the research discusses the major determinants that will lead to such demographic changes. The last part of the paper deals with the demographic, economic and social consequences of these demographic scenarios on the African society.

## **Questions of Archaeology, Space, culture and the past before colonial rule Chair: Sati Fwatshak**

### 1. Sati Fwatshak

#### ***Title: Socio-economic and political cultures of the Jos Plateau and Lowland communities before colonial rule***

In 2017, the Nigerian Federal Government returned history to the curriculum of its 9 years Basic Education after more than 30 years of the subject’s abolition at that level of education in the country. Effective teaching of history at that level requires resource materials generated from serious research across the various Nigerian communities. In 2020, an inter-university and an interdisciplinary team of 12 academics, led by Professor Sati U. Fwashak won the Nigerian National Research Fund (NRF) grant to document the History of Plateau State, in Central Nigeria for teaching at the level of Basic Education in the state. The title of the Research is “History from Below, innovative technologies and the UBE History Curriculum in Plateau State”. The universities involved are the University of Jos, a Federal university, and Plateau State University, a State/Provincial university. The disciplines involved in the research are History in the Faculty of Arts and Education in the Faculty of Education. After preliminary literature search, the research

commenced with field work: oral interviews in 56 ethnic communities and later with archival research at Nigeria's three main archives at Enugu, Ibadan, and Kaduna in 2022 following the release of the first tranche of the project sum in December, 2021. Draft writing has commenced. The expected outputs are i) a simple book to be used as a resource materials by History teachers in Plateau State; and ii) academic publications for the scholarly community.

## 2. Bertram Mapunda

### ***Title: Decoding Spatial Cultural Similarities: The Case Of Iron Technology In Eastern And Southern Africa."***

Spatial cultural similarity is a common archaeological phenomenon across the globe and its possible causes and meanings have dominated discussions and debates in the discipline through time. When Europeans found pyramids in Mesoamerica during the Columbian period, for example, scholars were put to task explaining the unexpected resemblance with the Egyptian architecture. The plausible explanation adopted at the time was diffusion from Egypt. But lately the similarity has been attributed to independent invention. Likewise, eastern and southern Africa as a region, has been subjected to discussions and debates on cultural likeness based on a number of items, especially pottery and architectural style. Often their resemblance has been associated with ethnic movement and/or trade. This paper aims at contributing to this debate by examining the technology of ironworking across eastern and southern Africa during the last five hundred years. It identifies the areas of similarity, establishes possible causes and tries to extrapolate the same upon other cultural similarities.

## 3. Polo Moji and Laura Nkula

### ***Title: The Curious "Absenting" of African Literary Cities***

This paper engages the "absenting" of African literary cities –a complex engagement with cityness and literariness – in both globally authoritative cultural policy discourses and the emerging scholarly field of Literary Urban Studies. Located at the intersection of urban and literary studies, Literary Urban Studies bring "cityness" into conversation with literaturnost / "literariness", defined by Jakobson (1963) as metalinguistic traits that distinguish literary texts from other forms of discourse (genres, tropes etc). From the vantage point of urban studies, a focus on the literary is a welcome counterpoint in a field whose interdisciplinarity, especially in the African context, remains skewed towards built environment and engineering disciplines. Bar a few exceptions (e.g., Quayson 2014), these fields do not make space for a nuanced engagement with how the African city is lived, experienced, navigated, and imagined in everyday forms. As sites of "literary encounter" between the materiality of literary forms (book shops, libraries publishers) and urban spaces of the literariness, literary festivals provide an empirical inroad into the literary urban ecologies of African cities, alongside conventional literary analysis of city narratives. We present a study of the Open Book 2023 festival space alongside readings

of literary works, about Cape Town which were presented for “The African Cities as Text” panel discussions, Asking whether the city, conceived as a literary form that traces modernist and imperialist pathways, deny the possibility of literary cities existing in the global South, and particularly on the African continent, the paper critically engages literatures that represent and/or shape contemporary African urban dynamics.

#### 4. Elizabeth Kyazike

***Title: Archaeological Research Agenda in Uganda: Past, Present and Future***

Though the formal teaching of archaeology in Uganda started in 2013, the history of archaeological research can be traced from the works of Wayland in the 1920s. Since then, several groups of European and American archaeologists have conducted research. With several funders of the archaeological research projects one of the primary and curiously obvious indices of colonial ways of doing things in African archaeology is how edited volumes about African archaeology continue to be dominated by European and American authors, even several decades after scores of African archaeologists began to research and publish on the continent. Hence the purpose of this paper was to examine who, what and how has the archaeology research agenda in Uganda been determined from 1922-2022? and the quest to historicise the relationship between archaeology research funding in Uganda and the nature of archaeological research in the country. The research was guided by three objectives that are; identifying the archaeology research agenda from 1922 to 2022; examining how the agenda has directed the nature of archaeological research and the role of Makerere University in this research agenda in relation to national and community development. In undertaking this research, both primary and secondary sources are utilised including archives, oral interviews and research permit profiling while secondary data are from the documentary sources. The results suggest that despite the coming in of local archaeologists in the 2000s donor funding continues to dictate the patterns and trends of archaeological research undertaken in Uganda while Makerere University has had an oscillating role at different historical moments.

### **Performance and Poetry in Africa: Chair: Eve Nabulya**

#### 1. Eve Nabulya

***Title: Elegies of the Earth: Ecocritical Reflections on Selected Poems from Osundare's The Eye of the Earth***

The use of digitally supported teaching materials is seen as having great potential to achieve economic, social, and environmental goals (Barack, 2014, Caird & Roy, 2019). However, the successful use of digital learning-teaching tools depends on their didactic development,<sup>3</sup> evaluation, and meaningful embedding in the broader educational context (Dabbagh, Marra &

Howland, 2018). E-learning materials must be didactically conceptualized for specific target groups in order to develop their full potential in specific professional and technical as well as linguistic, cultural, or political contexts (UNESCO, 2017). There is great interest in digital teaching opportunities in sub-Saharan Africa, as evidenced by approaches such as “e-learning Africa” and studies on so-called ‘sustainable’ higher education systems (Caird & Roy, 2019) and more broadly in the development field (Leroy et al., 2022). This presentation will focus on quality assurance in e-learning (Ossiannilsson, 2019): if impediments have already been documented on several occasions in specific African areas (Mwakyusa & Mwalyagile, 2016, Eltahir, 2019), drivers of e-learning adoption are less widely researched. The worldwide epidemic of covid has led to an increase in experiments in distance learning, whether synchronous or asynchronous, sometimes at breakneck speed, with no clear picture yet of their real impact. The presentation will highlight the findings of a baseline quantitative analysis of 92 journalism students in Uganda, Malawi, and Burkina Faso. A few months after the official end of the epidemic, the study will determine the extent of e-learning among the various strata of this population, what the main obstacles are, and what factors have been identified as facilitating take-up. This will enable a typical profile of the e-learning user to be drawn up, and conversely the typical profile of the non-user, the most distant or the most sceptical about this practice.

## 2. Ayodeji Isaac Shittu

**Title: Intermedia and Intra-Textual Reading of Contemporary African Performance/Written Poetry**  
African literature since the last decades of the 20th century has produced an increasing number of hybrid works that integrate literature, visual arts, and new media, thus attesting to the increasing openness among artists to making their practices combine different media such as pictorial storytelling, illustrated texts, multimedia video/performance, visual arts, and new artistic media. These works break traditional boundaries and connect different creative domains. The practices are not only worth noting but require an equally innovative critical engagement that will pay attention to literature “outside” the script-text, namely forms of representation and performance resulting from media hybridization and parallel intra-textuality whereby two or more media serve as cultural correlates to lend semiotic weight to meaning and theme. This paper explores these intermedia cum-semiotic relationships between script-text and illustrative image-text, and multimedia projection of meaning and culture in contemporary African performance/written poetry in English. It is also interested in how the parallel intra-texts and intermedial relations engage the audience as both aesthetic and ethnographic discourses across spatial and cultural domains.

## 3. Emmanuel Saboro

**Title: Framing Counter Discourses: Women and Anti-Slavery Resistance in Ghanaian Oral Narratives**

The oral tradition offers a promising and innovative approach to our understanding of the cultural and historical dynamics of the experiences of women and slavery within African cultural productions. But while a great deal of scholarship has focused on women and anti-slavery movements within the Trans-Atlantic slave trade through the written tradition more generally, little attention has been paid to women and anti-slavery struggle in Africa, particularly from the perspectives of decentralized communities in Ghana through oral forms. Women were really not just passive by-standers cheering men on during wars, but some were actively involved in planning, in strategy and in some cases, actually fighting in wars of resistance against enslavers. This paper derives its primary illustrative material largely from oral narratives from northern Ghana where the activities of slave raiders were endemic, particularly during the nineteenth century, and seeks to contribute to the broader literature on women within the broader Atlantic framework and more specifically within anti-slavery discourses in Ghana.

## **New Directions in Written and Oral literatures in Africa: Chair: Kayode Omoniyi Ogunfolabi**

### **1. Esther Asare & Comfort Bonsu**

#### ***Title: Digital Technologies and African Oral Literatures: the case of Storytelling Traditions in Ghana***

Oral storytelling traditions in Africa have faced enormous changes in this era of accelerating digitalization. With the introduction of the internet and social media platforms, traditional storytelling methods are now experiencing a shift towards digital platforms. In Ghana, this shift is gradually changing the target audience of storytelling from the more communal tradition towards an individual one. While digital platforms/technologies have the potential to improve the transmission and preservation of oral storytelling traditions, they also present challenges, including the fact that the integration of digital technologies into traditional storytelling practices in Ghana is still evolving and thus conflicts with traditional norms. Do these new technologies affect storytelling traditions? Do they have the capacity to transmit cultural information? Do they help or compromise the authenticity, inventiveness, and variety of storytelling practices? These questions are addressed in this study using Akan Anansesim (trickster tales) as a point in case. We evaluate how digital technologies have influenced the development of Ghana's traditional storytelling practices and their implications and cultural sustainability. We do this by experimenting with children between the ages of seven and fifteen to test whether or not the survival of storytelling traditions is threatened by the spread of digital technologies. The experiment is done with the traditional storytelling tradition and digitalized ones, including cartoon/animated Ananse stories and storytelling podcasts. Meaning construction, the development of the trickster character as well as the comprehension and appreciation of these

two traditions of storytelling are tested. This study contributes to literature on African orality and digital technologies.

## 2. Oyeniyi Okunoye

### ***Title: Towards Mapping Genres of Nigerian Poetry in English in Print and Performance'***

Nigerian poetry in English, as a postcolonial literary tradition, stands out in the African context for the sheer size of its practitioners, the diverse tendencies it accommodates and its ability to renew itself. As the idea of a monolithic African literary tradition continues to give way in the face of the ascendancy of national literatures in twenty-first century Africa, it is logical to map the generic constitution of Nigerian poetry in English in print and performance to appreciate the remarkable transformation it has experienced. This paper engages genres in Nigerian poetry in English from the beginning of English language poetry in Nigeria to the present. In doing this, however, it does not aspire to an encyclopedic engagement but rather seeks to identify, characterise and illustrate significant genres in the tradition and, in the process, account for their evolution based on a diligent scrutiny of the works and poets that have been involved in shaping them. It recognises the fact that the conception of genres in postcolonial literary cultures cannot be value-free as any serious appraisal of genres in this context should adequately represent literary practices derived from pre-colonial and anti-colonial traditions along with those appropriated as part of the colonial legacy. In addition, it seeks to highlight the connection between the formal properties of the genres and the contextual conditioning of their utility, especially when the genres in question also occur in other environments.

## 3. Bartholomew Chizoba

### ***Title: Bargaining of Nigeria's Unity and the Philosophy of Ubuntu in Ahmed Yerima's Hendu***

loss of trust in the affected communities. This has further widened the gap between peaceful coexistence and the search for national cohesion among the people of multi-ethnic Nigeria. The major thrust of this study is to examine the philosophy of Ubuntu in Ahmed Yerima's *Hendu* as a metaphor for tolerance and harmony, the redefinition and perception of herdsmen among the Nigerian populace. The study hinges on the Ubuntu tenets of respect for personhood and humanity as a catalyst for national integration, peace, and congenial human existence against the backdrop of lingering clashes between farmers and itinerant herdsmen in Nigeria. In this regard, this study attempts a critical analysis and close reading of Ahmed Yerima's *Hendu*, which unveils the underlying factors behind the spate of clashes between local communities and herdsmen in Nigeria. This study shows how the playwright reveals the clandestine motives behind several herdsmen's attacks and the consequent negative perception of Fulani herdsmen in Nigeria, especially in the southern parts of the country. It also reveals that the family life of the herdsmen, marriage, religion, revenge, internal conflicts among the herdsmen, and poverty are factors to be considered in understanding and resolving the incessant herdsmen/farmers'



clash. It submits that the ubuntu tenets of forgiveness, love, and unity toward herdsmen and their host communities are catalysts for true reconciliation, promotion of national unity, and harmonious relationship between farmers and herdsmen in Nigeria.

#### 4. Kayode Omoniyi Ogunfolabi

***Title: Re-imagining Women's Agency in Selected Works of Flora Nwapa, Buchi Emecheta, and Imbolo Mbue***

The works of Flora Nwapa, Buchi Emecheta, and Imbolo Mbue emerged against the backdrop of prejudicial representation of women in many male-authored books, which is why they have challenged institutions such as motherhood, marriage, sexual division of labor, gendered private and public spaces, and have tried to reconceptualize gender and sexuality within varying woman-centered rhetoric. They have also inspired robust critical responses in mainstream academic journals, acknowledging the contributions of these authors to African literature as it pertains to fictionalized women's ontology in Africa. While it is clear that these writers (Nwapa and Emecheta especially) have themselves become canonical in African and postcolonial literatures, it is necessary to re-examine how they frame women's recovery of agency within mainly patriarchal settings. In addition, it is important to explore how their efforts to re-position women in their texts impact their construction of masculinity. More important, this study will examine the development of women's activism within the context of these texts, starting from the pioneering efforts of Nwapa, through Emecheta, to Mbue. As a result, the selected texts for the study are Nwapa's *Efuru*, Emecheta's *The Joys of Motherhood*, and Mbue, *Behold the Dreamers*, texts which most likely represent the writers' creative and ideological tour de force. These texts will be analyzed through close reading in order to amplify the voices and silences that distinguish and evince their artistic and political engagements, so as to demonstrate the extent to which the formulation of women's agency might have intertwined with the construction of repressive male power.

### **Sexuality, Gender and violence in Africa: Chair: Everjoy Magwegwe**

#### 1. Babatunde Omotosho

***Title: Vulnerability, Family Structure and Old Age: A Study of Lived Experiences of Elderly Widowers in Southwest Nigeria***

Men unlike their female counterparts may not enjoy the kind of attention their female folks receive at old age. This study explored the experiences, lifestyles and coping mechanisms of elderly widowers within the family and community networks in southwest Nigeria. Ethnographic data for this study was collected through in-depth interviews and observation methods from old widowers from ages 65 and above in three selected communities in Ekiti south west Nigeria. Findings revealed that over two third of the respondents have stayed without their spouses for a minimum of 5 years

and this was a challenge to them. A majority of the respondents attributed some of the challenges they faced to physical weakness, loss of sight, and loneliness. Many of them have not remarried due to the cost, lack of sexual urge and insistence of their children not to remarry. More than a half of the participants depended majorly on children and pension for financial support while they relied on siblings, extended families and well-wishers for non-financial supports respectively. Participants coped with loneliness by visiting the public/market square, friends/families and religious places for relaxation. Elderly widowers appear to face difficult experiences and not much attention has been focused on this powerless group.

## 2. Somtochukwu Metu Romeo

**Title: Oriogun's "Sacrament of Bodies" and the bipartite stance of Homosexuality and Migration**  
Same-sex relationship is prohibited in Nigeria owing to Same-Sex Marriage Prohibition Act (SSMPA) of 2014. This act enforces a fourteen-year jail term for offenders and a ten-year sentence for persons found abetting and encouraging same-sex relationships. The implication of this prohibition is the migration of homosexuals and queer persons who yearn to explore and thrive in an environment that does not limit their interactions with the same-sex. The aim of this paper is to show how homosexual personae in Romeo Oriogun's "Sacrament of Bodies" respond to this prohibition and their action/reaction to their environment. This paper will also in the form of objectives explore the backgrounds of the personae and the contributions of these backgrounds to the personae's migration. It will achieve its aim and objectives by anchoring the analysis of this research on Teresa de Lauretis' aspect of Queer theory which repudiates heterosexuality and heteronormativity as yardsticks for sexual constructions. The analysis of the poems in Oriogun's poetry collection will toe the qualitative methodological approach which will involve the evaluation of the selected poems and how the personae in the poems foreground themselves in the notion of migration. The finding indicates that the migration of the personae of the poems analysed is as a result of the uninhabitable environment that engenders exodus of her inhabitants who also fight for other nonconformists stuck in their exited environment.

## 3. Olubunmi Funmi Oyebanji

**Title: Stances and ideologies in the tweets of Nigerian LGBT people**

Same-sex sexuality is an important topic worth consideration, especially in Africa, where this is still highly considered taboo. As a result of subsisting homophobia in the Nigerian public sphere, social media provides a safe space for collective queer voices. Queer studies in the Nigerian context have mainly been sociological and legalistic. However, linguistic studies on the media representation of same-sex sexualities have explored how heteronormativity is accentuated, without adequate attention paid to how sexual minorities have also used language to emphasize their attitude about their situation in Nigeria. Drawing on the evaluation theory and Critical Discourse Analysis, this study examines the stances of Nigerian LGBT people on Twitter. I do this by considering discourses from

the #EndHomophobiaInNigeria, which trended on Nigerian Twitter in 2020. Findings revealed that words, clauses, and other discursive strategies construe LGBT people as fearful, unsatisfied and resilient. The significance of this study lies in the potential insights it provides into some of the struggles of the LGBT people for social acceptance and inclusivity, especially in a homophobic environment like Nigeria.

#### 4. Everjoy Magwegwe

***Title: A photo elicitation study on the nexus between infrastructure in mining community's and gender-based violence experiences of women. (Case of Patchway Mine, Kadoma, Zimbabwe)***

The paper explores if the risk of GBV being experienced in the community is increased because of mine camp locations, the surrounding environment and other related infrastructures recognizing various violence against women and girls concerns and vulnerabilities. The article also presents an examination of a set of social and environmental aspects that should be considered in order to prevent and appropriately address infrastructure-related gender-based violence, underscoring that conflicts are inherent to development and can offer an opportunity for change when managed well. The study reveals that infrastructure in mining communities tend to have a disproportionate positive impact on men, thus reinforcing gender-based violence, which is a critical issue for women. This research was conducted through a qualitative research method comprising photo elicitation, a literature review and interviews. The results of the study suggest that the infrastructure in the mining community are deplorable leading to a situation that is disadvantageous to women and contributes to their experiences of gender-based violence. The paper further explains how infrastructure development policy can have a positive impact on the experiences of women in mining areas and suggests recommendations for the development of gender-sensitive infrastructure plans and policies.

### FRENCH SESSIONS

#### French 1

#### Développement sociétal, démocratie en action: Présidente : Khadija Essalhi

- **Khadija Essalhi** Les investissements du Maroc en Afrique : quelles opportunités et enjeux?
- **Pitshou Moleka De** la recherche individualisée en recherche koinonique : changement de paradigme en sciences humaines pour une transformation sociale (durable) en Afrique
- **Bensalah Salma** Autonomisation économique des femmes et finance inclusive : Cadre théorique
- **Serigne Momar Sarr** Souveraineté épistémique et politiques publiques transformationnelles en Afrique : heur et heure des sciences sociales ?

#### French 2

**Migration, musique, formes culturelles et praxis Culture Africaine et un monde nouveau: Président: Farid Marhoum**

- **Farid Marhoum** Engagement scientifique dans les études sur les migrations : l'expérience et l'œuvre d'Abdelmalek Sayad.
- **Adama Kamara** Référence acharnée aux sciences et techniques et délinquance de la société ivoirienne : pourquoi recourir aux sciences humaines, sciences sociales et arts ?
- **Saadia Taouki La** littérature comme subversion de la réalité plurielle : le cas de la littérature féminine comme déconstruction du système patriarcal dans le contexte marocain

**French 3**

**Les enjeux politique et économique Africaine Politique urbaine, formations étatique et Mouvement Civique : Présidente : Imane Nya**

- **Adama Sawadogo** Effet de la covid-19 sur la sécurité alimentaire en Afrique subsaharienne.
- **Joël Baraka Akilimali** Penser les politiques publiques de digitalisation cadastrale en Afrique à l'ère des humanités numériques
- **Elhoussein Afraïd** Sécurité routière en Afrique du Nord : étude longitudinale sur les accidents de la circulation chez les hommes et les femmes au Maroc, en Algérie et en Tunisie et son impact sur la politique urbaine inclusive. 2017-2022

**French 4**

**Entreprises et droits de l'homme au Maroc : Présidente : Saloua Zerhouni**

- **Hanif Salwa** Les enjeux d'implantation de la Conduite Responsable des Entreprises au Maroc
- **Saloua Zerhouni** Entreprises et droits humains au Maroc : Les paradoxes de l'Etat
- **Boutaina Bensalem** La responsabilité des entreprises en matière de droits humains : Entre droit et pratique
- **Imane Nya** La conduite responsable des entreprises au Maroc: Quelle place à la préservation de l'eau

---

AHA Book of Abstracts collated from abstracts received. Please contact Hayley Hayes-Roberts [hayley.hayes-roberts@uct.ac.za](mailto:hayley.hayes-roberts@uct.ac.za) to submit your abstract for the final Book of Abstracts.