

THE MWALIMU NYERERE MEMORIAL ACADEMY
&
INSTITUTE FOR AFRICAN STUDIES, RUSSIAN ACADEMY OF
SCIENCES



BOOK OF ABSTRACTS

State–Building in Africa: Prospects and Challenges

1st Social Scientists' Conference
Dar es Salaam, March 4th– 7th, 2019

Editors:

Dmitri M. Bondarenko

&

Jason Nkyabonaki

On the cover page:

A picture of Mwalimu Julius Kambarage Nyerere, The First Tanzanian President and the true son of the African soil

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ISBN 978-9976-5502-0-7

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PANEL I

A NEXUS OF AFRICA'S BUREAUCRACY AND NATIONAL DEVELOPMENT

Convener: *Jason Nkyabonaki*, The Mwalimu Nyerere Memorial Academy, Tanzania

The government machinery is entrusted with a duty of serving and preserving the public good. The contractual base of the citizens and the political class is managed by the bureaucratic class as enshrined by Max Weber. The bureaucracy is an engine to development of a particular state and is assumed to be ethical, permanent and apolitical and self-giving for the rest of the civilians. In Africa, the bureaucracy is looked at from different angles whereby some scholars view the bureaucracy as a curse while others see it as a necessary evil. The panel welcomes the papers that deal with the issues of the public sector management, service delivery, public policy, public service ethos and development in Africa. Also, the discourses and progressive approaches of the bureaucracy towards nation building are welcome for deliberation in this panel.

Basil A. Ekot, Veritas University, Nigeria: **Sustaining the Momentum of Nation Building in Contemporary Africa: The Case of Nigeria**

Nation-building is a process in which the requirement of politics and governance, law and morality as a basis for constructing social relationship and reconstructing the substratum that recognize the rights of the minority and redistributive justice are upheld and promoted as sacrosanct. The concept of nation building is synonymous with state-building, particularly when issues of political development in the developing nations come up for discussion. Nation building stands for the process by which people transfer their commitment and loyalty from smaller tribes, villages or petty principalities, to the larger central political system. Nation- building and state-building cannot be successfully prosecuted without an abiding principle of nationhood. The paper argues that Africa and particularly Nigeria is still grappling with the issue of nation building. With independence of the African country in 1960, a momentum of state building through an effective democratic process was put in place. However, military incursion into Nigerian politics truncated the strides of nation building in the country. The effort towards rebuilding the nation was restarted in 1999 with the emergence of the Fourth Republic. But, so far, 19 years into the new era of nation building, the steam of the momentum seems to be evaporating. The paper identifies lack of effective administrative and managerial focus on the

part of those handling the affairs of governance in the country and concludes that there is need to have an elite group that is collectively committed to nation-building and ensure a general political re-orientation of both leaders and followers. The paper operates within the structural functional theoretical frame for effective development of the society. The paper applies mostly secondary data and internet materials for its discussion.

Abdullahi Garba, Federal Polytechnic, Nigeria: **The Impact of Exam Malpractice on the Quality of Graduates in Nigeria**

Examination malpractice is any wrong doing a student or candidate will exhibit before, during or after any examination. The impact of this act is so grave and has seriously affected the quality of graduates from our higher institutions of learning in the country. In the past, graduates of universities, polytechnics and college of education and other tertiary institutions speak, write and understand English, but unfortunately some of our graduates now do not understand and neither speaks English due to the notion and believes that one must pass at all cost even if by cheating during examination. Parents ,teachers, invigilators and proprietors of schools are those involved in this dirty game, for instance parents encourage wards by paying huge amount of money to the invigilators and proprietors of schools who open -miracle centres where the examination malpractices take place so that they can pass with credit. Examination malpractice have been embraced by so many people as a norm and longer regarded as a bad act. The consequence of this for instance is that graduates of engineering whether mechanical or electrical cannot dismantle an couple an engine back not to talk of being creative and innovative. In conclusion Examination malpractice have seriously caused havoc to the education sector and our graduates can no longer compete with other students abroad where examination malpractice is seen and regarded as taboo

Inuwa Bala Dansidi, Federal Polytechnic, Nigeria: **The Potentials of Tertiary Institution on Community Development**

Tertiary institutions have to make pacts with the community development in order to establish their relevance and account for the public funds they receive to execute their mandate. Government coordination efforts must be focused and sustained toward evolving a knowledge economy in order to reorient tertiary institutions into transforming actively in developing the

engine of development. The tertiary institutions play instrumental role to development by having a concentration of experts that can be tapped to solve pressing social problems, Also tertiary institutions are the engine of development by strengthening knowledge and innovation as important ingredients without which no country can play any role in the knowledge economy. The notion of autonomy and academic freedom that allows the tertiary institutions to contribute to development indirectly through the production of high level skills and scientific knowledge. In our situation tertiary institutions play the instrumental role, and not the engine of development so they end up tackling social problems rather than economic development. There is no consensus of opinion on the role of tertiary institutions on development as there is no any agreement on development model and the role tertiary institutions will play in development both at the national or institutional levels. Tertiary institutions are expected to develop strategic plans in order to attract identified stakeholders as development partners.

*Jason Nkyabonaki, The Mwalimu Nyerere Memorial Academy, Tanzania: **The effectiveness of Representative Organs in Bureaucratic Organizations. A Case of the Mwalimu Nyerere Memorial Academy***

The research examined the output of representative organs in bureaucratic organizations. The main objective of the study was to assess the levels of representative organs towards influencing organizational decisions. The various represented constituencies envision their representatives as propelling and articulating group interest, mission, demands and support by influencing the decision agenda of the organization. The representative bodies are also examined their capacity to influence the decision makers in the organization. The research employed ethnographic approach and the main tools of data collection were questionnaires and interviews at the Mwalimu Nyerere Memorial Academy. The study adopted the rational choice model and the reasoned action by Bandura Model. The findings revealed that, most employees have a distrust to their representatives and feel a co-optation of their leaders to decision makers merge. Also, the agents themselves were felt to be driven by more of personal benefits due to their access to decision makers rather than the interest of their constituencies. Therefore, this ascertains the limited effectiveness off the representative organs in bureaucratic organizations. The democratic systems of recalling the representatives would be a panacea towards enforcing accountability of the representatives to their constituencies in bureaucratic organizations.

Martin Petro Mandalu, Stella Maris Mtwara University College, Tanzania: **States' Role in Globalization: Africa's New Model for Development**

Africa is the second largest continent and home of over 50 independent states. Africa is the cradle of human civilization and the richest continent in natural resources in the planet. Despite its great potentials, by many standards such as human development index, GDP growth rates, Africa is the least developed region of the world. The continent is home to most World's poorest countries and majority of countries ranked lowest in human development index reside in the continent. Being so poor, the African States are not well equipped to engage on equal levels with the rest of the world. Africa is hit hard by globalization mainly negatively than any other regions of the world. All forms of movements have advantages and disadvantages, and so Africa gains as well from the current world movement of Globalization, only that the benefits are very much limited compared to other parts of the world. The continent was deliberately underdeveloped by external factors and inadvertently by internal factors. Exploitation of slavery and decades of colonialism derailed the continent from its development path, and some post-colonial African leaders failed to restore the continent to its former route despite its natural wealth in natural resources. The old experiences paralyzed African states thus failing to compete equally with the rest of the world. African states are not condemned to permanent underdevelopment; however, it is no longer time to continue blaming the west and staying on the past, it is time for the continent to find her own path to development. African states still have a role to play in ensuring people's development in the continent. African states can fulfill their role through an African thoughts development model. The African thoughts development model can be cultivated by exposing African youths to philosophy, science, and economics. The continent needs a mechanism to cultivate home grown ideas and thinkers, who will enable African states compete and gain substantially in the globalization era, failure to do so the continent will continue to be a market to other regions' products and will continue to receive second hand thoughts that don't suit the continent as they have no African roots hence the continent will remain underdeveloped in the globalization era.

Rehema Corbinian Ndumbaro, The Mwalimu Nyerere Memorial Academy, Tanzania: **Attitude of Library Staff Towards People with Visual Impairment in The Provision of Library and Information Services in Selected University and Public Libraries in Tanzania**

This paper investigated the attitude of library staff towards people with visual impairment in selected university and public libraries in Tanzania. The main objective was to examine the attitude of library staff towards people with visual impairment in the provision of library and information services. The study employed both qualitative and quantitative approaches. The study population was randomly and purposively selected and entailed patrons with visual impairment, library staff, library directors and service providers (readers for people with visual impairment and institutions/organisations associated with people with visual impairment) as well as library directors and directors/heads of organisations/institutions. Snowball techniques were used to select library users with visual impairment and readers for users with visual impairment. The findings revealed that attitude of library staff towards people with visual impairment were positive, however lack of policy on how to handle them makes the service inadequate. Users with visual impairment were not satisfied with the service because there were no conducive environment which enable them to be independent. The findings also indicated that libraries in Tanzania are not in a position to provide the best library and information services to people with visual impairment because there were many things to implement, correct and improve. The study concludes that, the library and information services are not offered uniformly in the libraries surveyed depending on the nature and the needs of their users, together with the budget of the library. But all these libraries need to review their policies, practices, and procedures in order to make these services to meet the needs of people with visual impairment. The study, therefore recommends awareness-raising programme should be developed, disseminating relevant special policy on library and information services provision for people with visual impairment and both university and public libraries should devise formula to ensure reasonable budget allocation for library and information services for people with visual impairment. Moreover, there is need for integrating special needs education in Library and Information Science education and training.

Guy-Maurille Massamba: Political Behavior and Regime Consolidation in Africa

This reflection draws the meaning and reality of state building from a conceptual framework that highlights evolutionary underpinnings and defines interest in political settings as an expression of human survival. The central argument is that the construction and consolidation of political regime is a consequential endeavor whose character is traced to the depths of the evolutionary

order of things, which can only be grasped, if at all possible, through the understanding of the patterns of inducement or the logical inclusion of the ultimate causes of behavior. Political construct, as a product of human behavior, is the embodiment of norms and values with characteristics essentially reflecting the intentionality of political actors whose deeds are determined by staunch interests. Politics is human and is, as such, driven by a primordial determinant. By dealing with social and economic, cultural and intellectual needs, politics by the same token deals with the most fundamental ones, catering to human survival. At the core of political construct under various social, cultural and historical circumstances, is interest. In Africa, the new states were entangled in a complex undertaking with unsettling prospects conditioned by the necessity not only to accommodate conflicting interests including the definition and pursuit of national objectives and the continuity of colonial stakes, but also to embrace a vision of a modern African state oriented toward a future that would turn out to be impossible to sever from colonial influence, while rehabilitating a history and an identity whose course and worth have been undermined by colonial infiltration. The intricacy of evolving African political systems cannot be understood without examining conflicting interests and enabling behaviors. Only thus can one reliably make sense of the ambiguity of the democratization process so far noticed in some countries

Chibueze Lawrence Ofobuike, Chukwuemeka Odumegwu Ojukwu University, Nigeria, *Kenneth Ndidì Osuji*, University of Nigeria: **Revenue Generation and Accountability in Nigeria: An Appraisal of the Treasury Single Account (TSA) 2015 – 2019**

The Nigerian government in time past have suffered in terms of corruption prevalent in revenue generation, hence in a bid to address financial leakages, misappropriation and boost revenue generation, the Nigerian government as led by President Muhammadu Buhari (PMB) introduced and implemented the Treasury Single Account (TSA) policy as a medium of preventing financial leakages, revenue loss, promote transparency and generally oversee the accountability of all the government Ministries, Departments and Agencies (MDAs) in the country. The TSA, is been operated as a bank account or a set of linked bank accounts through which the government transacts all its receipts and payments and gets a consolidated view of its cash position at any given time, the treasury is currently serving as the financial chief agent of the Nigerian government. The study, therefore, examined the efforts of the Nigerian government to maximize

income and boost revenue generation through financial remittance in the TSA innovation. It is against this background that this study is set to investigate whether the innovation of a centralized remittance platform has undermined misappropriation of public funds in Nigeria and also to ascertain the extent to which the TSA innovation has addressed financial leakages in revenue generation in Nigeria. Using the documentary method of data collection through secondary sources such as; financial institutions, previous and current Nigerian budgets, official reports from the Office of the Accountant General of the Federation (OAGF), among others, the study discovered that the TSA has proved to be an efficient and effective avenue for revenue generation and accountability through the period under study. Hence, it is on this basis that study recommended that the Nigerian government should not only continue the policy but also seek new ways on improving and perfecting the TSA (such as adoption of automation system) and also enact laws that will extend it to state and local governments level for general acceptability.

*Tatyana Denisova, Sergey Kostelyanyets, Institute for African Studies, Russia: **The Problems of Privatization of Security in the Countries of the East African Community***

The regional intergovernmental organization East African Community (EAC) has six member countries – Burundi, Kenya, Rwanda, Tanzania, South Sudan and Uganda. All of them, to a greater or lesser extent, over the past few decades have experienced internal political instability, which has entailed significant socio-political and economic consequences for the states themselves and for their citizens. These consequences include the rise in crime, exacerbation of inter-tribal and interconfessional contradictions, discontent among the military, etc. These very factors are responsible for the appearance of an increasing number of private security and military companies (PSMCs) in the countries of the East African region, that is, of the phenomenon of "privatization of security", the emergence of which presupposes the delegation of the functions of protecting citizens and their property, carrying out peacemaking and counter- insurgency operations, and fighting separatism to PSMCs by the state. Today's world is characterized by a decrease in respect for law and order and, even more alarmingly, by a decrease in the effectiveness of national armies, police and other security agencies. Indeed, the state is gradually losing its monopoly on organized violence, transferring its powers in this area to Private Security Companies (PSCs) and Private Military Companies (PMCs). As a result, in most African countries, including in the East African region, the number of these structures is

growing and the special "branch of the economy" – the Private Security Industry (PSI) – is expanding. States, individual enterprises, international organizations, non-governmental organizations, communities and individuals ever more frequently resort to services offered by the PSI to meet their needs in this area. However, the formation and expansion of PSMCs creates numerous problems for the states that use them. Above all, it undermines the very foundations of state power, since security is its main function. The report intends to reveal how expanding activities of PSMCs can influence the state-building process in countries of East Africa; what risks and opportunities emerge in the course of this expansion.

Beatrice Mkunde, The Mwalimu Nyerere Memorial Academy, Tanzania: **The Politics of Local Regulation in Tanzania: The Quest for Multilevel Regulatory Governance**

Regulation is currently perceived as an art and craft of governance where the regulatory processes are an outcome of interdependences between political actors, bureaucrats, business community and the public at large. However, it is now extensively recognized that this interdependency is beyond one level of government particularly in the era of decentralization where regulatory outcomes are a result of a complex set of interacting levels. This study concedes that regulatory processes are intrinsically political endeavor. Principally, local government regulatory processes are characterized by multiple actors at different levels of governance i.e the local government itself and stakeholders within its jurisdiction and the central government. The complexities of the relationships of multiple actors at different levels of government and across the same level of government create a number of risks that jeopardize quality local regulation that need to be managed calling for multilevel regulatory governance anchored on effective stakeholder engagement and coordination. Particularly, engagement with local government during the design of new regulations is largely poor resulting in a missed opportunity to have informed decision that enhances quality local regulation. To augment multilevel governance, it is imperative to improve the interface between central and local government with local authorities recognized as ‘co-producers’ of regulatory outcomes. Effective implementation of Regulatory Impact assessment (RIA) that safeguards proper analysis of proposed and existing regulation is of paramount importance to ensure evidenced based regulations, analysis of cost implications for the local government as well as legitimacy of regulations.

*Marwa M. Salem, Cairo University, Egypt:***Bureaucratic Politics and Egypt's Africa Policies**

1. The less interest the president demonstrates towards a specific foreign policy matter, the stronger role the bureaucracy can exercise in this matter.
2. Operational culture, characterized by several points of weakness, adversely affects the bureaucracy's attempts to attain significant results in policy execution.
3. Bureaucratic rivalry in the foreign policy sector is more likely to be found in countries ruled by a dominant leader, as each bureaucracy seeks to play a bigger role in order to attract the president's attention.

In this context, the analysis included the role of the bureaucracy and 'quasi-foreign policy agencies'. Due to the facts that the foreign ministry has inherent jurisdiction over foreign policy and enjoyed a degree of independence under Mubarak regarding African matters, this chapter concentrates primarily on studying the ministry's role in Egyptian foreign policy. It also examines the ministry's operational culture in order to determine to what extent it benefited or hindered the institution in carrying out mandates. Similarly, this chapter examines the role of the national security agencies in foreign policy. Most importantly, it studies the General Intelligence Service, as this agency succeeded in attaining a measure of influence on foreign policy that became exceeded than that of the cabinet as a whole or the foreign ministry. Finally, this chapter analyses other institutions and quasi-foreign policy agencies in order to determine their position in foreign policy-making and execution in Egypt. The point I am raising here is that the national interests of Egypt in the Nile Waters (given the fact that the River Nile is the only water source in Egypt) have been significantly harmed in a way that resulted into negative repercussions on the entire Egyptian state. The Egyptian bureaucracy has strongly contributed to such negative outcome. Accordingly, I argue that without an efficient bureaucracy, it would be impossible to achieve the national interest of the Egyptian state even if it has other points of strength or power.

PANEL II

AFRO-SHENTREPRENEURS: RETHINKING WOMEN ENTREPRENEURSHIP IN A GLOBAL CONTEXT

Convener: *Ellie Paris-Miranda*, University of Massachusetts, USA: **Afro-Shentrepreneurs: Rethinking Women Entrepreneurship in a Global Context (#afroshentrepreneur)**

Abstract: Entrepreneurship has been defined as –The New Women’s Movement and women are stepping away in unprecedented numbers from traditional household gender roles to the challenges of starting their own businesses in every sector imaginable, contributing to both household incomes and growth of national economies as –job-making entrepreneurs (Forbes, 1) Without exception, African, African diaspora, and African descendant women are changing trends of higher unemployment rates, long-term unemployment, gender pay gap, racial barriers, and patriarchal structures –, which have insisted on the supremacy of men over women and have been the primary factors responsible for keeping women economically, politically, socially, emotionally, and psychologically oppressed —, to embark upon entrepreneurial activities. In the United States, where most data are available, women of color are reported to be the fastestgrowing group of business owners. Between 1997 to 2017, companies owned by this group of shentrepreneurs grew from 114% to 467% (American Express Open, 5). In Africa, two countries are leading the race with the highest percentage of women business owners in the world. In the first place is Ghana (46%) and right after Russia, is Uganda (33%) taking the third place, according to the MasterCard Index of Women Entrepreneurs (MIWE) (2018). However, despite that female entrepreneurship is today a popular topic of research for scholars around the world, who investigate –the processes by which some women become entrepreneurs of this nature, the consequences of doing so, the psychological and contextual factors that facilitate or inhibit their entrepreneurial activity, and whether these processes, consequences, and influential factors differ from their male counterparts (Jennings and Brush 662), little has been researched and written about the experience of African, African diaspora, and African descendant women entrepreneurs in an international context. My research aims to explore the unique experiences of the African, African diaspora, and African descendant women entrepreneurs in a global context. Understand the social barriers and economic challenges faced by this group and the strategies used to combat both gender inequality and racial discrimination is also the objective of this study. How these women can build positive and sustainable relationships in Africa and with

Africa, and consequently, how they contribute to Africa's development are the main goals of my research.

Ana Maria Duarte , Instituto Superior Politécnico Lusíada de Benguela Lobito, Angola: **The Real Financial System in Benguela (Angola) – The Case of Kixikila Women**

In face of the economic and financial constraints faced by Angolans since 2015 which have resulted in the deterioration of the living conditions, non-formal economic dynamics have developed attempting to mobilized domestic financial resources, particularly to address the difficulties experienced by communities when accessing the formal financial system. In this context, it is of crucial importance to consider the predominant role of women and the way they organize themselves as kixikilas' groups. In these groups, each female member contributes the same amount at each meeting, and one member takes the whole sum once. As a result, each member is able to access a larger sum of money which allows the possibility of small-scale investment initiatives. The paper will consider the reasons for preponderance of kixikilas and its socioeconomic consequences and, in this context, will assess whether the non-formal dynamics constitute a substitute or a complement to the dynamics considered formal. Considering Angola's current relationship with China, the paper also intends to assess how the intensification of Angola-China relations has modified, promoted and/or prevented the development of kixikilas groups' dynamics. Finally, the aim of this project is to overcome the challenges arising from the lack of quantitative and qualitative information on the non-formal dynamics of the economy, the causes of its creation and its development, and its socio-economic consequences. Micro-level studies that consider gender and occur outside the main urban centre in Angola – Luanda – are essential for the qualitative and quantitative information collected to be more representative.

Anastasia Lyakhovich, St.Petersburg State University, Russia: **Transformation of Gender Roles among Hausa in Contemporary Popular Literature of Northern Nigeria**

This study addresses recent popular literature of Northern Nigeria. Hausa popular fiction is considered to be an influential social tool for debate on acute issues, predominantly revealing tension between conservative dominant values of Muslim Northern Nigeria and raising awareness of changing social circumstances. Traditional views on the role, responsibilities, behavior of men and women reinforce women's inferior status in all social spheres. Hausa

writers deeply reflect on gender roles within different contexts. Some of them portray women characters as a victim, the others – as a catalyst of social change. In either case this body of popular literature brings out into the open the image of modern Hausa woman – an individual with diversity of emotions, desires, unique behavioral patterns and attitudes. In this discourse such books serve as a reliable source on existing social restrictions and expectations concerning woman. They also provide evidence on how new generations perceive social role and status of women, on how current social changes affect gender relations. This paper examines four works published in 2010 and 2011 by female writers: BilkisuFuntuwa, Baida‘u Muhammad Gada, HumairaLawanZango, and Zulaihat Sani Kagara. While cherishing and valuing highly the family life and marriage these authors offer instructions to young women who desire to succeed in marriage. Much attention is given to interpersonal relations, gender relations, emotional and psychological reactions in contrast to conservative vision implying that a successful marriage depends mostly on woman’s good character and proper upbringing. At the same time female writers still emphasize different shortcomings of women’s rights and desires protection in marriage. Marriage is not only an essential part of human socialization it is also a certain mechanism of social protection. Single working women, for instance, have to live in conditions of vulnerability, social risk and reputational damage. Professional development is only possible under conditions of gaining marital status. The dual nature of marriage – as a social institution and as a medium for interaction between individuals – is evident for modern Hausa writers who find their own ways of thinking and expressing this phenomenon.

Aigul Nigmatullina, Institute of International Relations, Russia: **Challenges Faced by Women Entrepreneurs**

Nowadays women become drivers of development in business and their entrepreneurial potential represents a huge economic resource. In sub-Saharan countries women head about a third of all companies and in Senegal the share of women entrepreneurs reaches 37%. Senegal, Côte d’Ivoire, Uganda, Nigeria and Ghana are considered to be the most prosperous regions for them. Despite the fact that women make out more than half of Africa's population still most of them are excluded from many opportunities. One of the main problems is that women in the region are still limited in access to financial resources, business infrastructure and required education. There is narrow choice of professions and business sectors where women could develop

entrepreneurship. So lack of equal opportunity is also noticed in the fact that women are paid less, in some business sectors they even are not allowed to work at all, such as in heavy construction. Next point is connected with a lack of funds. Local banks don't want to finance women's projects, considering the industries such as service industry, agriculture, textiles, and cosmetics are not very promising in their view. As an alternative to loans in Africa the angel business movement is gaining popularity. A case in point is the Rising Tide Africa initiative, a specialized investment program for women's projects. Additionally, psychological and social factors play an important role here as well. With a predominance of the patriarchal principles of the society more emphasis in African society is given on men who are skeptical about the entrepreneurial seriousness and abilities of women entrepreneurs. So it's no surprise that it's very difficult to build social network. We strongly believe that women could contribute a lot not only to economic growth. They must be supported by the international organizations involved in the growth and development of entrepreneurship.

PANEL III:

ALTERNATIVES FOR AFRICAN AGRICULTURE AND AFRICAN POST MODERNITY

Conveners: *Gary Littlejohn*, University of Bradford, UK, *Carol Thompson*, Northern Arizona University, USA

After decades of externally generated ‘solutions’ for African agriculture, at least one of which will be examined during this panel, there is now emerging not simply resistance to such generalised approaches but rather a series of relevant African alternatives to foster appropriate development for the very varied circumstances prevailing in different parts of Africa. Given the varieties of social institutions, agro-climatic zones and the irregular ‘signal’ of ENSO events affecting the whole of eastern Africa, such approaches are not only intrinsically interesting, but are far more likely to result in sustainable, locally tailored development outcomes. These initiatives are taking place within a rapidly changing global agricultural system in which the dominance of North American grain exports is being rapidly replaced by the resurgence of Russian agriculture to a level whose likely impact has not been seen since 1913. This has implications for emergency food aid, for the prospects of agricultural exports by African countries, and for food sovereignty. Hence there is a need for contemporary analysis of such African initiatives that examines their potential for resilience in the face of dramatic changes, including growing infrastructural investment from China and ongoing demographic growth in Africa for the next few decades, in contrast to the prospects of a steep demographic decline in the societies of the developed world. While Russia is an exception to this predicted trend, it is unlikely that its population growth will keep pace with the increase in its agricultural production, and so Russian exports will probably continue to have a growing influence on global markets.

Andrew Mushita, Community Technology Development Organisation, Zimbabwe, *Carol Thompson*, Northern Arizona University, USA: **The Future of Food: African Smallholder Farmers Challenging Philanthrocapitalism.**

Farmer seed systems survive because they engage changing conditions, yet they remain consistent in the sharing of seeds and of indigenous knowledge. Over the last decades, the systemic change attracting the most attention as a challenge to farmer seed systems is, of course,

climate change. In that context, another systemic threat needs equally urgent analysis. The Alliance for a Green Revolution for Africa (AGRA) of the Gates Foundation is trying to transform farmer seed systems, through ‘business rule’ and ‘business practices’ of philanthrocapitalism. This paper briefly addresses the theory of philanthrocapitalism by outlining its trajectories. The analysis explores fundamental differences in how large foundations, with more cash than many governments, are interjecting their private goals into public spaces, while extracting public capital for private use. Although much has been written about philanthrocapitalism in the fields of education and of health, this paper focuses on its role in farmers’ seed systems. Grounded in Southern Africa, the core of the analysis explains how smallholder farmers are not just resisting the insertion of philanthrocapitalism into their seed systems, but are offering alternatives. The study suggests that these smallholder farmers’ practices offer biodiversity as the future of food for us all.

Elisa Greco, University of Leeds, UK: **Farmers’ Political Agency, Collective Action and the New Alliance on Food Security and Nutrition**

In the aftermaths of the 2007/8 financial- food- energy crises, transnational capital in the agribusiness sector has received renewed state support for food security initiatives in poor, non - industrialised countries. A neoliberal version of food security policies, epitomised by the G8’s New Alliance for Food Security and Nutrition, has been promoting value chain agriculture through public- private partnerships (PPPs) which create contract farming schemes in key food producing regions. Within these initiatives, the Alliance for a Green Revolution in Africa (AGRA) has been particularly active in funding pilot projects for contract farming in previously untouched locations. Established that these neoliberal initiatives support corporate agribusiness while marginalizing small farmers, with long term negative consequences on local and national food security, another set of questions arises: who are these contract farmers? How do they respond to contract farming schemes? Which set of interests do they represent? This paper addresses these questions by analysing evidence from an AGRA pilot project in Tanzania, where about 1000 rice farmers decided to collectively default on the loans attached to the contract farming scheme, after the dramatic drop in rice prices in 2013. What has been assessed as a –failure| of a development project is here seen through political economic lenses as a case of collective action in rural areas. In this case, farmers’ political agency brings to light not only the

conflict between small and big capitals in agribusiness, but also the deeply divided nature of rural society. Farmers' collective action is in fact heavily marked by class divisions – a sign that rural class formation is well under way and that class dynamics are paramount. In this context, contract farming schemes are the preserve of middle-sized commercial farmers, who casually but systemically employ the smallest, poorest farmers as wage workers on their fields. Far from being pro-poor interventions, contract farming schemes accelerate the penetration of capital in the countryside and intensify rural class conflicts.

*Richard Mbunda, University of Dar es Salaam, Tanzania: **The Impending Release of GM Seeds to the Peasantry in Tanzania: Boon or Doom?***

Tanzania, which is largely an agrarian country, has allowed confined field trials on GM Food currently carried out at the Makutupora Viticulture Research and Training Centre in Dodoma. The project is funded by the Monsanto's Water Efficient Maize for Africa (WEMA). The Tanzania biosafety rules leave a room for contained use or even release of GMOs to the public. While the water-efficient GM seeds are touted as the saviour of peasant agriculture and a panacea to food insecurity, this article equates the release of GM seeds to the ancient Greek story- the Pandora's Jug, in view of the consequences GM seeds may present to the peasantry. Informed by the recent peasant food production study, we argue that GM seeds present a threat of 'bioterrorism' to ecology due to effects of unintended and uncontrollable gene flow to other plants. Moreover, we envisage tremendous affects to the heart of peasant livelihood, who are likely to be enslaved by seed companies that will force them to buy seeds in every farming season. The loss of traditional seeds and other varieties which have been improved over time is anticipated with the dominance of GM seeds. It is contended that biotechnology is a more advanced stage of seed technology in a country that is yet to exhaust improved open pollinated varieties and hybrid seeds. Finally the aspect of cultural appropriateness is investigated. It is asserted that GM seeds will affect the food culture in the country by introducing new varieties that may not be in line with the country's traditional values such as aroma and taste.

Colin Darch, University of Cape Town, South Africa, *Gary Littlejohn*, University of Bradford, UK:

Influence of Soviet Agriculture on Mozambican Cotton Policy and Practice

This paper will begin by briefly examining the continuities in government policy towards cotton production before and after the Russian Revolution, before discussing the changes in policy in the 1930s. These later changes in policy included the recruitment of African American graduates from agricultural colleges in the southern USA, skilled practitioners who contributed to the development of Soviet cotton production, particularly in Uzbekistan. The discussion will include aspects of subsequent analyses in English which exhibit divergent views to some extent on the history of this period, as well as on the post-war period of Soviet cotton production. It will include recent commentary on Western research on present-day Uzbekistan cotton production issues, both economic and ecological, which indicate that some of the problems of cultivating cotton remain to this day. In the light of this, attention will turn to the offer of technical expertise and new seed varieties suitable for different agro-climatic conditions made by Soviet experts in late August 1982 at the annual economic fair FACIM in Maputo, Mozambique. It will be argued that this generous offer was not taken up for various reasons, including the developing civil war (which like many such conflicts was really a war of intervention by foreign powers). In addition, the decision in the Fourth Congress of Frelimo in 1983 to end the policy of state farms meant that Soviet experience of such organizations could not be brought to bear. Furthermore, Soviet aid to support economic development in Mozambique was not really provided on a large scale until late in the 1980s, at a time when cotton production in Mozambique had become concentrated on small scale peasant agriculture.

Jonathan Walz, SIT-Graduate Institute, USA and Zanzibar: **Agriculture from Below: Solutions to Climate Change on Pemba Island, Tanzania**

This paper emphasizes the post-colonial period (post- 1964) and draws on a case from Pemba Island, Tanzania. During the last decade, a group of enterprising small-scale farmers on Pemba have begun to deploy new animal manure and compost strategies to improve food crop productivity. These changes to agricultural strategy combat the impacts of climate change and ensure greater food security and sovereignty. This case from west Pemba is traced through an innovative farm run by a farmer who has stirred an agricultural revolution on the island. A -farmer field school and recent agricultural fair show the outcomes of innovation from below.

A treatment of climate change that situates its threats and the human innovations to adapt to, mitigate, and overcome it documents the agency of agricultural communities during a period of environmental change.

Ksenia A. Bykanova, Ekaterina Y. Demidchenko, Aleksander S. Morozov, Institute of

International Relations, Russia: **Effective Land Reform: A Promised Land Yet to Be Desired**

The subject of this research is land reform in the context of land policy in South Africa, 1994 –

2018. This study aims at analysing land policy in South Africa and suggesting solutions to make

it more effective. The South African government is committed to reduce inequalities, restore

historical justice. It introduced policy documents such as the 1994 Reconstruction and

Development Programme (RDP) and the 1997 White Paper on South African Land Policy

consisting of three pillars: restitution, land redistribution and tenure security. Apart from that,

non-market mechanisms were adapted, for example, the Proactive Land Acquisition Strategy

(PLAS). However, the government's efforts did not solve the agrarian issue: by 2012 less than a

third of the land expected to be allotted was distributed and only 2% of the expenses on

compensations to white landowners were refunded. One of the concerns that made the

indigenous people demand what Cyril Ramaphosa and the ANC called –expropriation without

compensation is the cultural maxim –land is freedom. To create a class of large black farmers

the government should take into account the needs of the main part of the population interested

in the reform. We argue that the government needs to pay compensation as well as it should be

able to take effective measures to combat corruption among the elite, prevent the diversion of the

land reform budget to officials and ensure training and possibilities for adequate usage of land to

tackle these problems. Land reform is not limited only to a number of redistributed hectares of

land. With the suggested solutions the goal of it, that includes overcoming historical injustice,

improving living conditions in rural areas and creating productive farms, will become a reality.

PANEL IV

FIXING SUB-SAHARA AFRICA'S TRAGEDY WITHIN THE LIBERAL CONTEXT

Convener: *Olatunji Olateju*, Lagos State Polytechnic, Nigeria

Considering the emphatic assertion of liberal scholars that liberal democracy remains the panacea for stable democracy and conflict resolution in multi-ethnic states, one should have expected that such states in sub-Saharan Africa should by now be free of ethnically impelled violent political conflicts. This has been rarely so in the sub-continent. Most of the post-colonial sub-Saharan African states remain in quagmire. Though some scholars allege 'indigeneity' citizenship and politics of belonging as responsible for the life-snubbing violence. This in essence, implies the conflict between the notion of liberal citizenship and the primordial notion of ethnic citizenship as constantly rupturing the cohesiveness of the state and the state's inability to mediate in these conflicts and homogenise the divergent ethnic groups.

Akinwunmi Olayemi, Bilyaminu Sulaiman Muhammad, Nasarwa State University, Nigeria:

Assessing Religion and Politics of Divisiveness in Nigeria's Fourth Republic

Nigeria has embraced democratic governance and has achieved giant strides in the development of their societies since 1999. However, the nation has continued to witness conflicts which threaten the democratic dividends and corporate existence and electioneering campaigns is awash with religious, ethnic and citizenship divisiveness. Religion and spirituality have bearing on peoples' life and even politics is guided by peoples' faith to the extent that spiritual leaders are therefore very influential in mobilizing support for candidates running for elections. Where some religious leaders are demonized, hate is spread, divisiveness is spread along religious faith and the faith is instrumentalised for identity politics. Today Nigeria is overburden with ethno-religious conflicts and the political actors are increasingly pushing their agenda of divisive politics. The paper assesses the role of religion in divisive politics in Nigeria's fourth republic; the effect of divisiveness on conflict and peace building in Nigeria and way forward. The sources of the data are from books, journals, conference proceedings, workshop reports, national and international reports. It is basically descriptive. The paper finds that Nigeria being a multi-ethnic and multi-religious country, politics is played along these characteristics. It finds that root cause of conflict can really be greatly religion, ethnic or sometimes intertwine in democratic

governance in Nigeria. Ethnic and religious leaders manipulate sentiments and promote their selfish agendas even though they promote peace. The paper concludes that divisive politics in Nigeria has further resulted in the retrogression rather than cohesiveness of Nigerian society. The paper recommends multi-purpose dialogue and reconciliation; discourage hate speeches and train youth and leaders in peace building skills in order to become the peace agents.

Alexey Stepanov, Nikita Panin, Institute of International Relations, Russia: **Ensuring Equitable Citizenship in Africa within a Neo-Liberal Context**

After more than half a century of independence and attempts to build sustainable nation-states in Africa, it has become evident that the one of the main obstacles to constructing stable democratic states in Africa is ethnic cleavages as well as the resulting conflicts. In order to understand the essence of such conflicts, the notion of ethnicity in Africa itself needs to be explained, as ethnicity often becomes a channel for communicating political and economic interests of different excluded or under-represented groups. The problem of ethnic conflicts in Africa has proven to be the product of exclusion and lack of equity within political institutions, or the failure to ensure equal citizenship rights. Therefore, the roots of the problem do not lie in ethnicity itself, but rather in poor institutional design that fails to cope with conflicting interests of different ethnicities in Africa. The key to resolving political instability in Africa could be in ensuring an equitable process of political deliberation and equal citizenship. The paper analyses the problems that current African political and electoral institutions face and offers possible steps towards fixing them. A number of neo-liberal political theories which deal with the issues of ethnic cleavages, facilitation of sustainable and equitable citizenship in diverse and complex societies, such as consociationalism and multiculturalism, are applied. These theories provide the necessary methodological framework within which equitable distribution of political and economic power within conflicting ethnic groups can be ensured. The paper offers a comparative perspective that embraces the experience of both Western and non-Western nations in dealing with the issue and applying multiculturalist and consociationalist policies, compares it to the present African political and electoral institutions and assesses the prospects for their implementation in relation to African states.

Paul Mtasigazya, The Mwalimu Nyerere Memorial Academy, Tanzania: **The State of Liberal Democracy and Political Stability in Africa: Bridging the Gap between Theory and Practice in East African Countries**

This paper will be broadly based on examining the liberal democracy and political stability in Africa. In particular, it intends to assess what is said about liberal democracy in international protocols ratified by east African countries, national policies and laws and the reality happening on the ground (the practice) about the political stability outcomes in East African Countries. The rationale for undertaking this analysis is that the east African states have experienced political transformation for instance, much of the post-colonial period, East African countries tended to live under one-party regime and in 1990s East African countries embraced multiparty system. Today, even the most authoritarian African leaders wish to have their leadership affirmed by liberal democracy through election, rule of law and participation. Democracy is increasingly seen as the only legitimate form of government in Africa which can promote political stability, but regular multiparty elections are not identical with good governance, rule of law, and political stability in some of the East African countries. Indeed, corruption, repression, and human rights violation continue to scar in some of the East African Countries despite the assertion of existence of liberal democracy. This paper pays attention to assessing the outcomes of liberal democracy in East African countries in particular examining the extent to which the separation of powers, checks and balances, independent media and judiciary, restriction on presidential power, term limit, protection of human rights and political stability have been realized as the outcomes of practicing of liberal democracy. The paper uses comparative analysis in which it compares the extent to which liberal democracy is practiced in East Africa and how far the above-mentioned parameters are realized under the broad spectrum of liberal democracy. In other words, the paper examines the extent to which liberal democracy is not illiberal democracy in East African countries. Methodological approach of the paper is documentary review and the discussion will be organized around the sub-themes of the paper. The period to be covered in this discussion will be colonial period up to contemporary period 2018.

Yahaya Adadu, Nasarawa State University, Nigeria: **The State, Peasant Agriculture, and Conflicts in the Benue Valley in Nigeria**

Peasant agriculture has accounted for the food needs of Nigerians since 1960. Those living along the Benue valley have relied on irrigation for increased agricultural productivity. However, the Nigerian State facilitation of land grab has dispossessed peasants. The scarcity of land has led to class promotion of ethnic rivalries over land ownership in Benue, Nasarawa, Kogi and Plateau States of the country for some time now. There has been militant protest against the state bureaucrats and political class for facilitating land grab. Many households have witnessed the lowering of aggregate farm incomes and the weakening of bonds amongst peasant households. Using secondary and primary data, the paper argues that peasant agriculture is at risk from increasing penetration of capital, while inter-ethnic conflicts can potentially destroy class solidarity amongst peasant households. Land expropriation will increase levels of poverty amongst the peasant and working class. Class alliances and solidarities are required to pressure the state to protect peasant agriculture and a peace architecture to stabilize the society for food production.

Aaron Tesfaye, William Paterson University, USA: **The Ethiopia State in Transition: Citizenship vs. Ethnic Self-Determination**

The Ethiopian state is an indigenous institution with a tradition of a strong centralized state, whose recent history – during the imperial era, the military regime which overthrew it and was in return defeated by a coalition of regional groups – the Ethiopian People’s Democratic Revolutionary Front (EPDRF) strong authoritarian tendencies. The EPDRF, a coalition of regional groups, which controlled the levers of power since 1991 eschewed the traditional unitary state and established a federal system of governance based on self-determination of –nations and nationalities. In essence, the federal constitution legalized ethno-regional autonomy of Ethiopia’s –strong societies. But such autonomy was checked by the centralizing party of the EPDRF and through control of lucrative sources of revenue which subsidized regions. The –hard state of the EPDRF emulating the –Asian model of development was bent on transforming the agrarian society through economic development based on a market economy. However, recently due to pressures from domestic actors – namely youth, civil society and the Ethiopian diaspora, including exiled political parties, the EPDRF has begun to a reform

process and has produced new leaders, invited all exiled groups, and has embarked on an agenda to opening the political space, and to liberalize and privatize key sectors of the economy. The challenge for the Ethiopian state is, while some political groups want to keep the federal system based on nationalities, there are Pan-Ethiopianists that want to get rid of such system and replace it with a unitary system, other groups such as the Oromo Liberation Front (OLF) aspire to establish an independent Oromia. While irredentist movements in the Somali Region of Ethiopia have found new strengths with the discovery of gas and oil in the Ogaden. This paper will explore the trajectory of the Ethiopian state, and challenges by sub-national groups. It will do so by examining the interests of political parties as well as ethnic groups who want to either reform the state or control political power. In addition, the paper will also explore the various challenges faced by the Ethiopian state, including new relations with Eritrea, emerging regional powers in the Arabian Peninsula, and their new influences in the Horn of Africa.

Polina Kulakova, Anna Grigorieva, Alexey Demidov, Andrei Berezhnov, Ekaterina Torachenko,
Institute of International Relations, Russia: **Democracy in Africa: Any Need to Impose?**

This paper touches upon the issue of the specialities of democratic development of Sub-Saharan countries in case of their adoption of Western diplomatic politics. The regions of Sub-Saharan Africa are analysed through highlighting the peculiarities of their historical development. The authors analyse the problem from the position of structural realism, which helps to reveal the evolution of the society, changes of the governmental course of the country and success or failures of the chosen governmental model. The first part of the paper is dedicated to the comparative analysis of the political regimes in Sub-Saharan Africa through development indicators and indices. The authors examine the tendencies of development according to these factors beginning with the period of gaining the independence of African countries. In the second part there is a research on different criteria of the conditions of the development of democracy. The part results in identification of the patterns in successful development of democratic machinery in country and its welfare level. The paper consists of the research made over 2 countries from each sub region of Sub-Saharan Africa in case of carrying out the examples of effectual and ineffectual imposition of democracy. Available data reveals that there is no pure democracy in Eastern Africa using Ethiopia as an example. Its transition to democracy led to numerous problems that are yet to be resolved till date, therefore depriving Ethiopia of being

referred to as a true democracy. In Western Africa Ghana is considered as a democratic country while Liberia is explained in this paper as a country formed on pure democratic basis, but currently suffering from some internal difficulties. In Central Africa, Equatorial Guinea is considered as a bright example of a non-democratic country. By contrast, the authors examined political dynamics in the Republic of Congo, which had tendencies to liberalization in the late 20th century and now continues carrying out democratic reforms. Southern Africa is a sub region with the highest standards of democracy. The best example of a democratic country in this region is Botswana, which accepted democratic institutions from its former metropolitan power and adopted them to local conditions. The authors came to the conclusion that democracy may contribute to the development and prosperity of the African countries, but it cannot be imposed without any adaptation to local conditions.

PANEL V

LANGUAGE POLICY AND NATION BUILDING IN POST-COLONIAL AFRICA

Conveners: *Ekkehard Wolff*, University of Leipzig, Germany, *Russell H Kaschula*, Rhodes University, South Africa

The relationship between nation building and language policy in Africa is generally fraught with a legacy of the continent's past experience with European colonialism, namely the uncritical imposition of a 'one-size-fits-all' policy, which pursues the Herderian notion of one nation, one language, one state. In the post-colonial African states, exoglossic languages were, as a rule, selected for this purpose by politicians. The underlying policies for both language and development are based on three interrelated ideological and political positions, which hitherto were assumed to be helpful for the necessary post-colonial nation building, sociocultural transformation and economic development in the newly independent states, but have failed to serve these purposes, if not having become abortive in the cases of 'failed states' in Africa. The three central positions were the following.

1. The unquestioned import and imposition of the 19th century European concept of a largely *homogenous* –nation state.
2. The requirement of overcoming Africa's essential *ethnic, cultural and linguistic plurality and diversity*, which is being viewed, in the still dominant perspective of the former colonial powers, as a potential (or factual) source of national strife in terms of particularism and secessionism ('tribalism').
3. The strategy was ideologically supported by a *Northern/Eurocentric distrust in and disrespect for recognized multiethnicism, multiculturalism and multilingualism* (being, however, an essential feature of the Global South).

Retrospectively, we can state that the persisting (neo-) colonial ideological positions sketched out above have, over more than half a century of liberation from colonialism, slowed down Africa's sociocultural modernization and economic development, including the failure to initiate European-type nation building in terms of national identities, national cultures, national literatures, all based on one particular –national language of, however, foreign origin. On the contrary, the language policies associated with these ideological positions result in the majority of the populations being excluded from any political decision making, as the exoglossic language

often remains the preserve of the ruling elite, thereby acting as a gate-keeper within all realms of society, from education, the workplace, to politics. This panel seeks to create an understanding of the historical and ideological context, within which language planning has taken place in Africa (Bamgbose, 1991; Alexander 1992).

The panel will therefore argue for the development of integrated language policies in order to ensure the maintenance of cultural identity while creating economic prosperity for indigenous language speakers (Grin 1994), based on the affirmative recognition of Africa's multilingual, multicultural and multiethnic heritage. The real questions that are posed in this panel would be the following:

- Can Africa experience an economic revival or renaissance that benefits the poor through the use of a hegemonic exoglossic language such as English?
- What would the role of indigenous languages be in Africa against the backdrop of the hegemony of English in the globalized world?

This panel will argue that language planning in a globalized world, and particularly in Africa, should be multi-dimensional, involving various role-players in local as well as national government and the economy. It should be a meaningfully engaged process with both a bottom-up and top-down approach in order to actualise the individual within the context of local and national economic growth (Alexander 1992).

Ekkehard Wolff, University of Leipzig, Germany: **„Nation building“ without „nations“? Language policy: Why the Global South is ill-advised to copy-and-paste from Northern models**

The paper addresses ideological positions that interfere negatively with so-called *nation building* processes, full (mental) *decolonization* and the establishment of *participatory democracy* in Africa. These positions were imported from colonial Europe and have influenced members of the current postcolonial elites and continue to influence generations of young Africans. These positions link up with political experience and thought in 19th and 20th century Europe. They are:

- The notion of *European exceptionalism* (legitimizing Christian mission and colonialism);
- The belief in *civilizational supremacy* over other parts of the globe (cf. E. Said's *„Orientalism“*);

- The belief in the *linguistic supremacy* of written (European) standard languages over largely unwritten ‘native vernaculars’ in the former colonies;
- The obsession with the ‘*Project Nation*’ (K. Ehlich), culminating in the monistic state philosophy of ‘one state – one nation – one language’.

The paper goes on to discuss that and how alternative concepts of ‘multinational states’ in Europe provided no model for African (post-)colonies, and how the imported ideologies combined and affected colonial and postcolonial language policies. Current language policies favour one ‘neutral’ or ‘unifying’ language to the disempowerment of practically all indigenous languages, creating in most independent African countries a situation of dysfunctional *official exoglossic monolingualism*.

The paper discusses the emergence of a *postcolonial class divide* (Pierre Alexandre) separating educated ‘elite’ minorities from under-educated ‘masses’, who have little access to the ‘language of power’, excluding the masses from nation-wide official communication and democratic participation. It also addresses *elite closure* (C. Myers-Scotton) and a *status quo maintenance syndrome* (N. Alexander), which cements neo-colonial dependencies, linguistic and cultural imperialism, under-performing mass education, mass poverty, and underdevelopment in general. The paper outlines alternative positions regarding the notion of ‘trans-nation state’ and *mother tongue-based multilingual models* for (formal) education, favouring official endo- and exoglossic communication policies for postcolonial states in Africa that would effectively and efficiently support sustainable development.

Peter N. Mose, Rhodes University, South Africa: **Indigenous African Languages, Local Realities and Top-down Language Policy Approaches in Africa**

There are practical reasons for the promotion of knowledge of, especially, major world languages in Africa since it will enable the continent interact with the global community. Multilingualism and multiculturalism as global ethos should be the rule than the exception since thousands of languages are spoken across the globe. About a third of the world’s languages are spoken in Africa by millions in daily discourse and these are the foundation of communication—a prime factor of production—among a majority of Africans. During colonialism, African languages were used as media of teaching in the first few years of education but after independence, most African countries adopted foreign languages as part of—if not the only—languages at the centre of

official government communication and therefore foreign languages found use in the courts, parliament, and critically, in education, etc. There was nothing inherently wrong with this approach except that these languages, instead of being complementary to African languages, they became substitutionary. With globalization, international languages are being pushed by non-language/education experts as the solutions to multilingualism-unfortunately conceived as a problem. But research indicates that plurilingualism may be the *rock that the builders rejected*; it is the cornerstone in building a more inclusive, cohesive, and progressive society where each individual plays their unique role in development. Top-down language policies often scuttle the development of multilingualism. In all cases, and blind to the fact that local realities are heterogeneous, the policies promote and support the use of few international languages. This paper will sample contexts from rural Kenya in which only a local indigenous language can satisfy the communication needs of thousands of people and that an international language finds significance at an outer level of life. We demonstrate-as a minimum-that mother tongue-based language policy approaches are the ideal. We seek to respond to the following questions: Are African indigenous languages being acquired, spoken, and used significantly in the 21st Century? What language media can adequately capture, communicate, and interrogate local realities and experience? to what extent are top-down language policy approaches relevant to the local African realities? and in what ways and contexts can top-down and bottom-up language policy approaches be combined for greater social good?

H. M. Batibo, University of Botswana: **From State-Building to Continental Authenticity and Development through African Indigenous Languages**

Africa is a continent with over 2,200 languages (Heine and Nurse, 2000). This gives an average of 40 languages per country. Thus, the state of multilingualism and multiculturalism in the African countries prompted Fishman (1967) to observe that true nationalism in Africa depends on three pillars, namely unity, authenticity and modernity. Language was at the centre of these pillars, as a vehicle of integration, identity and socio-economic development. These three pillars were also relevant, in a broader scope, to the unity, authenticity and socio-economic development of the entire African continent. Thus, since its creation in 2006, the African Academy of Languages (ACALAN), which is the linguistic arm of the African Union, has been actively involved in the promotion of the major indigenous African languages, as vehicles of

communication, integration and development in Africa. The aim of this paper is to examine the prevailing linguistic situation in Africa and identify the major languages, which could serve as pan-African lingua franca. Such languages could be developed and promoted to be used extensively in all countries of Africa and designated vehicles of pan –African communication, integration and development. The promotion of indigenous African languages has become even more urgent in the current state of the world in which the concept of globalization and global village is rapidly being abandoned in favour of authenticity and patriotism, in the face of Trump-propelled slogan of –America-first!, the British –Brexit! option, the general European Far Right movement against immigration and the general protectionism trend in many countries of the world. Hence, Africa has to adopt a new trend of being authentic, solidly-integrated and socio-economically independent, if it is to experience a true economic revival or renaissance in Agenda 2063 that benefits the poor and the marginalized. The paper highlights how this can be achieved by the use of few but truly authentic and well-developed languages after considering all the options and logistics.

*Michael Kretzer, Rhodes University, South Africa: **Nation State”-Language Policies in Sub-Saharan Africa and its consequences***

Language policies amalgamate specific political, historical, socio-economic and linguistic aspects. Hence, Language Policies in Sub-Saharan Africa or in general are never neutral. Education plays a crucial role for all spheres of language policy. Policies either upgrade or downgrade indigenous languages through their application at various educational institutions. Other important areas of Language Policies are media, the economy in general, the parliament and the legal system or Linguistic Landscapes just to name a few. The previous colonial history influences the language policies of the independent African states. Botswana is an example of an Anglophone country that follows an omnipresent language policy in Sub-Saharan Africa. The language policy is dominated by a very close nexus to the notion of nation building through concentrating on a single language, Setswana alongside English. This so called Tswanadom defines Botswana as a monolingual country. Nevertheless, the reality looks quite different. Approximately around 30 indigenous endoglossic languages are spoken in Botswana. Prior to the independence the constitutional proposals in 1964 were available in five different languages. Hence, after the independence Botswana’s language policy was in clear favour of a linguistic

assimilation to favour only English and Setswana. South Africa demonstrates another striking characteristic of many language policies in Africa. The Post-Apartheid Language Policy with its declaration of eleven equal official languages looks on a first sight very progressive. Contrary it lacks a coherent implementation and is rather very faulty executed. As a result English dominates all public domains. Language policy decisions are never neutral and are influenced among others by individual and societal language attitudes and therefore can challenge existing top-down language policies. In addition to this, the official language policy on a macro level may differ from the implementation of such policies on a micro level.

Joshua Isaac Kumwenda, University of Witwatersrand, South Africa: **Language Policy in the Face of Visible and Invisible Nationalisms: Lessons from Malawi, Zambia and Zimbabwe**

The tendency amongst groups to regard themselves as nations stems from nationalism as a belief that people who share a common culture, territory, history and language constitute an independent nation. Nationalism as an ideology has, however, been described as a controversial phenomenon for it applies to multiple social situations, human conditions and collective states of minds some of which are contradictory to each other. Within the context of nationhood and national consciousness, language has proved to be one of the valuable tools that are often used in the process of inventing, building as well as dismantling nations. This paper investigates the nature of language policy in the wake of hidden and surface nationalisms as they have manifested in the three countries which in Africa's colonial history constituted the Federation of Rhodesia and Nyasaland namely Malawi, Zambia and Zimbabwe. In exploring this nature I analyse how well language policy has responded to the internal and external contradictions of the postcolonial African nation-state in the areas of culture and ethnic identity, sovereignty and historical imaginings of nation. This is pursued with the view to examine if the nature of language policy in these countries has hindered or promoted the process of nation building and development. I argue that in the current postmodernist context, nation building can only be realized when the hidden and surface nationhoods and nationalisms are harmonized through integrated language policies that take into account the multi-ethnic and ever-evolving nature of the African nation-state.

Bennett Kangumu Kangumu, University of Namibia: **Nation-building in Africa and the creation of „stateless“ languages: The case of Chi Kuhane language in the border areas of Namibia, Zambia, Botswana and Zimbabwe**

The north-eastern part of Namibia, the Zambezi region (formerly the Caprivi Strip), is a panhandle that protrudes like a dagger into the heart of central Southern Africa, giving Namibia an international frontage of four countries, namely Angola, Zambia, Zimbabwe and Botswana. In terms of state formation, the Caprivi Strip is a remnant dating back to the Berlin Conference of 1884 where European powers divided sub-Saharan Africa amongst themselves. In 1890, Germany successfully negotiated changes to the boundaries agreed in Berlin and gained access to the Zambezi River for its colony of South West Africa as a way of securing an interior route to Africa's east coast where its other colony Tanganyika (present day Tanzania) was located. As part of the Heligoland-Zanzibar Treaty, Germany gave up Zanzibar in return for the island of Heligoland in the North Sea and the Caprivi Strip. Even though the Zambezi river proved to be unnavigable all the way to east Africa, the Caprivi Strip remained part of South West Africa and independent Namibia. The above described state formation was indifferent to sub-Saharan Africa's ethnology and geography. In the case of the study area, it cut across historical kingdoms, cultural and linguistic formations. The discussion will examine the impact of state formation on the Chikuhane language in the border areas of Namibia, Zambia, Botswana and Zimbabwe, with special focus on postcolonial language policies.

Russell H Kaschula, Rhodes University, South Africa: **Econo-Language Planning in South Africa: From Localization to Globalization**

This paper seeks to create an understanding of the historical context within which language planning has taken place in South Africa (Alexander 1992). Furthermore, the extent to which government agencies and other stakeholder bodies have taken language planning into account when developing economic and development policies within the contemporary global reality will be assessed (Edozie 2004). Policies such as the New Partnership for Africa's Development (NEPAD) as well as the National Development Plan (NDP) in South Africa will be analysed against the backdrop of language policy planning and implementation to see if there are linkages between opportunity language planning on the ground and economic development. In other words does language planning create work opportunities through policy creation and

implementation where our languages are seen as resources to be used appropriately in the market place? The chapter will therefore argue for the development of integrated language policies in order to ensure the maintenance of cultural identity while creating economic prosperity for indigenous language speakers (Grin 1994). The real questions that are posed in this paper would be the following: Can Africa and South Africa in particular experience an economic revival or renaissance that benefits the poor through the use of a hegemonic exoglossic language such as English? What would the role of indigenous languages be in South Africa against the backdrop of the hegemony of English in the globalized world? The point of departure is that language policy planning and implementation should take place within, and contribute to, a dynamic economic environment. The role of local government and specifically the Tshwane Metropolitan Municipality in contributing to such language planning and economic growth through service delivery in languages that the populace understand best will also form part of this chapter (Seshoka 2015). It is argued in this paper that language planning in a globalized world, and particularly in South Africa, should be multi-dimensional, involving various role-players in local as well as national government and the economy. It should be a meaningfully engaged process with both a bottom-up and top-down approach in order to actualise the individual within the context of local and national economic growth (Alexander 1992).

Lidia Zatolokina, Institute of International Relations, Russia: **The position of the indigenous Amharic language in modern Ethiopia: The role of English in the country and language policy in context of nation-building**

Ethiopia is a multiethnic state which unites not less than 80 peoples speaking more than 70 different languages. According to the 1995 Ethiopian Constitution, while all the languages ‘enjoy equal state recognition’, Amharic is officially recognized as the working language of the Federal Government. The aim of the study is to analyze the position of Amharic in modern Ethiopian society, examine its role as the native language as well as the lingua franca in comparison with the role English has gained in the country, point out the key elements of the Ethiopian language policy in context of nation-building today. Amharic gained its national importance mostly due to a single language policy during the imperial period of its history. Since the beginning of the Derg Regime, some efforts have been made to provide the other ethnic groups with the right for the free use of their languages. This policy has become especially active since the fall of the Derg in

1991. As a result, nowadays there is a strong tendency in the country towards bilingualism and multilingualism (not counting English), with Amharic being the component. This phenomenon is observed mostly in the regions where Amharic is not the native language for most of the population. Examining the position of Amharic in Ethiopia, that of English should not be overlooked. Official meetings with different countries' representatives and correspondence are held in English. Over the last two decades, there has even appeared a phenomenon of guramayle - the English-Amharic mixed language. Less attention is paid to the correct use of Amharic grammar. It is hoped that the study will provide the panelists with a comprehensive picture of language policy in modern Ethiopia and key tendencies in the development of the status of Amharic compared to English and other indigenous languages of the country.

Ekaterina Kurbatova, Institute of International Relations, Russia: **Language Policy in Algeria: History and Prospects**

Algerian Arabic and Amazigh are the native languages of most Algerians, and French, due to the country's colonial legacy, is also spoken by most of the population; widely used in all spheres of life, together these languages create a multilingual Algeria. However, these circumstances have historically been ignored by the Algerian government, whose official language policy has, until late, been giving priority to Classical Arabic instead of recognizing the country's rich multilingualism. This paper examines the language policy and planning of the Algerian government, the historical and ideological context of its development in post-colonial Algeria and possible perspectives for its future, including the gradual shift towards multilingualism within a democratizing structure. The first section of this paper is dedicated to analyzing the ethnic and geographical diversity in Algeria which lies at the root of the country's linguistic pluralism, as well as the connection between language and ethnic identity for Algerian citizens. The second section of this paper examines the history of language planning and policy in post-colonial Algeria and analyzes the historical and ideological background of the approach taken by the Algerian government in developing the country's official language policy. It considers both the unilingual demand of the nationalist period (Arabization) and the latest shift towards multilingualism. The third section of this paper is devoted to the way language policy impacts the political situation in Algeria and how the government employs it in order to achieve reconciliation between various social groups and the authorities. Finally, this report focuses on

future prospects for language policy and planning in Algeria against the background of past methods; it argues for development of a more integrated, multi-dimensional approach that takes into account the country's linguistic and ethnic diversity.

Caroline Kagwiria Kinuu Kimathi, Catholic University of Eastern Africa, Kenya, *Eliud K. Kirigia*, Laikipia University, Kenya: **Rethinking African Languages in Education: The Case in Kenya**

The Kenyan language policy in education is bilingual. The policy stipulates that a child's native language is the medium of instruction from grade one to three in the homogeneous communities, while English and Kiswahili are taught as subjects. In the heterogeneous communities, Kiswahili is the medium of instruction. In the upper grades in primary schools through post-secondary, English takes over as the medium of instruction, with Kiswahili as a compulsory subject up to secondary level. Kiswahili is however, taught as an optional subject in the university level. There is no clear justification why the indigenous languages cease to be the medium of instruction in favour of English so early in the curriculum. Even with the language policy clearly stated, English remains the dominant language of education at all levels in the curriculum. There is dismal interest in the use and teaching of indigenous languages from most stakeholders in education. This paper seeks to examine the place of indigenous languages in Kenyan education in the face of the new curriculum. The study will investigate if the encased attitudes may be a hindrance in the implementation of the curriculum. The study will adopt a descriptive survey research design underpinned by mother tongue theories by Tangas and Toukoma (1976) and Butzkam (2000). A purposive sample of 100 respondents with five cohorts of 20 respondents each logically distributed among teachers, parents, learners and education officials will be drawn from five selected primary schools in Meru County in Kenya. The research instruments will be questionnaires, interviews and observations. It is hoped that the results will inform language experts and policy makers on their level of preparedness and expected challenges as they implement the language policy in the curriculum in the context of indigenous languages that lack any meaningful functional role in the country.

Jennifer Umezina, Nasarawa State University, Nigeria: **Linguistic particularism vs linguistic plurality: Remi Raji's poetry and the dilemma of the Biafran political experience**

Our differences are a product of our linguistic homogeneity. The limitations to state-building in Nigeria can only be surmounted when we begin to embrace the multiplicity of our system of languages. This paper interrogates the realities of particularism and plurality from the lens of a linguist to explore how language has been a barrier to nation-building. Doing a literary stylistic analysis of Remi-Raji's political poetry in the comparison and analysis of the realities of selected speeches from the Nigerian Biafran uprising, the paper investigates and seeks understanding of the historical and ideological context of the rebirth of a secessionist mandate which was laid to rest so many years back. Biafra was a secessionist state in Eastern Nigeria, West Africa, which made attempt to secede from Nigeria resulting in the Nigerian Civil War. Also, an investigation into how cultural identity is a resultant effect of linguistic particularism and national identity is an acceptance of linguistic pluralism is to be meaningfully engaged within the purview of national identities, national cultures and national literature.

PANEL VI:

POPULAR ECONOMIES IN AFRICA: NATION-BUILDING BETWEEN GLOBAL CAPITALISM AND LOCAL PRACTICES

Conveners: *Daria A. Zelenova*, National Research University Higher School of Economics & Institute for African Studies, Russia, *Dmitri M. Bondarenko*, Institute for African Studies, National Research University Higher School of Economics, Russia & *Russian State University for the Humanities*

In the last 30 years after the introduction of economic practices and ideologies of neo-liberalism in many African countries, the idea of –self-reliance and economic empowerment associated with social uplifting of the poor has become a dominant concept and essentially the backbone of many state policies. In the academic literature a popular vision of contemporary African urban city dwellers as –heroic entrepreneurs (de Soto, 2000) which should take their destiny in their own hands is challenged from the left by the thinkers who find it unfair to place responsibility on the poor to solve the problems of structural unemployment, exploitation and inequality which were caused by neoliberal policies. At this panel we would like to foster the debate which looks closer at this dilemma and discuss popular economic practices of the urban dwellers in the context of nation-building in African countries. In this context, we would like to discuss what are the citizens’ expectations and local economic responses to the global financialization associated with neoliberal policies.

Key issues to be discussed at the panel in the context of nation-building:

- New forms of mutual help groups in the context of financialization;
- Problems of risk and indebtedness;
- Informal money making (ponzi schemes, gambling, multi-level marketing schemes);
- The dichotomy of formal (visible) and informal (invisible) in considering everyday economic activities of the urban population.

Geoffrey I. Nwaka, Abia State University, Nigeria: **The Urban Informal Sector Development Agenda in Nigeria**

The urban informal sector now constitutes a major part of the indigenous private sector in Africa. UN-Habitat and ILO estimate that between 50 and 70 per cent of townspeople in Sub-Saharan

Africa work in the informal sector. Although critics dismiss the sector as –a chaotic jumble of unproductive activities, and an obstacle to the development of a modern market economy, the fact is that this sector has helped to promote local entrepreneurship, employment and income, and thus to alleviate poverty and strengthen social protection. The main policy challenge is how best to support and regulate this sector in a way that translates the enterprise, resourcefulness and innovation of its operators into higher productivity and income, while at the same time ensuring a healthy and socially acceptable environment. The paper examines how the informal sector has developed in Nigeria and some other African countries over the last 50 years; constraints imposed by official prejudice and neglect, and the main elements of a strategy for informal sector promotion and management. It underscores the importance of good and inclusive governance; appropriate macro-economic and legislative reforms to remove pointless restrictions which place the operators in the sector at a disadvantage. We need to strengthen the institutions that provide small amounts of credits and other forms of financial and business services to the poor; programmes that promote skills training for unemployed youths; and policies that foster complementary links between the formal and informal economies. Those who work in the informal sector should be encouraged and enabled to upgrade, better organize and self-regulate themselves in order to become more productive and competitive, and engage more constructively with government and other development agencies.

Ifeanyichukwu Michael Abada, NnekaIfeoma Okafor, Paul Hezekiah Omeh, University of Nigeria:
Arable and Pastoralists Farmers' Conflict in Benue State: A Contradiction of State-Building and Economic Development in Nigeria

The recent phenomenal attacks by herders on the sedentary farmers had taken a new paradigm shift thereby altering the existing social relations between arable farmers and pastoral herders. Thus, Benue state has been the most target population that has received its portion of damage on farms and death toll of her population especially, the labour force. The most disturbing is the inadequate attention paid by Nigerian government and Benue State in curtailing the viral attacks. However, it is the focus of this paper to examine the nature, character and contradictions of conflicts between Fulani-Herders and Arable-Indigenous farmers, implication of unhealthy relations between Sedentary and Pastoral farmers on economic growth and development in Benue state. Methodologically, the paper appropriated mixed method approach and data were

generated through the primary sources of data collection. The study also utilized participatory research and focus group discussion and in-depth interview. The sample size of 340 farmers was purposively chosen from the population of farmers from the three selected local governments in Benue state which were affected by the attacks. The theoretical framework of analysis for the study was anchored on the theory of Protracted Social Conflict as propounded by Edward Azar in 1990. The findings of the study had significantly revealed that the struggle for limited natural resources (pasture), has aggravated conflicts, reduction of incomes accruable to farmers and low food production for human life sustenance. Also, the number of pastoralists' attacks on crops and loss of lives of farmers recorded have negatively affected the economic development of Benue state. Therefore, the study recommends among others: reforestation practice by government, utilization of the Sambisa forests and strengthening of the local securities and institutions for adequate policing.

Oludele Mayowa Solaja, Olabisi Onabanjo University, Nigeria: **Knowledge and Practice of Recycled Plastic Bottled (RPB) Built Homes for Sustainable Community-based Housing Project in Nigeria**

The challenge of waste management and housing are among the issues of utmost concern in many African countries and Nigeria inclusive. This is because a reasonable number of people still face the problem of housing (in which hundreds of thousands of people lack access to a roof over their heads) as well as efficient waste collection and management. However, among the several housing and waste management strategies that have been used in some developed and developing countries to address the problem of housing and environmental degradation is the use of recycled plastic bottled (bottle brick) for a housing project. Unfortunately, a recent review of the literature revealed that the level of knowledge and practice of RPB built homes in Nigeria and many African countries is abysmally low which has significant impact on the agenda to achieve a sustainable environment, development, and housing project. Based on this momentum, this study examined the knowledge and practice of the use of recycled plastic bottled for sustainable community-based housing project in Ogun State, Nigeria. The study adopts the Diffusion of Innovation Theory (DOI), and Behaviour Change Theory (BCT) as the theoretical guide. Fieldwork was conducted in semi-urban and urban communities of Ogun State, Nigeria where a majority of individuals experiencing the challenge of affordable housing and

environmental pollution coexist. 500 respondents were used as a sample for the study determined through sample size formula extracted from the work of Araoye (2004). Both qualitative (in-depth interviews) and quantitative (questionnaire) data were used to ascertain the level of knowledge and practice of RPB built homes, its challenges, prospects and the way forward in building sustainable homes and environment in Nigeria and beyond. The findings of the study were discussed within the existing literature and recommendations were provided for policy action

Oxana V. Ivanchenko, Institute for African Studies, National Research University Higher School of Economics, Russia & Russian State University for the Humanities, *Beatrice Mkunde*, The Mwalimu Nyerere Memorial Academy, Tanzania: **Evolution of Mutual Help Groups in Dar es Salaam (Tanzania) from 2011 to 2018**

The paper is devoted to mutual help groups formed by citizens of Dar es Salaam to seek assistance from each other in the context of tough economic conditions, unemployment and insufficient support from the state. The paper is summarizing the results of field researches conducted in 2011, 2013, 2015 and 2018 mostly in poor districts of Dar es Salaam. Initially mutual help groups were aimed to help their members in case of funerals, weddings, illness (—kufanakuzikanal), to gain vast amount of money at once for paying school fees or buying household items (—mchezol, —upatul) or provide loans for starting small business (—vicobal). Gradually these communities transformed and started carrying out same functions of micro-crediting, money-saving, providing social insurance and strengthening of friendly relations in general. However, communities like —kufanakuzikanal, —mchezol and —upatul are gradually being replaced by —vicobal groups. The crucial feature of vicoba is that this initiative was started by the ruling party unlike all the other mutual help groups, which were reluctant to be officially registered and thus were based on mutual trust. The government was pushing such communities to get registration in order to be recognized, have an opportunity of getting some contributions from political leaders and particularly soft loans for women and youths groups. In fact, formal registration enables these groups to solve their conflicts in a legal way at the level of local government. As the political situation has changed after the elections in 2015, the state control has strengthened in many fields and today more people want to —play on a safe side. Moreover, the prosecution for misuse of the groups' money has become more severe and thus people tend to

choose registered groups dealing with microfinance over all the others. Thus, today mutual help groups tend to move from self-organization to state recognition, whether it is a sign of successful policy or increased the government pressure or other factors.

Daria Zelenova, National Research University Higher School of Economics, Russia:
Contextualizing Mutual Help Groups in Johannesburg: Stokvels, Social Clubs and Ponzi Schemes in Soweto Township

Over the past decade the ethnographic research on Africa has shifted increasingly towards the anthropology of resource allocation and microfinance with a focus on everyday survival strategies and monetary practices among urban African communities (James 2012, Krige 2012, Bähre 2012). Such practices of daily survival are often studied in the context of rapidly growing urban informality on the continent (Lindell 2010). There have been many interpretations of the term –informality| which is explained not only through the dichotomy between formal and informal, but as the process of precarization of the unemployed and part-time employed population (Hart 2010, Lindell, 2010). The rapidly developing informal economy is viewed not as economic practice of daily survival of the urban poor but also as cultural practice which reproduces social spaces of solidarity and cultural norms (Lindell, 2010). In this paper I am going to present findings from the ethnographic research conducted among residents of Soweto township (Gauteng Province, South Africa) involved in different mutual aid groups (stokvels, burial societies and new forms of quazi mutual aid groups such as digital Ponzi schemes). Drawing on the socio-cultural analysis of economic action (Neves, du Toit, 2012: 131, van Donge, 1992), I will investigate the ideas of *mutuality* and *risk-taking* that are embedded in the contemporary mutual aid practices of Sowetans. I argue that in the mid-2010s the conventional stokvels and burial societies are becoming the characteristic feature of the ‘normalized’ life of the middle classes, whereas the representatives of the urban poor, young and old, are increasingly engaging in the digital Ponzi schemes and other forms of risky monetary practices not only as a means of day-to-day survival, but also in the pursuit of the magical ‘instant enrichment’ or a ‘lived utopia| which become important ideas behind this participation.

Ana Maria Duarte, Instituto Superior Politécnico Lusíada de Benguela, Angola: **The Real Financial System in Benguela (Angola) – The Case of Kixikila Women**

See Panel II.

Jude Okechukwu Chukwu, University of Nigeria: **State-building, Fragility and Economic Development in Africa**

The link connecting state-building, fragility and economic development is complex. There exists diverging viewpoints as to the inter-connectedness of state-building, fragility and economic development. First, the nexus between state-building and development has not been widely and properly studied. According to Mallaby (2002), state-building is viewed as a sub-set of development policy. The mainstream development activities that are very similar to state-building activities include democratization, civil service reforms, service delivery measures, infrastructure development, tax reforms, political party support, conflict resolution/management training, and public financial management training. Furthermore, there exists this tendency to discuss state-building in terms of ‘_neo-imperialism’ or ‘_neo-colonialism’ (Etzioni, 2004; Paris, 2006 and Mallaby, 2002). Literature recognizes three main strands which focus on the influence of economic development on fragility and the likelihood of being negatively affected by violent conflict; the mutually supporting type of continued fragility/conflict as well as its associated economic features; and the effects of a legacy of conflict/fragility on economic development taking into consideration the United Nations Agenda 2030.

Armen A. Manukyan, Maxim P. Veshnyakov, Institute of International Relations, Russia: **Practical Operation of Neoliberal Economical Pattern in an Efficient Nation-building Concept**

We regard neoliberalism as an economic pattern the economy can follow but the balance between government regulation and liberal policies ought to be considered. The inadequacy of economic policies that did not correspond to local peculiarities are the reasons Tanzania has issues in inequality, poverty business activities and so on.

The key points are as follows:

1. Income inequality. Gini coefficients: 37.6, population below \$3.1 n 2011 – 76.1% (no substantial changes as in 2007 it was 77.9). The way out is the welfare redistribution programs through progressive tax rate
2. Enhancing business infrastructure, providing greater equal opportunities, revision of law so as to ease restrictions and encourage small businesses. We regard small partnerships and companies as a fundamental factor the whole economy can be based upon in the long run. This sector may well be the source of income and employment for many people.
3. As for agriculture our main idea is to make traditional and modern sectors closer through enhancing local producers to increase productivity and diversify the products. Promote greater participation in selling their products (diversified)
4. Though spending on infrastructure is not considered as a part of neoliberal policies it is indispensable for Tanzania to invest in infrastructure as the country is an outsider according to AIDI 2016 rating (The Africa Development Index).
5. Preferred treatment is also required as it can boost FDI inflows. We suggest implementing preferred treatment, first, in manufacturing and industries as it can bring technologies, reduce unemployment level and shape an economic basis.

*Davou Rangai, YerimaIshaya Jabil, Plateau State Polytechnic, Nigeria, Mercy N Gambo, University of Jos, Nigeria:***The Impact of Socio-economic Policy and Neo-liberalism on Human Development in Nigeria**

Following Nigeria's adoption of the neo-liberal policy symbolized economic reform since the 1980s. However, the socioeconomic policy and Neo-liberalism increases Human Development in Nigeria which witnessed massive growth over the last two decades. The Nigerian economy is faced with a variety of constraints including high social costs burden, lack of access to resources, markets land and basic infrastructure. All these challenges have adversely affected the socioeconomic and the working conditions of the operators resulting in the overall decline in their standard of living. The study therefore, investigates the socio-economic implications of the neo-liberal policy of government on the human development operators, since human development reflects achievement in the most basic human capacities. The study evaluates the degree to which the neo-liberal policy has brought about improvement in the welfare of operators in Nigerian economy. The study was conducted in six states, both qualitative and quantitative

methods of data collection were employed. The study utilized the Survey Approach through the admitted questionnaire which was completed with focused Group Discussions. A sample of 575 respondents were selected for the study using the Systematic Sampling Technique. The qualitative data were analyzed using the Chi-Square test. The findings of the study established that the neo-liberal policy has positive impact on Human development in Nigeria. The chi-square test shows that there was a significant association between neo-liberal policy measures and the decline in the socio-economic conditions of operators. (281.41 at $P < 0.05$) Preference (171 at $P < 0.05$). The study concludes that for human development to occur in the country through socio- economic policy and Neo-liberalism, there is a needs for a developmental state where the leadership in policy makers would see investment in the people as the central element in the entire development process.

Egor Chopun, Institute of International Relations, Russia: **The Process of the Industrialization in the African Countries: Overcoming Previous Misfortunes**

The industrialization in Africa was one of the biggest economic and social processes in the continent in the 20th century. Otherwise, the results left a lot to be desired due to different reasons: absence of skilled labour force, lack of educated people etc. But it all changes, so Africa changes too. My work is aimed to try to explain why nowadays the industrialization can help African countries strengthen their economy and why it is relevant now. In the first part of the paper I focus on the historical background of the process of the industrialization. We should mention that during the colonial period the metropolises considered African territories as a large source of cheap raw materials for the industrial sector and as a market of finished products from the colonial powers. African independent countries in the 20th century needed to overcome their economic underdevelopment, so they were in need to build a new economy, as it was the matter of sovereignty, and the industrialization was one of the solutions. The second part is devoted to the information about the countries that tried to help African countries and misfortunes that they had in Africa. Here I try to explain why Africa was not ready for the industrialization and raise the issue of reluctance of raw economies, illiteracy etc. I touch upon every problem in the each region of Africa. The third part of the paper is dedicated to the relevance of the new start of the industrialization. Nowadays the population of Africa is soaring and nowadays the countries of

the continent need a new economic leap for meeting their requirements to raise economy in the current conditions.

The fourth part deals with the possible way to hold the industrialization in a better way.

My work will consist my thoughts and analysis of possible ways of the industrialization in the Northern, Eastern and Western regions of Africa.

PANEL VII

POST-COLONIAL NATION-BUILDING AND HISTORICAL MEMORY IN AFRICA IN THE TIME OF MULTICULTURALISM

Convener: *Dmitri M. Bondarenko*, Institute for African Studies, National Research University Higher School of Economics, Russia & Russian State University for the Humanities

In postcolonial states, the task of nation-building modeled on the European nations of the Modern Time was and continues to be set, despite immense difficulties, explainable, besides all the rest, by differences between the European and African (and Asian) traditional political cultures, social institution, value systems and so on. However, today, in the West itself they have to try to move away from the concept of nation established by the end of the 18th century, first of all due to the French revolution. Now the Western states have to seek solutions to a completely different problem – of supporting their citizens' unity at preservation of cultural diversity brought by migrants from all over the world. Not a single cultural identity based on a single value system and dominating over local and particular identities, but equitable coexistence of many cultural identities is accentuated nowadays as a new basic national value, as a source of national development in the present conditions of intensive globalization. Respectively, globalization – socio-cultural, political, economic – questions the future of the nation-state as a form of political organization and of the concept of sovereignty as the foundation of its legitimacy. It should not be overlooked that the nation-state is a historical event, what means that it appears in specific historical conditions and disappears with their change. In the form in which the nation-state is known to now, it formed in Europe and North America in the Modern Time and flourished in the 19th –20th centuries, being adequate to the realities of the world of industrial capitalism and cultural nationalism. Other trends, related to globalization and postindustrialism, dominate in the world nowadays. Not surprisingly, the Modern-Time European concept of sovereignty as the main attribute of nation-state, that sees a separate nation-state as the basic unit of international relations, is in crisis, too. Evidently, in the postindustrial and postmodern world, we will see the birth of the postnation-state, based on refusal from national sovereignty (but not independence) as the state's main attribute in favor of trans-state governance institutions. In parallel, a global transnational culture will be forming, that will not abolish but unite national cultures. While in the past, nations appeared in the result of bringing into conformity of cultural

and political identities, nowadays they may not coincide again: Today, to be a member of a nation means, among other things, to be tolerant to co-citizens with other cultures. In such a situation, cannot the position of the majority of postcolonial countries be promising? In most of them, the main dividing line runs between cultures of the autochthonous peoples, the differences between which are not as great as between the cultures of natives and migrants – the main cultural actors in the present-day Western countries. Today, this question does not have a valid response, including in view of the unclear prospects of multiculturalism in the West, which continues to play a leading role in the global socio-cultural processes.

The research project is supported by the Russian Science Foundation, grant № 18-18-00454 Historical Memory as a Factor of the Evolution of Social-Political Systems (Sub-Saharan Africa and Mesoamerica).

Alexander Zheltov, St.Petersburg State University, Russia: **African studies in modern world: global value, conflict of concepts and lack of “objective truths”**

The presentation reviews the problems of formulation of –objective truths and consistent concepts in Human sciences and the role of African studies in understanding current challenges of the contemporary world. The reasons for the complexity of formulating –humanitarian truths are explained, as well as the specific features of the evolution of African studies in Russia are considered. An attempt is made to formulate a rationale for African studies in modern Russia, as well as to apply the analysis of African materials to understanding certain urgent issues of Russia and at the global scale. Among the ideas and concepts proposed by African studies, the notion of –multistage heterogeneity, multidimensionality of the social phenomena analysis, and the dichotomy of cultural and social phenomena are distinguished. Relying on the above, the problems of political organization in Africa, Russia and Europe are analyzed, recommendations for solving the problems of cultural identification in the social environment are suggested, and modern humanitarian –constructs are examined. All these phenomena are analyzed in the context of major globalization processes, primarily, the fundamental revolutionary changes in the speed of information flows. Certain concepts relevant to the modern political discourse are reviewed and the performed analysis demonstrates their mutual incongruity and intrinsic inconsistency.

Jean Paulin Mengue Me Ndongo, The University of Yaounde 1, Cameroon: **The internal cultural determinants of Africa**

Africa is a concentrate of peoples who have stories and memories. Its past refers to roots, to referents that remain present and shape the future. History helps to understand the narratives mobilized by the powers in order to build the future. Understanding the Africas requires knowing where they come from and knowing the profound changes they have experienced but also the permanencies of the linguistic and cultural heart, societal and family, politico-religious powers that persist, beyond the vicissitudes of the story. The history of Africa is determined by its external relations. It has played a role as a reservoir of men and natural resources for conquering economies. It has undergone various conquests but has not been conquering outside. External contributions have been reinterpreted by Africans. The latter have suffered stories often imposed, but have also reinterpreted and used their resources and weapons to subvert, trick or innovate. This contribution takes a look at the pre-colonial and colonial history of Africa in the past and aims to give some points of reference, to understand the interdependencies between internal and external determinants. Our attention will focus on three major points: pre-colonial trajectories that present Africa as a mosaic of peoples; direct colonization or sharing of Africa; the exit of the colonial system.

Valence V.M. Silayo, Stella Maris Mtwara University College, Tanzania: **Multiethnic Interaction for Social Development: A lens through to the Precolonial Societies**

Recent studies in sub Saharan Africa have shown that most precolonial societies interacted with outside world either mutually or through warfare. This resulted into a formation of either a more complex society or strong chiefdoms. Archaeological and ethno historical evidence from north-eastern Tanzania shows that such interactions had both positive and negative effects but more pronounced are the positive changes. Therefore this paper drawing evidence from the Chagga people of Kilimanjaro argues that, migration and movement of people usually results to positive social economic development of a particular society and or state. Such connections affirmatively change the world view and understanding of issues of a particular society. Such issues include but not limited to traditional rituals and/or ceremonies, Christianization, islamification and other beliefs. This change of thinking altitude brings modernity and developmental changes for any society.

Anastasia A. Bانشchikova, Oxana V. Ivanchenko, Institute for African Studies, National Research University Higher School of Economics, Russia & Russian State University for the Humanities: **Historical Memory of the 19th-Century Arab Slave Trade in Modern-Day Tanzania: Between Family Trauma and State-Planted Tolerance**

The paper deals with the initial results of field research conducted by the authors in Tanzania in August-September 2018. About 90 interviews were taken from citizens of the historical sites related to slave trade, such as Bagamoyo (including Kaole), Zanzibar City, and Dar es Salam (relevant as mixed urbanized community, showing "neutral" attitude to the subject). Both historical memory about slave trade and nowadays relations between Tanzanians and Arabs were under consideration: respondents were asked about any tensions or negative feelings towards Arabs related to these tragic events. The answers differed in the locations. In Dar es Salam people showed very good knowledge about 19th century slave trade (due to better school education), as well as high level of tolerance towards Arabs. Bagamoyo and Kaole demonstrated lower level of historical knowledge combined with much lower level of tolerance (sometimes people openly confessed to the hatred towards Arabs). In Zanzibar most respondents did not know much about slave trade and obviously were less interested in the topic as a whole. One of the questions under consideration was about the ways of reproduction of historical memory: how do people get to know about these events, what are the sources of information, how does this information usually transmit. Despite the fact that the absolute majority of respondents named school education as the main source (much less frequent answers were books, museums, and TV), many answers showed great influence of oral tradition and knowledge derived from family and clan chains. Individual answers irrespective of location show that the red line between state-planted tolerance towards all citizens including Arabs (both ideology of "one nation" and some school books, where the role of Arabs in these events is deemphasized) runs within the family history: people, whose ancestors were taken as slaves, are almost indifferent to the ideology of tolerance, which made Tanzania one of the most stable and successful post-colonial African countries. The ways of reproduction of historical memory sometimes get into contradiction with each other, and the way which caused the most severe personal trauma, becomes the winner.

The research project is supported by the Russian Science Foundation, grant № 18-18-00454 Historical Memory as a Factor of the Evolution of Social-Political Systems (Sub-Saharan Africa and Mesoamerica).

Walmak Gupar, Taraba State University, Nigeria: **An Evaluation of Nigeria Federalism and the Impact of Colonialism**

The practice of federalism in Nigeria can be traced to the amalgamation of the Southern and Northern Protectorates in 1914 by the British Colonialist. However federalism was officially adopted in Nigeria by the Lyttleton Constitution of 1954. Except for the introduction of Unitary System of Government in 1966 by military regime of General Johnson Thomas Umuunnakwe Aguiyi-Ironsi, Nigeria practiced federalism from 1954 till date (i.e. both Civil and Military Rule). The practice of federalism in Nigeria has suffered a lot of criticism. In fact there were agitations for the restructuring of the system as practiced right from amalgamation in 1914 till date. These agitations were occasioned by the non-involvement of Nigerians in the decision of their becoming a nation and the system of government that will best suit Nigeria's multi-ethnic nature; the over centralisation of power in the Federal Government introduced by the Military, which has been adopted to the detriment of the states in the present day Nigeria. Federalism as a system of government which encourages independence of the component units, this paper looks at the history of Nigerian federalism from the colonial days till date, the various agitation for restructuring from colonial days till present day Nigeria and the paper concludes that federalism as system of government best suits the diversity in Nigeria, but blames the British Colonialist for the none involvement of Nigerians in the Constitutional Conference of 1957 and 1958 which gave birth to the 1960 Independent Constitution and also faulted the military repeating the mistake of the British Colonialist by not involving Nigerians in the Constitutional Conferences that gave birth to the 1979 and 1999 Constitution which gave rise to the present agitation for restructuring and incessant killings as a result of farmer/herder, communal and religious clashes. The paper recommends restructuring but with Nigerians fully involved in the process.

Sergei Milto, Institute of International Relations, Russia: **Post-colonial Nation-building and Historical Memory in Africa in the Time of Multiculturalism**

In the time of Multiculturalism and globalization Sub-Saharan countries have to create and follow a strategy to form a united state paying attention to a great diversity of cultures. I am sure that the differences between various autochthonous peoples and tribes are great taking into account their languages, beliefs, traditions, ceremonies and attitudes, that is why the task of Nation-building is a laborious one. Looking back on history, it is noticeable that a lot of

European and American countries such as France, Spain, the USA, the UK, Belgium, etc. were not and are not one-nation states, so nation-building is a universal problem. However, citizenship, a sense of belonging and common cultural values helped them become unified states. That is why, my contention is that one of the goals of nation-building in Sub-Saharan Africa should be to achieve individual, group, or communal identification within an independent state when the citizens of that particular country perceive themselves as belonging to a specific territory, feel their participation in the state institutions, and have some shared values and ideals. The policy of the country must be well-balanced between universalism and the politics of difference, so as not to allow racism or discrimination to take roots (as could be seen in South Africa) or not to let African countries fall into small independent national states. Yet, it is of utmost importance that the process of nation-building should concern not only the political leaders and elites but it should cover all the citizens of the country, who should consider the constitution and the law as their personal possession, and that could be achieved through education and democratic procedures: elections, equal human rights, courts. Therefore, state loyalty and citizens' obedience to an independent state, their identification with the political institutions is a key element of nation-building.

Konstantin A. Pantserev, St. Petersburg State University, Russia: **Sub-Saharan African Countries in the Modern Globalized World: To the Problem of the Ensuring of the Information Sovereignty**

The paper is devoted to the problem of the ensuring of the information sovereignty of Sub-Saharan African countries at the modern globalized world. It becomes evident that today there is a new up-and-coming social and economic order based on telecommunications, and networking and data processing have become key features of this new way of life. The central place in this new system of public relations belongs to information and communication technologies (ICT). One can observe the situation when the creation of the knowledge-based economy is turning into the main strategic priority of the policy of every country, which considers the ICT as an effective tool, which can ensure a sustainable social and economic growth. So do Sub-Saharan African countries as well. But those countries don't dispose an appropriate financial and technological base which would be sufficient for the creation of well-developed and self-reliant African informational and communicational space. This is why the only chance of African countries

bridging the digital gap still remains the extension of a flow of financial and technological aid from developed nations for the development of their ICT sector. But the excessive participation of Western countries in the construction of the African ICT industry actually strengthens the African countries' dependence on their Western partners, producing a serious obstacle to the creation of the self-reliant African model of the information society and threatens their information sovereignty. Based on case studies of Sub-Saharan African countries (Kenya, Ghana, Nigeria, Senegal, Rwanda, Botswana, Mauritius, South Africa) the author tries to identify what kind of measures are undertaken by those countries in order to reduce the digital gap, to build an information society in the region and to ensure an equal integration of African countries into the global information and communication space.

Dmitri M. Bondarenko, Institute for African Studies, National Research University Higher School of Economics, Russia & Russian State University for the Humanities: **African Migrants in the USA: History as a Weapon in Struggle against Marginalizing**

Africans' struggle for acceptance in the USA is complicated by their frequent association with African Americans who, as a community, occupy a low social level. In the migrants' attempts to distinguish themselves from African Americans, an important part is played by emphasizing cultural differences between the two groups. They serve Africans as a proof of their belonging to a different community; a positive estimation of their own culture contrary to African American supports their claims for a better social status. The source of their cultural distinction from, and superiority over African Americans, the Africans see in history of black people in and outside Africa. Based on field evidence, this paper discusses how Africans in America capitalize on history. Africans stress that, not being descendants of slaves, they do not have inborn –slave mentality, that they proudly feel natives of independent states while African Americans do not know where they are from. Africans frequently argue that the history of African Americans began only with the slave trade and they do not inherit the greatness of African civilizations. Most Africans believe that if there is any –black history| at all, it is nothing more than history of common sufferings of black people from white. So, the African migrants employ knowledge of history not only for claiming a decent social status in their encounters with the accepting society but also for supporting self-identity and sense of dignity.

The research project is supported by the Russian Science Foundation, grant № 18-18-00454 Historical Memory as a Factor of the Evolution of Social-Political Systems (Sub-Saharan Africa

and Mesoamerica).

Nadezhda Khokholkova, Institute for African Studies, Russia & Russian State University for the Humanities: **Afrocentrism, Historical Memory and Transcultural Identity**

In the context of the globalization of cultural space identity issues, directly related to the problem of nation-building, become particularly relevant. At the beginning of the XXIst century ideas of the transnational and transcultural identity became more popular. Patterns of transcultural identity – a special type of personal identity, based on combination ethnic, cultural, religious, linguistic backgrounds – has been conceptualized by representatives of different communities. One of the forms of transcultural identity was proposed by Afrocentrists. Afrocentrism is a sociocultural paradigm, based on the concept of centeredness of Africa and Africans in history and culture. It involves theory, practice, a particular method of research, an aesthetic movement, and a lifestyle. Nowadays the American version of Afrocentrism, which is also called Afrocentricity, is considered to be the most famous. The Afrocentric theory was proposed by Molefi Kete Asante, professor of African American Studies at Temple University at the end of the 20th century as a renewed and radical theory of cultural unity, spiritual connection with Africa. Its founders reject any notion of the difference between Africans, and blacks in America. The primary goal of Afrocentrists is to change the consciousness to fulfill the Pan- African dream of African unity. However, it should be noted that Asante refers not only to united transnational African community but also to unify the culture of African. In the view of Asante, Africans, African Americans, and Diaspora blacks share so-called –collective consciousness, collective historical memory and common Black history. Moreover, Asante has repeatedly declared that all people of African descent are carriers of the same cultural code. He wrote: –We have one African Cultural System manifested in diversities... We respond to the same rhythms of the universe, the same cosmological sensibilities, the same general historical reality as African descended people... All African people participate in the African Cultural System (Asante 1988: 49).

The research project is supported by the Russian Science Foundation, grant № 18-18-00454 Historical Memory as a Factor of the Evolution of Social-Political Systems (Sub-Saharan Africa and Mesoamerica).

PANEL VIII

STATE BUILDING, STATES, AND STATE TRANSFORMATION IN AFRICA: LEGACIES, IMPACTS, CONSEQUENCES AND SOLUTIONS

Conveners: *E.C.Ejiogu, Ngozi E.Chukwu, Ngozi I'Aronu*, University of Nigeria

In contrast to the pan-European world, the trajectory of state building in Africa is not only unique, it's also peculiar and almost uniform in character. With the exception of perhaps one case – Imperial Ethiopia – and maybe another – Liberia – all of Africa's contemporary states are products of systematic intervention by European powers that sat around at the Berlin Conference in 1884-5 and carved up and allocated the continent as colonial territories to themselves that they consequently molded obnoxiously into their respective colonial projects. In each case, that process, which balkanized Africa's distinct peoples, national and territorial boundaries equally disrupted indigenous state systems and structures as well. All of those were to such extent that what emerged and exist as countries in contemporary Africa are supra-national states. The legacies of that intervention evidenced on the one hand by those supra-national states themselves include on yet the other hand, the persistence of political instability due in the main to the clash of the old-age social authority patterns prevalent in the distinct nationalities that were carved into those supra-national states, poor governmental performance, etc. still plague Africa and distinct peoples. Given that the state is the engine that drives every institutional and segmental component of society and their associated activities, the implications of the persistent legacies. Thus, the persistence of such those legacies and their impact on the courses of state transformation and myriad other socio-economic activities in African societies with all their serious implications and consequences merit vigorous attention and interrogation by scholars. It is in that light that this panel solicits abstracts for paper sessions that will to examine pertinent issues on the subject matters from different perspectives and ramifications. Submissions are solicited in the following and all other related areas: (i) Colonial State building in Africa, (ii) Contemporary African states and the burdens of colonial legacies, (iii) State transformation and elections in Africa, (iv) Tackling the legacies of the colonial state in Africa, (iv) the political economy of state transformation in Africa.

*E.C. Ejiogu, Ngozi E.Chukwu, Ngozi' Aronu, University of Nigeria: **Beyond Orthodoxy: Grounding EU-Africa Engagement/Interaction on Africa's Resilient Age-old Diversities***

Except for imperial Ethiopia, all of Africa's contemporary states are products of colonial intervention by European powers. Even Liberia, which doesn't fit strictly into that mold, was still founded by returnee descendants of Africans who were transported into chattel slavery on America's plantations by British slavers and merchants during the trans-Atlantic slave trade. The deliberate refusal of the European powers that were involved in Africa's colonization to integrate the diversities of the socio-cultural authority patterns peculiar to the distinct African peoples involved in each case, represents a recurrent and deficient factor in the social, economic, and political crises that have bedeviled contemporary African states since they achieved *de facto* political independence from their erstwhile colonizers. In a related vein, the failure of much of orthodox scholarship on the post-independence challenges faced by each of Africa's contemporary states to acknowledge that the aforesaid legacy of deficiencies represents one of the critical rationales that underscore why the continuing reliance on the –assumptions of Western-centred universalism fail to adequately address what can be done for Africans to reposition themselves for a better experience in their engagements with the rest of the world in an increasingly and enormously globalizing international environment. This submission proposes to examine how the re-grounding of EU-Africa engagement and interaction on the recognition and reintegration of the diversities of the resilient socio-cultural authority patterns peculiar to the distinct peoples of Africa would chart a more positive dimension for the continent's social, economic, and political progress. The argument here will be that by so-doing, no constituent category of society would be marginalized in the transformation agenda that EU-Africa relations spawn and implement on the continent in each respective case. It is an argument that will show that despite the emphases that scholarship that rely on –assumptions of Western-centred universalism to examine EU-Africa engagement place on making *people* the focus of programmes that such engagement formulates for Africa, there are still crucial elements that are either over-looked or excluded in the definition of *people* in every case and situation. To bring those crucial elements into the debate centre will redress a historical anomaly that dates back to the era of state building by European powers that colonized Africa during the course of the historical eras of interest.

Valery B. Ferim, University of Fort Hare, South Africa: **Vestiges of Colonialism or a Crisis of Governance? An Analysis of the Ambazonian Quest for Statehood in Cameroon**

What is commonly referred to as the *Ambazonian* crisis in Cameroon today is not a new phenomenon in the country's political landscape. It is a decades-old problem whose origins can be traced to as far back as 1961 following the (re)union of two entities, then referred to as French Cameroons and British Southern Cameroons. The 57-year-old union has undergone turbulent times as various segments of the minority English-speaking population have persistently articulated a wide array of grievances with regards to the functioning or lack thereof, of the state. This has prompted the establishment of a secessionist movement calling for the independence of the two English-speaking regions and the formation of a new state dubbed, *Ambazonia*. Though the Anglophone problem in contemporary Cameroon is commonly expressed as a crisis of identity, its prolongation has been sustained by a combination of real or perceived historical injustices, constitutional blasphemy, marginalization, crisis of leadership and a web-based army of Cameroonians in the diaspora. This has seen the crisis metamorphose over time from a benign civil society movement, to radical secessionist groups branded by the government of the day as terrorist cells. It is in this light that the Anglophone problem in contemporary Cameroon remains highly controversial and deeply divisive. Through a combination of ethnographic and phenomenological research methods, this paper interrogates the contestations surrounding the Anglophone problem, as well as its continued relevance in the political landscape of contemporary Cameroon.

Paul Mtasigazya, The Mwalimu Nyerere Memorial Academy, Tanzania: **Colonial Legacies in Contemporary Local Government Administration in African States: Opportunities, Challenges, and The Ways Forward**

This paper will be broadly based on examining the colonial legacies in contemporary local government administration in African states mainly Tanzania and Nigeria. The local government administrative system was inherited from colonial indirect rule system established in British colonies such as Nigeria and Tanzania. The main purpose of institutionalizing indirect rule through local chieftdom was to overcome African resistance and solving the problem of scarcity of personnel faced by colonial administration. Essentially, the colonial local government was established to serve the colonial powers by rooting the resources in African Continent. The

contemporary local government system inherited some of the administrative structures, processes and methods of governing. It is on this backdrop; this paper intends to examine colonial legacies based on administrative structures and processes inherited in local governments and how they hinder or promote local governance in contemporary local governments in Tanzania and Nigeria (Anglo-phone) because they will help us to understand how these legacies constitute what may be described as a decentralized autocracy in local governments. Furthermore, this paper will suggest the reform interventions so that to solve the imperfections of the colonial legacies in the fore mentioned states. The research design to be used is a case study based on comparative analysis in which Tanzania is selected to represent local governments in a unitary state and Nigeria as a federal state. The data cover the period from around 1884/5 to 2018 because the period involves local government in colonial and after colonial eras and they will be collected from documentary sources and interviews (if need be). The data will be organized, interpreted and discussed based on the sub-themes of this paper. In general, this paper will contribute to the narration and discussion on the extent to which post-colonial local government institutions in Africa have been able to move beyond the negative consequences inherited from colonial powers.

Eldar Salakhedinov, University of South Africa & Institute for African Studies, Russia:

Integration of the San People in Modern South Africa: The Case of Platfontein

The problem of representativeness and fair distribution of benefits continues to be one of the most acute for South Africa. Many groups are still affected from the discriminatory policies of the apartheid government. This is especially true in respect of Khoisan ethnic groups, First Nations of Southern Africa. Today, the Khoisan people continue to face non-institutionalized discrimination, poor integration into South African society, poverty and unemployment. This research will examine the case of the San community living in Platfontein. In 1970-1980s two clans of San -!Xun and Khwe, originates from the Angola and Namibia, were recruited by the South African army to assist in military operations against communist movements during South African Border War. The collapse of the apartheid system in Southern Africa and the independence of Namibia in 1990, sharply raised the question of the fate of San, who collaborated with the old government regime. It is not surprising that the SWAPO leaders who came to power were viewed as a potential threat to the existence of this San community. Under

these conditions, the South African military decided to evacuate the San veterans and their families to the territory of South Africa. In 1997, the Mandela government provided them with vast lands of 13 thousand hectares, as part of the land redistribution program in favor of indigenous people. However, the possession of land is not panacea to improving living standards. In fact, it may aggravate the situation by creating the appearance that after receiving land the life of the community will automatically improve. The forced transition from hunting-gathering lifestyle to farming and cultivation of land violated the traditional way of life and led to the disintegration of traditional institutions and marginalization of many members of the community.

Basil A. Ekot, Veritas University, Nigeria: **Sustaining the Momentum of Nation Building in Contemporary Africa: The Case of Nigeria**

See Panel I.

Euston Kasongo Chiputa, University of Zambia: **Nation Building in the Context of Chinese Indigenisation, Influence and Power in Zambia**

The neo-liberal view that Sub-Saharan Africa can only build strong and prosperous nation states if they adopt western-style democratic institutions, governance and economic systems has come under intense challenge in recent years. The polarity and fragility of the western styled African democracies and weak economic institutions all seem to have failed to serve the African interests. Particularly the failure of the Western aid, loans and foreign direct investment interventions to impact positively on the African people's lives, all seem to sanctify the view that Sub-Saharan Africa ought to look to other systems and, most importantly, to intra-African solutions to resolve its development quagmire. In recent years, all but a few Sub-Saharan African countries have looked, not to intra-African solutions, but to China as a way of boosting and remodeling their economic development trajectories. In Zambia, there has been a preponderance towards Chinese solutions in most facets of the development landscape. Chinese presence, investment and settlement in Zambia has raised great controversy in recent years. Opponents of Chinese presence in Zambia have consistently contested the Zambian government's *soft* stance towards Chinese people in Zambia. Accusations of corruption and other underhand methods have been cited for the soft spot towards the Chinese. The Chinese have been accused of taking all the Zambian government infrastructure contracts and, also, for engaging in small and medium

business activities which, ordinarily, should be the preserve of indigenous Zambians. The contest gravitates around the view that the Zambian government is *indigenising* the Chinese, to the detriment of the Zambians. This has heightened the debate about growing Chinese influence, power and, possibly, Chinese ‘takeover’ of Zambia. This has tended to polarise the country’s nation-building efforts. This paper attempts to prod into the contestation over the extent of Chinese *indigenisation* and Chinese influence and power in Zambia’s nation building process.

*Daniel Philemon Saredau, Taraba State University, Nigeria: **Colonialism, State Formation and OAU/AU Cairo Resolution of 1964: Towards State Transformation in Nigeria***

Apart from Liberia and Ethiopia, the contemporary African states are legacies of colonialism. Colonialism in Africa is traced to the Berlin Conference (1884-1885) wherein the European colonizers partitioned Africa among themselves. However, since the basis of the partition was mostly the convenience of the colonizers and not the socio-cultural, or even political, features of the colonized, Africa was consequently carved-up as states, haphazardly combining ethnic-nationalities. The result is that supra-national states, consisting of mixed ethnic-nationalities, were created in Africa. This legacy has remained pervasive in Africa. Impetus was given to this colonial legacy when the African Union (then, as Organization of African Union) passed the Cairo Resolution 1964 on respect of borders existing on achievement of independence. However, early enough and, in the majority of African states, cracks appeared as political destabilizations, civil wars and leadership succession crisis became rife. These issues militated and continue to militate against sustainable development in African states, including Nigeria. Nigeria spent three of its first ten years as an independent state fighting a civil war that left colossal consequences in its wake. In its quest for state transformation, Nigeria has also had to experiment with different systems and structures of government. Despite these attempts, development challenges resulting from colonial state formation persist. This work therefore, traces the colonial foundation of state formation in Africa. It then situates the impact and consequences of this colonial state formation. Using Nigeria as case study, the paper discusses the many challenges the country had faced, and is facing, as a consequence of its colonial state formation. The paper concludes by identifying the options available for state transformation in Nigeria towards overcoming these challenges.

Olivia Scott Kwamkamba, University of North Carolina, USA: **Kamuzu Banda, Post Colonial/Cold-War Education, and State Formation in Malawi**

The Soviet Union and the United States both used aid to education as a means to control other nations and influence their political leanings and alliance as pro or anti-communist (Ajayi, 1996). In southern Africa, the newly independent nation of Malawi was a prime target for heavy American –friendship|. At the time, Malawi was a landlocked nation without a port or nationally accessible railway system surrounded by a socialist Tanzania, racially segregated Southern Rhodesia, and a Marxist Mozambique. When Kennedy established the United States Assistance for International Development (USAID) in 1961, one of the earliest projects was the funding and construction of the University of Malawi (UNIMA) system. The British and Americans collaborated on Cold War aid projects in Africa, to maintain a post-colonial world order that the Cold War threatened to upheave. In Malawi, the Americans won nearly every ideological discussion, Malawian scholars were never invited to the table (Ashby, 1966). Briefly, I will examine how America's global hegemony, historically black colleges and universities in America, international development policies, and technical assistance shaped Hastings Kamuzu Banda, Malawi's first president and in-turn present day Malawi. While Banda's motivation for oppressing Malawians was not the same as those that motivated American foreign aid, together they established a system that prevented progress for millions built on white hegemonic norms and a limited curriculum.

Komlan Agbedahin, University of the Free State, South Africa: **Shared complicities, decolonisation and collective futures of West African borders**

This paper examines the nexus between shared complicities, decolonisation and collective futures of land borders in West Africa. While the African Union (AU) and the Economic Community of West African States (ECOWAS) have taken the initiative in ensuring the free movement of persons and good across borders, in effect, borders are chaotically managed. The management of borders mirrors a perennial crisis of professionalism, complicities and stubborn vestiges of colonialism, suggesting the constant influence of the momentous decisions of ‘_Berlin Conference’. The shift from the colonial conception of borders to a more African border management system becomes peremptory. The paper brings to the fore the interfering power of colonial legacies and the pervasive influence of complicities on the contemporary management

of borders. The excessive, abusive and dehumanising policing of West African borders is indicative of an amorphous regional integration and a testimony to the thorny border management issue. On the strength of interviews and observations conducted on borders between Ghana, Togo, Benin and Nigeria, the paper argues that the AU and ECOWAS' efforts are laudable initiatives; however, without systematically locating layers of complicities and decolonising borders, the envisaged collective futures of border management across West Africa will remain a mirage.

Alexander Kavina, St John's University of Tanzania: **Tackling the Legacies of the Colonial State in Africa**

It is no secret that colonialism has impacted the social, economic and political conditions of the African continent. Since independence African states have been structured on a western model. At independence modern Africa took on many of its most familiar characteristics of their former colonial masters, thus contemporary states of Africa are today considered a remnant of the colonial states. Post-colonial African states adopted the more centralized and dictatorial system of administration from their former colonizers. Very few states established different mode of states peculiar from what their colonial masters established. Nigeria, for example, adopted a federal system of government where regional states were constitutionally given power to run their affairs. In general African political system is mainly characterized by tribalism, regionalism, elitism and marginalization of some communities. Many African states adopted a single party system on the pretext that pre-colonial societies were united societies and though opposition parties emerged their operation were and are highly restricted. The economic structures were set to reflect the colonial economy which perpetuated exploitation by the metropolis, thereby rendering Africa's weak economy and continued to be disadvantaged in the global economy. Corruption beside other factors resulted from colonial experiences.

Ambiliasia Peniel Mosha, The Mwalimu Nyerere Memorial Academy, Tanzania: **Basic Voters Education: A Panacea to Low Voter Turnout in Tanzania: A Case Study of Selected Secondary Schools in Kinondoni Municipality**

This paper examined Basic voters' education in relation to voter turnout in Tanzanian elections. Basic voter education has been defined as a part of Civic Education which is provided in the

formal education system. The interest in the topic triggered by the persistent trend of low voter turnout in Tanzanian elections and the fact that no previous studies done on Basic Voters Education in secondary schools which are in this paper considered the best forum for preparing citizens for civic engagement; the fact which the author believed have a lot to do with low voters turnout. The study used Qualitative approach where by 15 public and private secondary schools from Kinondoni Municipality with a mixture of Ordinary and Advanced levels were involved. 10% of students from each exit level classes were randomly selected making a total number of 305 students to whom Focus Group Discussions were administered while a total of 18 teachers were consulted through in-depth interview. Data analysis was performed through content analysis and simple statistics were performed this being a qualitative study. The key findings pointed out that basic voter education provided through Civics and General studies subjects for Ordinary and Advanced secondary school levels respectively is key to the success of any democracy but it is very poorly provided in Tanzania; blames being thrown to the government for failing to oversee its provision; to parents for failing to encourage their children to focus on the subjects and to students for neglecting the subjects. The research concludes that for Civic education to produce active, informed, and responsible citizens, basic voter education is necessary. So, if basic voter education will be well provided citizens will consciously participate in elections because learning is a permanent change as behavioral learning theories that guided this study suggests.

PANEL IX

TRADITIONAL CULTURES AND NATION-BUILDING IN SUB-SAHARAN AFRICA IN GLOBALIZATION ERA

Convener: *Marina L. Butovskaya*, Institute of Ethnology and Anthropology, National Research University Higher School of Economics, Russia & Russian State University for the Humanities

Currently, the global tendencies in the development of cultural and economic processes are witnessed all over the world and Africa is of no exception. Under general tendencies of intensive nation-building actively stimulated by governments of many African countries with multiethnic composition, it is highly important to envisage the ongoing transformations and changes of traditional cultures in Sub-Saharan Africa. It is of special interest for anthropologists, sociologists, psychologists to investigate the wide spectrum of variations in adaptations of traditional societies to globalization pressure, and to reveal the roots of high selectivity in acceptance of modern technologies and innovations, as well as general peculiarities in these processes. In current panel, we are planning to discuss a broad range of questions in this respect. Particularly: how the globalization effects traditional religious beliefs and moral norms; what changes are currently observed in tribal practices, including life-cycle ceremonies; how globalization influences the process of Christianization and Islamization in rural areas; how the tribal communities adjust nowadays to monetary economy; whether globalization stimulates the transformations in identity of representatives of traditional cultures towards more broader national identity. Finally, we would like to discuss the positive and negative aspects of globalization in nation-building in Africa.

Marina L. Butovskaya, Institute of Ethnology and Anthropology, National Research University Higher School of Economics, Russia & Russian State University for the Humanities: **The Passed Away Relatives as Protectors and Moral Judges in the Datoga of Tanzania Today**

Honoring the ancestors is an integral part of the religious, cultural and social sphere in the Datoga, semi-nomadic pastoralists of Tanzania as in most traditional African cultures. In this paper the results of the author's many years of field research are presented, summarizing the data on the role of memorial rites in the daily life of the Datoga. It is demonstrated, that the ceremonies of commemoration of ancestors in this culture are differentiated in accordance with

the social status of the deceased, his/her position in the family hierarchy and the kinship network, as well as the gender. The ways of communication of the living people with the dead relatives during different periods after their death are discussed in the context of traditional norms, and current reality in Tanzania. The observations of the interactions of different age groups during Bungeda (commemoration near the grave) are provided, and the exceptional role of such ceremonies for the social integration of modern Datoga society is demonstrated. It is shown that such ceremonies are currently served not only to test the loyalty of young people to the older generation, but also as the environment within which the skills of their (youth) group responsibility can be worked out, as well as the arena on which the search for a marriage partner can be realized. The Datoga case are discussed in the context of commemoration ceremonies conducted by other ethnic groups in Tanzania, particularly, Chagga and Mery people. The paper is an output of the 2018 Basic Research Program at the National Research University Higher School of Economics –Historical anthropology of Africa and pluralism in directions of social evolution, and supported by RSF, grant № 18-18-00082.

*Nompumelelo Zodwa Radebe, University of South Africa: **Towards the Cattle Economy: Understanding the Logic of Stokvels at Esihlengeni – A Small Rural Village in Vryheid, KZN, South Africa***

This paper forms part of the study that explores the phenomenon of stokvels membership-based savings schemes providing for the social and financial wellbeing of members as well as entertainment (Lukhele, 1990). The purpose of the study was to identify the existence of a different kind of economy that is not informed by capitalist logic. The study aimed to examine the values that underpin stokvels and locate them within a particular socio-cultural and historical context. This was a qualitative research and research design included fieldwork, participant observation, in-depth interviews and genealogy of the key participants. In the 6 months spent at Esihlengeni – a small village in Vryheid, KZN, South Africa – I interviewed 27 people; attended two funerals and one family ritual; and conducted two focus group discussions with stokvel women. This ethnographic study reveals that the people of Esihlengeni draw from a different epistemology that does not separate economy from other spheres of life. Their economic worldview is centred on cows that do not just represent wealth but a medium to communicate with their ancestors who are part of their everyday existence. Their economic understanding is

founded on the philosophy of Ubuntu, which means becoming human (Ramosé (2002) and thus privileges human relations over accumulation of wealth. I conclude by arguing that despite the dominant belief that there is nothing outside the western epistemology (Mbembe, 2015), there are other epistemologies that continue to exist alongside the western epistemology because are informed by a different cosmological belief that allows them to transcend the aggression of capitalism. This community provides evidence that there are communities that still draw from their epistemologies that are ontologically different from the western epistemology. As such, they provide us with possibility of a different world that is centered on human to allow all humans to be!

*Alexander Kavina, St John's University of Tanzania: **Positive and Negative Aspects of Globalization in Nation-Building in Africa***

There is no doubt to the fact that globalization has become a buzz word of our time and has significantly impacted the whole world and Africa without exception. Despite it being a buzz word, it has also become very confusing. Some people when asked to specify what they understand, they reply with considerable hesitation, vagueness and inconsistency. However, whether you know or don't know the fact remains that globalization is real and it is impossible to avoid it, but we have to act. The idea of nation building is very pertinent to us in Africa, but it is equally important for developed countries since nation building is a continual process. It is, however, very important to understand that most nations have their unique circumstances and each one, throughout history, has built and developed itself around certain distinguishing core characteristics. Among these has always been the cultivation of a national identity, establishment of institutions and laws of governance, citizen participation and economic emancipation. Since independence African states have faced many challenges in achieving this continuous goal of nation building. Among these were tribalism which is a colonial legacy, absence of a unified national language and the inherited colonial education. In recent years, globalization is seen to be one of the biggest challenges to the process of nation building in Africa. On the other hand, however, globalization is considered as an opportunity that can help to speed up the process of nation building in Africa.

Stanley O Ehiane, University of Kwa ZuLu-Natal, South Africa: **Borderless Africans and Transnational Migration in the wake of Globalization: Are there borders?**

Globalization through improvements in communication, and transportation have finally brought a new dimension to transnational migration. Hence, the need to migrate in this era of globalization necessitate the quest to satisfy certain aspirations that are absent within the prevailing structure of the state. The complex aspirations are social and economic in nature, but the main drivers of migration among others is the propensity for greater economic well being. The search for well being among migrants within the continent of African rendered the constructed boundaries and borders are worthless within the confine of globalization. Therefore, it raises the question –Are there still borders? It is in this perspective the study examines the transnational migration and the extent to which globalization has facilitates migration. Whilst the study also examines the extent to which transnational migration has break the barrier of borders and boundaries.

Olga Zavyalova, St.Petersburg State University,Russia: **The role of Jamu and Senankuya systems in the Manden modern society**

There are several most important institutions and traditions common to all the Manden peoples: the system of jamu ("professional clans" or "castes") and related to it the system of senankuya ("joking relation"). It should be noted that these institutions have not lost their relevance today, but also expanded their zone of influence. According to our research, jamu is a supra-ethnic group, and in the system of self-identification, for example, of the Guineans it stands above ethnic or national identity, which determines the importance of this institution in the modern Manden culture. Senankuya, in its turn, reduces social tension, practically excluding conflicts between the jamu themselves, and also influences other spheres: these relations were observed being used between followers of different faiths among the Dogon people. The jamu and senankuya systems, as well as the oral tradition and other traditional mechanisms, play an important role in the formation of peoples, their value systems, in particular, ensuring the reduction of social and ethnic tension, increasing the tolerance and cohesion of the society. It is necessary to note their influence on the formation of a common memory of peoples inhabiting one state or belonging to the same community. In this case, all the peoples of Manden, as well as the peoples that came with them to the Mali empire, are united by a single history of origin. You

can see how thanks to oral tradition and entry into the system of jamu, Dogon, for example, became one with the Manden, and they themselves began to consider themselves also Manden. These traditional institutions need to be taken into account even with the further forecasting of the development of West African societies.

RozalSmagilova, Institute for African Studies, Russia: **The power of the traditions: castes in the Somali society**

The paper analyses the existence up to nowadays such phenomenon as castes in the Somali society in the countries of the Horn of Africa. It is based not only on the scholarly sources but also includes the results of the field research in Ethiopia and e-mail interviews with representatives of the studied minorities. Some researchers (H. Lewis, Mohammed Eno, Asha Samad , etc.) argue that these groups can be named –castes or –occupational castes because they have the same characteristics as the Indian castes. Others (A. Pankhurst, etc.) prefer to name them –marginalized minorities. The International organizations usually name them –minorities. But not all minorities are discriminated. The most used term for them in the Horn of Africa is –outcastes. The author thinks that there is a reason to call them –castes. This apply to Midigan, Gaboye, Tumul and Bantu Jareer. They are discriminated against and do not consider equal with members of so called –noble Somali families; Darod, Dir, Hawiye, Rahanweyn. They are characterized by endogamy and also by specialization in one or more occupations considered unclean or degrading. They are excluded from ordinary interaction with members of the host Somali communities among whom they live. Their most common occupational specialties are metal work, shoemaking, leather work. Bantu Jareer are famous agriculturalists. Now they moved into many artisan occupation (engineering, manufacturing, carpentry, etc.) Some Midigan and Gaboye act as ritual functionaries for its host and this is considered very important thing. Midigan and Gaboye physically are undistinguishable from Somali, as to the Bantu Jareer they are Negroid. The members of a caste group typically speak the local language except Bantu groups who keep their mother tongues. All these caste groups suffer marginalization and exclusion from mainstream economic, social and political life. They are strongly despised by ordinary population. Their social status has been described as inferior. They are denied access to key resources like land and camel. Some of them are good specialists with higher education, even scholars but the tradition remains very powerful and they are socially segregated. All this

greatly aggravates the ethno-political situation. The future of the Horn of Africa and its political stability heavily depends on the incorporation of all strata of the society including the castes in the political, economic and social life.

Daria Dronova, Institute of Ethnology and Anthropology, Russia: **The Current Situation of the Indian Diaspora in Tanzania**

The Indian diaspora in Tanzania has about 60 thousand people, according to the Indian High Diaspora Commission. Indian diaspora in Dar-es-Salaam is self-sufficient social system. The Indian diaspora, although a closed group, is a heterogeneous community within, divided by castes and sectarian affiliation. They have own Indian hospitals, schools, nursery schools, cultural centers, Hindu temples, mosques, Gurdwara. Indians from Tanzania contract for job in organizations with specialists from India. Shop owners bring goods from India. They speak in mother tongue, wear traditional clothes and eat traditional food. Men very often are searching for marriage partners in India. They regularly visit their relatives and spend holidays there. Young generation prefer to continue education in Indian universities rather than Tanzanian ones. In fact Tanzanian Indians continue to have ties with native land. The Indian government provides support to foreign Indians in various fields. Cultural and educational activities are engaged in the Indian cultural center in Dar-es-Salaam, which first opened its doors to visitors in late 2010. The cultural center actively cooperates both with the Indian side and with local organizations in the implementation of joint activities on various topics. Collaboration to create the conditions for small business development is supported in Tanzania and India. Active interaction occurs through information technology and communications. With the support of the Indian government, modern Information and Communication Technology Centers and Laboratories are being opened in the major cities of Tanzania, equipped with the latest world-class equipment. Tanzania is a strategic partner of India.

The reported study was funded by RFBR according to the research project № 18-39-00128.

Valentina Burkova, Institute of Ethnology and Anthropology, Russia: **Modernization of traditional house types in Tanzania under the influence of globalization**

The Republic of Tanzania is a region in which traditional representations in various spheres of life still persists in the conditions of globalization and active propaganda of the values of

Western civilization. This paper will present the results of long-term field observations and surveys among hunter-gatherers, pastoralists, farmers and urban residents. In 1964-65, McKim identified five basic types of traditional houses in Tanzania, depending on the form, construction materials, and ethnic origin (McKim 1985). Nowadays, traditional buildings continue to be preserved only in remote areas of Tanzania and among ethnic groups that are not so completely sedentary because of their way of life and type of management, and their traditional representations in all spheres of life (hunter-gatherers and pastoralists). The agricultural groups of Tanzania are most susceptible to modern transformations. Unfortunately, in East Africa, the types of building materials, termites and rainy seasons limit the duration of existence of traditional houses, consequently, if the ethnic group changes its type of house, the remnants of an old traditional house dissolve for about 25 years. Economic conditions, including the availability of construction material and the period of use of the new construction, other-ethnics environment, active migration of population leads to transformations in the house architecture and the loss of traditional details of house itself as well as house environment.

The research was carried out within the NIR N 01201370995 «Crosscultural and interdisciplinary studies».

PANEL X

USING INDIGENOUS KNOWLEDGE TO PROMOTE SUSTAINABLE DEVELOPMENT IN AFRICA

Convener: *Geoffrey Nwaka*, Abia State University, Nigeria

As we seek to achieve the new Sustainable Development Goals in Africa, indigenous knowledge may prove to be the –the single largest knowledge resource not yet mobilized in the development enterprisell. Critics liken the current pattern of development in the continent to building a house from the roof down, as all the institutions of modernization appear to be suspended over societies that have no firm connection to them. Some blame state failure and the governance crisis on –the structural disconnection between formal institutions transplanted from outside and indigenous institutions born of traditional African culturesll Marshall Sahlins has also emphasized the need for all peoples —to indigenize the forces of global modernity, and turn them to their own endsll, as the real impact of globalization depends largely on the responses developed at the local level. How can Africa engage with globalization, and address the continent’s many development challenges by drawing on local human and material resources for greater self-reliance and sustainable development? With growing global interdependence, Africa stands to gain from global science and international best practices; but indigenous knowledge offers a model for rethinking and redirecting the development process, and a way to involve, enable and empower local actors to take part in their own development. Researchers and development agents, who often assume a knowledge or capacity vacuum in Africa, should instead try to tap into indigenous knowledge for locally appropriate ways to achieve more inclusive and participatory development. The panel considers how indigenous knowledge and practice can be used in support of good governance and sustainable development. We welcome papers that deal with various aspects of the indigenous knowledge movement in Africa. Topics include, but are not limited to the following:

- Indigenous knowledge , traditional institutions and good governance;
- Indigenous knowledge, informal justice system and conflict resolution;
- Indigenous knowledge, health and wellness;
- Indigenous knowledge and agricultural and natural resource management;
- Indigenous knowledge and local response to climate change;

- Indigenous knowledge, the informal sector/informal finance/entrepreneurship;
- Local content in education; the language question, and curriculum reform;
- Indigenous knowledge as response to Western knowledge dominance.

Liudmila N. Kalinichenko, Institute for African Studies, Russia: **Indigenous Knowledge and Clean Energy Development**

African continent is abundant with different energy resources and recently many African countries have been implementing projects of new power stations, both thermal and hydro. However, the representatives of indigenous ecological groups consider that the realization of some of them can have a negative impact on unique local ecosystems, including rainfall forests, and destroy the ways of animal migration. Sometimes indigenous people have even to leave their native livelihoods. The examples of such hydro complexes as Inga on the Congo River (DRC), Cahora Bassa on the Zambezi River (Mozambique) or Gilgel Gibe on the Omo River (Ephiopia), and their influence on the people's habitat, agriculture and fishing show the necessity of comprehensive discussion of new projects with representatives of local communities. Problems are always arising when indigenous people are not involved, and their territories are used without sharing any benefit. Traditional knowledge must serve as a basis for creating development strategies and is valuable for decision-making process. Basing on indigenous knowledge in environmental problems solution, more and more African states are going to build the low- carbon future, developing alternative sources of energy, such as solar, wind and geothermal power. Attention is paid to the construction of mini hydropower plants and off-line electric transmission grids. Nowadays some African countries such as Ethiopia, Ruanda, Kenya, Nigeria, Malawi, Morocco and some others are trying to carry out Climate-Resilient Green Economy national strategies. They connect their development with clean energy production, reducing carbon emission, providing sustainable soil and water conditions. They aim at reaching rational natural capital use and inclusive development in the interests of all people.

Igor Vladimirovich Kravchenko, Institute of International Relations, Russia: **Indigenous Knowledge: Health and Wellness**

Indigenous knowledge is the most ancient form of health care known for thousands years. Indigenous knowledge of health care is a crucial instrument to sustainable development in

Africa among local communities. First recognized by WHO in the twentieth century, traditional medicine is an integral part of communities' lives. It gives them an opportunity to enjoy health care whenever and wherever and, moreover, engage locals in the process who provide health care in the most convenient ways. This sort of knowledge provides the health care system with factors causing various diseases, possible methods of curing illnesses and, of course, different medicine like herbs and plants. To begin with, traditional means of medicine is a source of information on causes of diseases. Having a decent indigenous knowledge of health care prevents local communities from getting down with illnesses. Local knowledge of basic natural food products gives communities necessary data to stay fit and avoid diseases. Traditional knowledge disposes a range of plants and herbs which can turn into reliable medicine and save someone's lives. The most efficient way to primary health care amid sustainable development is integrating indigenous knowledge. It has two main benefits: simplicity accompanied by sharp-cut awareness of using this or that remedy/method and relatively cheaper cost of primary health care. Indigenous knowledge of health care is a solid basis for protective, preventive and healing treatment. It is obvious that indigenous knowledge plays a significant role in fortifying health care system among local communities in Africa. This type of knowledge comprises a range of spheres like causes, medicine, natural products which can be the most advanced way to reaching sustainable development within Africa allowing indigenous people live a healthy life while sticking to traditional pieces of knowledge collected throughout the years.

*Francis Ojonugwa Onu, Nasarawa State University, Nigeria: **Informal Financing as a Strategy for Capital Mobilization for Entrepreneurship Development in Nigeria***

The Informal Sector comprises of the rest of the indigenous economy outside of the public sector and the organized private sector, made up largely of petty traders, artisans, peasant farmers, market women and the likes. The informal sector is made up of three sub- sectors, which are: Productive; Service and Financial. The financial sub-sector in Nigeria is predominantly the Esusu or Ojo among the Yorubas, Isusu or Utu among the Igbos and Osusu among the Edos. The Hausas call it Adashi, the Nupes call it Dashi, the Ibibios call it Etibe, and the Kalabaris call it Oku, among the Igalas it is known as Ugbakegowhile among the Idomas it is known as Ogeha. The practice of Informal financing is well known among the various ethnic groups in Nigeria and it is a source of capital mobilization for entrepreneurial development. Using largely secondary

data complimented by primary data this work demonstrates that informal financing are veritable sources of mobilizing resources for entrepreneurial activities among Informal sector workers. It is the conclusion of this paper that given the needed legislation and policy framework, this sub- sector can speed drive entrepreneurship and sustainable development in Nigeria.

*January J. J. Timanywa, The Mwalimu Nyerere Memorial Academy, Tanzania: **Deploying Kiswahili as a Medium of Instruction: Local Content as a Learning and Teaching Focus***

Since independence in 1961, Tanzania has reviewed the Basic Education Curricula five times over the period of fifty (50) years. The first period was to shift from the colonial education system to one that meets Tanganyika needs. The second reform in 1967 aimed to integrate the politics of socialism and self reliance. After twelve years in 1979, the World Bank advised Tanzania government to introduce subjects that included technical, agricultural and business education. In 1982, President's Commission, under Mr. Jackson Makweta, the then Minister of Education, an conducted in-depth research countrywide, and proposed to review the Basic Education curriculum to remove some subjects so that the curriculum would be geared meet the needs of that time. All subsequent reforms have sought to meet current practical needs. In 2005, Tanzania made a big reform by shifting from content-based curriculum to competence based curriculum. In 2016, further reforms were introduced in order to address the requirements of the new Education Training Policy (2014). All these efforts were meant to strengthen the local content and capability. This study considers the use of Kiswahili as medium of instructions that would enable graduates at all levels to acquire the skills needed in such new areas of our development as Petroleum and gas; skills needed in the constructions of big projects such as Tanzania Standard Gauge Railways (SGR) and Strigler's Gorge. These skills and other production skills are important in local content. The study used interview guides, classroom observations and document review – methods which fitted the multiple responsibilities of the researcher in his daily duties at MwalimuNyerere Memorial Academy. The main respondents that were consulted were National Economic Empowerment Council (NEEC), Tanzania Standard Bureau, and schools in the Kigamboni municipality. The findings suggest that most of respondents are not aware of the need for local content in our educational system. . Most of the teachers challenged the use of Kiswahili as medium of instruction because of the mistaken belief that the use of Kiswahili in teaching delivery would make students incompetent in international

market, and incapable of communicating satisfactorily with foreigners. And this raises the crucial question: why should we concentrate more on studying other peoples' languages without giving due priority to our widely used local Kiswahili language?

Ayanda Simelane, Sol Plaatje University, South Africa: **Misconceptions of a decolonised curriculum**

Since 2015, there has been a revolt by African students and a group of academics who have ventured to end the domination of western, capitalist, –white knowledge in higher education in South Africa. These –activists have sought to incorporate African-based knowledge and fuse context-relevant experiences as the dominant features of the education curriculum in South Africa. However, it is evident that there is no single voice on this matter particularly because of differences in world view and diverse backgrounds of academics and students that are trying to bring about this change. Consequently a platform is being created for minds to meet and discuss the meaning, nature and implications of a decolonised curriculum. It is my belief that the more stakeholders hold discussions, the more the concept of a –decolonised curriculum is clarified and unpacked. Interviews for this project will be conducted amongst academics and students to seek their understanding of the concept of a decolonised curriculum in South Africa where diversity is a dominant feature and people's backgrounds are so contrasting. Data will be analysed using an inductive qualitative thematic analysis to find relevant themes on the subject. Results from this project seek to find a collective understanding of the concept of a decolonised curriculum in a context as diverse as South Africa. I am arguing that a –decolonised curriculum that speaks to an African context is a collaborative process which acknowledges diversity and embraces the rich layers of the African history.

Josiah A. Bolarinwa, The Redeemed Christian Church of God, Nigeria: **African Traditional Religion and Political Development**

Religion and governance are two sides of one coin of a typical African life. It is a phenomenon that spans from before birth till after death. According to Kofi Opoku, –Religion is at the root of African culture and is the determining principle of African life, political life inclusive. In his understanding of the relationship between an African and religion, –religion is life and life is religion. Bolaji Idowu describes religion as results from man's spontaneous awareness of, and

spontaneous reaction to his immediate awareness of a Living, Mysterious, Omnipresent, Urgent Reality, ‘Wholly Other’ and infinitely greater Power that is seeking to bring him (the man) into communion with Himself God i.e. the Power). Religion inadvertently controls man’s political life and good governance promotes development. This is the reason why in most African communities, the monarchs are empowered spiritually at their coronations and so called in Yorubaland –IgbakejiOrisal that is, the Second in Command or Representative of the Supreme Deity. Through the instrumentality of religion, Africans are governed effectively before the advent of Christianity and other foreign religions. Corruption of power was reduced to the barest minimum when African traditional approach was used to checkmates monarchs who wanted to rule maximally. It also instilled awe in the ruled toward their rulers. This paper examines the importance of religion for effective political arrangement and for good governance. Finally, this paper suggests the role that African Traditional religion should play in the Political Development in Africa.

Moji Ruele, University of Botswana: **The Role of Contextual in Theology of Liberation in the Era of Globalization**

One of the principal aspects of development economics has always been the control over the environment. This paper seeks to argue that Globalization has busted upon our consciousness a new awareness about the role of Contextual theology of liberation in the era of globalization. Whilst acknowledging the significance of the relationship between two, it is important to note that one significant problem area has been how these issues affect our ethnicity, gender, age and power relations. This paper notes that to talk about the relationship between two, it is important to recognize these diverse, but interrelated variables. I am aware that not much has been written about the relationship between Contextual theology of liberation and Globalization and power relations in an African context. Contextual theology of liberation insists rightly that all theologies are written from particular contexts. It has forcefully articulated the motif for liberation in Exodus and other passages. The liberation in Exodus is linked to the cry of the poor and this glorious liberty travails within us and in creation. The paper therefore attempts to locate the role of Contextual theology of liberation in the era of Globalization. It sets out to argue that there are certain socio-economic and political injustices linked to Globalization. The paper also recognizes

that the challenges brought by Globalization and concludes that they call for true liberation as witnessed in the Bible.

Evgenia V. Morozenskaya, Institute for African Studies, Russia: **Public-Private Partnership: Potential for the African Entrepreneurs – Draw in the Local Communities Development**

1. Different forms of government regulations and economic policies in Africa typically operate in a dual, using the methods inherited from the colonial administrations as well as traditional local economic institutions.
2. In the current economic system, donors and multinational corporations take part in the budgeting process of the recipient African countries. But, as a rule, they do not realise the considerable socio-economic programs aimed at the satisfaction of the local population's basic need. As well, local entrepreneurship development is not promoted by including the African businessmen activity in the production chains.
3. The paper makes a case for Public-Private Partnership (PPP) is the modern form of the production organisation in a way that permits the public and private shareholders to provide the local people the basic services in such spheres as telecommunication, health, water infrastructure and sewerage systems, electricity, habitation construction etc. the PPP approach will help to resolve the sharp social problems and also help the development of African entrepreneurship.

PANEL XI

FREE COMMUNICATION PANEL

Convener: *Nnanna Onuoha Arukwe*, University of Nigeria

Chinyere Cecile Noah, University of Nigeria: **Folly of the wars in post-independence Africa: A sociopsychological study of Elechi Amadi's *Sunset in Biafra* and Flora Hazoumé's *Twilight of the man***

Since the early days of independence in Africa, a new trend in prose which has to do with African geopolitical issues emerged in the African literature: 'contemporary war narrative'. This explained in the present time (2018), that the polemic continues on the question of survival of Africa at the material time where some political, ethnic and religious dissensions virtually tear Africa into shreds. Thus, the prosaic genre of 'war narrative' in Africa portrays the causes and the devastating effects of bloody conflicts, on the long term development in the black continent. This new literary trend was born out of the afflicting testimonies of writers such as Pierre Bourdieu, Elechi Amadi, Wole Soyinka, Patrick Besson, Ahmadou Kourouma and Flore Hazoumé as well as others with 'imperishable thoughts emanating from the depth of the heart'. Their narratives focus on the prisms of African sociocultural and political realities and display the extent of the folly inherent in all these incessant wars. This is the reason the novel *Sunset in Biafra* by the Nigerian writer Elechi Amadi and *Le Crépuscule de l'Homme* by the Ivoirian writer Flore Hazoumé permit us to carry out a sociological analysis of such folly employing the theory of psychocultural conflict of Abraham Maslow and of John Burton. In the course of the critical analysis, we came up with evidence that all the financial means deployed by the African elites in carrying out the wars could have however contributed to the development of their continent rather than the purchase of heavy arms deployed in the massacre of their compatriots. The Western individualist mindset which goes hand in hand with the exaltation of one's ego is so pronounced in these icons of power that they have the tendency of acquiring for their selfish interest to the extent that it robs them of all human feelings towards the provision of the basic needs of the people. Confronted with such psychic megalomania which these so called leaders suffer and which propels them towards genocide, we attempt to propose tentative solutions to it.

Kelechi Okpara, Precious Chiamaka Amadike University of Nigeria: **Environmental Self Determination, the Case of the Ogoni, and the Nature of State-Building in Post-Colonial Africa**

Imperative in most discourse on state building is the assumption that it connotes fortification of existing government institutions or creation of new ones in the place of perceived moribund or unjust ones. However the variability of most African state institutions, the divergent outcomes of Africa's state building processes and the continents' reoccurring socio-political climate, have over the years challenged such limited analytical focus in African socio-political discourse. Currently, wide range of areas relating to and instigating state building are discussed. This paper therefore explores the crucial nature of human environment, especially its consciousness as a distinct area in directing and re-directing state consciousness to interrogate the role of state institutions in environmental protection or neglect. But more vital is how such environmental consciousness engenders deep rooted/formidable and disruptive indigenous group actions/movements and the consequences they produce for fortification of existing state institutions or advocacy for self-determinism with lessons from Ogoni, – a people in an area in southern Nigeria. The paper also explores the inability of the state to guarantee environmental security to its citizenry, how this contributes to the growing pessimism of the people towards the government and its machineries while provoking them to cryptically engage in polycentric self determination movements. While such movements do not run solely on environmental actions, its credence on the global stage hinge on same, making environmental security a crucial aspect of state building.

Nnanna Onuoha Arukwe, University of Nigeria: **A Socio-historical Survey of Self-Determination Movements and the Nigerian State**

This paper attempts a socio-historical analysis of self-determination movements in Nigeria. The paper identifies that modern self-determination movements in Nigeria had their origins in the colonial era, when they existed as the nationalist movement for political independence – a movement whose diverse dynamics would form the foundations as well as set the pattern that would drive self-determination efforts in subsequent Nigerian history. The paper argues that self-determination movements in contemporary Nigeria have become normalized but critical components of the character of the post-colonial Nigerian state with patterns, which having their

origins in colonial era Nigerian political economy have nevertheless become more or less calcified as an ever present component of the present day Nigerian state architecture. The paper makes the case for a re-conceptualization and a renegotiation of the constitutional basis of the modern Nigerian state, and by extension, most other African neo-colonial states along the lines of what would preempt the disruptive potentials of self determination social movements for the African political economy in terms of the socio-cultural, economic, and political interests of the ordinary Nigerians and Africans.

Obinna Johnpaul Orji, Foster Obiajulu Ekenta, Fortunatus Izuchukwu Chimezie, Nnanna Onuoha Arukwe, University of Nigeria: Peoples’ Demographics and Attitudes to Self- Determination Social Movement in a South-Eastern Nigerian City

Self-determination movements guarantee the right of a people to determine their own destiny. In Africa, they have diverse interests and assert their right in accordance with principles in United Nations charters, which assert the right of occupied or colonized nations, unrepresented nations and indigenous peoples to freely determine their political status and freely pursue their economic, social and cultural development. Self-determination movements therefore demand and struggle for autonomy and freedom to determine their political, economic, social and cultural development. In Nigeria and Africa in recent times, there have been numerous such movements with diverse characteristics that are engaging the colonial states and seeking to engender far- reaching social change that would have diverse implications for the neo-colonial state in Africa. South-eastern Nigeria is one of the locations in Africa that currently witnesses high level of self- determination movements’ activism. This paper therefore examines the influence of people’s demographic characteristics on their attitude to a self-determination social movement in south- eastern Nigeria. The study surveyed 180 randomly selected adult residents of a south-eastern Nigerian town that has been the hot-bed of self-determination activities in recent times. Self administered questionnaire was the instrument employed in gathering data from the selected city residents. The data reveals that Level of education; Religion; Gender; and Level of income are among the socio-demographic variables influencing attitudes towards a self-determination social movement in this south-eastern Nigeria city.

*Sunday Emmanuel Obike, University of Nigeria: **Role of Social Workers in Post-Conflict, Natural and Man-Made Disaster Management in Nigeria***

In addition to diverse occurrences of man-made disasters and conflict, global warming and climate change as well as abuse of the physical environment are said to be the precipitating factors to natural disasters world over. In recent times, violent insurgencies and sectarian social conflicts as well as natural disasters such as flooding have been experienced in some parts of Nigeria. Occurrence and recurrence of man-made disasters and conflict as well as natural disasters are known to claim lives and property, and ultimately displacement of inhabitants and destruction of businesses and other forms of livelihoods. The resultant effects put the population in constant danger, and severe stress on sustainable development. In Nigeria, despite the contribution of the National Emergency Management Agency (NEMA) – a disaster management agency of the Nigerian state, the role of social workers is crucial to restoration of victims of man-made and natural disasters. This paper, therefore, explores the role of social workers both at the macro level and at the micro and mezzo levels in post disaster management in relation to restoration and integration of the population with its environs. Reviewing and analyzing these roles and being aware of them could result in the appreciation of useful forms of strength and capabilities of social workers for the Nigerian and African environment.

*Elena V. Kharitonova, Institute for African Studies, Russia: **African Civilizational Alternatives in Resolving Legal Conflicts: A precedent for Rwanda***

Today, the whole world and Africa, in particular, has faced problems that can not be resolved within the framework of normal settlement patterns. The end of the twentieth and the beginning of the twenty-first century demonstrated the crisis of the old instruments of maintaining peace and international order. In Africa, in parallel with globalization, there are specific and unique trends. They live in the heart of the people, in its traditions. There can be situations in the world when civil technologies based on deep cultural-historical and mental features prove to be effective and even the only possible ones. Often these technologies show the world their moral and ethical superiority. The relevance of alternative approaches to conflict resolution in the world is related to the opposition of people on ideological, ethnic, racial criteria. That is why any possibility, even locally and temporarily, to ensure stabilization and peace, is very valuable for the whole world and for Africa too. Let's turn to the precedent of successful use of traditional

civil and ethical models in solving the internal political crisis. This is an example of Rwanda. In Rwanda, a much more dramatic development of events was possible. History knows examples when civil society tries to forget evil, rightly thinking that the search and punishment of the guilty will lead to nothing good. When a dilemma arises between justice and peace for a war-torn society, Rwanda has chosen a peace. The legal maxim *pereat mundus et fiat justitia* (let the world collapse, but justice will be accomplished), this world can destroy. The maxima was escaped in Rwanda in the aftermath of the brutal armed conflict between the Tutsi and Hutu peoples, which led to genocide against the Tutsi. According to official figures, the number of dead for 100 days was about 800 thousand people. In November 1994, according to UN Security Council Resolution 955, an international criminal tribunal for Rwanda was organized in Tanzania. However, this decision did not improve the situation in the country. The lawsuits further fueled hatred, mistrust and disunity. And then in traditional Rwanda the traditional people's courts of Gachacha were used, which allowed to solve the problem of reconciliation of the Tutsi and Hutu peoples divided by the genocide. Gachacha served the purpose of "summing up" and national reconciliation. Very important was the awakening of conscience, confession of guilt, repentance, and then forgiveness and reconciliation. Such a way out of the crisis and the post-crisis development of Rwanda have demonstrated to the world a serious civilizational alternative. The use of traditional Gachacha popular courts in Rwanda made it possible to solve the problem of reconciliation between the Tutsi and Hutu peoples. Rwanda overcame the crisis and began to rebuild its state. Rwanda has now reached a high level of economic growth and stability. We can say that now Rwanda is one of the most attractive countries of the African continent for starting business and investment.

Abdulrasheed Alada Muhammad, University of Ilorin, Nigeria: **Roles and Challenges of the Legislature in Africa's Governance**

The legislature has become a significant institution of governance especially with the astonishing popularity of democracy throughout the world. In Africa, the sweeping democratic wave coupled with the centrality of the legislature not only symbolizes the enthronement of democracy but also, prevalence of the will of the people. For this reason, the role of the legislature in Africa's governance cannot be wished away. Beyond the traditional functions of rulemaking, oversight and representation, the legislature also perform some roles which are sometimes directly

constitutionalised and sometimes *de facto* such as serving as instrument of liberation, platform for national debate and vanguard of social reform among others depending on the circumstances of each epoch and peculiarity of the country involved. Despite its importance, however, it is often confronted with myriad of structural and institutional challenges that limits the discharge of its functions. This, no doubt, rubs on societal governance. It is against this background that this paper, relying on documented evidences and practices, examine the roles and challenges before the legislature in the governance of some African countries. By espousing on the expected roles and challenges confronting the legislature within the context of governance in Africa, the paper hopes to advance the frontiers of knowledge in understanding the multifarious issues affecting this important arm of government with a view to suggesting a workable solution within the context of democratic practice in Africa.

Steward Ngagard Lulamye,The Mwalimu Nyerere Memorial Academy,Tanzania: **Gender Empowerment in Tanzania (GET): Reflections on Usefulness of Women Parliamentarians Special Seats**

Gender empowerment in Tanzania has become a major concern in several issues like in parliament. Women special seat in parliament is one of a paramount initiative in enhancing gender empowerment in Tanzania. There are small number of countries have established this mechanism in Rwanda and Uganda, though many African countries have experienced severe gender imbalance in the legislature. In Tanzania circumstances favorably contributed to the adoption of the system. One was women's active participation in the liberation struggle as TANU members in the 1950s. The TANU, which emphasized gender equality attracted many women, and by the end of 1955 -TANU had many women than men card – carrying members (Geiger, 1987: 15). Despite the establishment of the system in Tanzania, there is little information regarding the usefulness of the women special seat. The special seat system has increased women's numerical representation in the Tanzanian parliament, but its usefulness beyond improving numerical representation has been questioned by several analysts (Brown 2001; 74, Kiondo1994; 190. Magigita 2005; 43, Meena 1997; 276, 2003). According to Meena (2003) women elected through this system lack accountability for other women, though they were elected on the basis of their gender. Therefore, the primary objective of the paper will be to raise awareness about the current usefulness of women special seat in the parliament. The paper

will summarize the responses of current usefulness of women special seat. For each response group, the discussion will include examples of practices or processes that demonstrate activities and services that could serve as a model for other women, significant obstacles or barriers that hinder the delivery of intended goal of women special seat in the parliament. Overall issues, opportunities and perceptions regarding the system will be addressed.

*Olayemi Akinwumi, Erunke Canice Esidene, Nasarawa State University, Nigeria: **Ethnicity, Ethnic Politics and Challenges of Nation-building in Nigeria***

The central objective of this research is to examine the nexus between ethnicity, ethnic politics and the inherent impediments in nation-building processes in Nigeria. One of the alarming trends in the nation's political system from time immemorial have been, and has continued to be the way and manner in which ethnicity and ethnic politics have played out in the socio-political scheme of things. The Nigerian state, no doubt tied around ethnic colorations. The unfortunate development find s expression in the general bureaucratic system, public elections be they presidential, governorship and grassroots politics, respectively. The multiplier effect of this state of affairs is that virtually all aspects of the nation's developmental trajectory is premised on tribal sentiments and group interests. Situations such as these have constituted huge problematic to the country's nation-building process, stifled development and, hence, compromised national principles of good governance and democratic sustenance. This paper is a theoretical exploration of existing works of experts in the broader area of ethnic politics study. The sources of data will be generated from secondary method to be able to answer fundamental questions of the research. The study finds that so long as the Nigerian state and its people continue to walk the path of ethnicity in the nation's daily affairs, the developmental strides will be hardly realized. The paper sums up with the fact that ,though, ethnic appears intractable, conscious efforts should be made by all stakeholders to check the long standing ethnic divisions geared towards entrenching workable integrationist policies in the nation's national life. This, no doubt, will propel the envisaged overall national progress, development and sustainability in the country at large.

Ademu Wada Attah, University of Jos, Nigeria: **Impediments to the Success of Anti- Corruption Struggle in Nigeria**

This paper attempts to account for the continuous failure of anti-corruption struggle in Nigeria. It used analytical approach to examine the subject-matter. The paper identified lack of commonly accepted concept of corruption, and the lack of public ownership of the fight against corruption as the two main obstacles frustrating the success of anti-corruption efforts in Nigeria. It concludes that if Nigeria able to put in place a commonly accepted concept of corruption by Nigerians to enable them easily identify the variables that constitute corruption so as to provide them with the basis to challenge who ever commits any of these acts, and can build public ownership of the anti-corruption struggle, the fight against corruption will succeed to a very large extent.

Veronica Usacheva, Institute for African Studies, Russia: **Mass Media and Nation-building in Post-colonial Africa: Through Ups and Downs, Crises and New Challenges**

This paper is an attempt to provide a broad, panoramic outline of the development of the media across the continent since independence. Although media landscape is not the same for all countries of the continent, nevertheless, the common features of media systems could be found. The media in Africa is a product of the societies that have formed and shaped them, as well as the product of the political developments and histories of the continent. At the same time the mass media in Africa was a product of colonialism. From the first years of independence the African states faced to different complications in receiving, spreading and creating of information products on internal, external and international news. As a rule, African states inherited social infrastructure oriented on metropolitan countries, especially mass media. The development of mass media in postcolonial Africa might be crudely characterised as coming in three waves. The first wave is the transition from colonial to post-colonial media systems. The freedom of expression, media independence were not considered as a priority for newly independent states. The questions of nation buildings became more important. And as time goes by, the mass media found themselves as a main tool of supporting of authoritarian regimes in post-colonial societies. The second –the "Wind of change", which affected Africa in 1990th, had made mass media again a fighter against authoritarianism and for democratic transformation. Liberalisation of mass media has led to controversial results, in many cases – to collapse of

public broadcasting which previously was owned by state. The third wave - from the first decade of the XXI century – is the one with democratic promise: the rapid embrace of interactive and personal communications technologies, or so-called Africa's 'new media pluralism'. New technologies form and re-form social reality of Africans societies, and vice versa African societies shape the communication technologies.

Timothy Peter Kabare, Tangaza University College, Kenya, *Givemore Shonhayi*, Univeristy of Nairobi, Kenya, *Oloo. O. Antone*, Catholic University of Eastern Africa, Kenya, *Paul Ngesoh Aketch*, Tangaza University College, Kenya:**The uprising language death and endangerment perspectives of the 21st century**

Evolution has never given debate a chance for an equilibrium state of affair. Language's nature to grow at every tick of the clock gives room for new dimensions unto its study. This study opines that there are new forms of Language Death and endangerment that are taking toll of the 21st century by upcoming generations. It is meant to contribute to the ongoing language debate on new dimensions. It will be guided by the following questions: how conversant are the modern learners with their L1?, Is learning L1 necessary for the modern learner in light of multilingualism?, What measures has the Government put in place to enhance formal space use of L1? And Is the modern learner under any language global pressure? The study will be informed by the Communicative and Performative Competence Model by (Chomsky, 1965). The study will adopt are mixed method approach by use of Survey research design. The respondents of this study will be Secondary and Primary school learners in Nairobi County, Kenya which will be selected using simple random sampling. The data for this study will be collected using interview schedule and questionnaires. The data will be analysed both quantitatively and qualitative. The study will attempt to unearth the substratum influence that is brought about by these upcoming perspectives.

Kiliku M. Patrick, South Eastern Kenya University:**Teaching a Standard in Standard-Hostile Environment: The Meaning and Future of English Grades**

Kenya, and indeed the East African region is replete with literature that evidence the reality that 'Standards of English' are falling, observably irredeemably. This is going by the End of Primary and Secondary English Language Examination grades. Important questions here include; what

‘prescriptive standards’ form the premise of this discourse direction? What is the meaning of the ‘current standards’? Does our environment favour this standard? What is the likely conceivable direction of these standards? What issues must inform an objective understanding and way forward in regards to Language-in- education discourse and policy in Kenya and the entire East Africa region? This paper provides an empirical attempt to canvass through answers to the pertinent issues above while providing an informed direction on the understanding the probable future of English in Kenya and similar English as a Second-Language environments.