



**MOI UNIVERSITY
AFRICAN CLUSTER CENTRE**

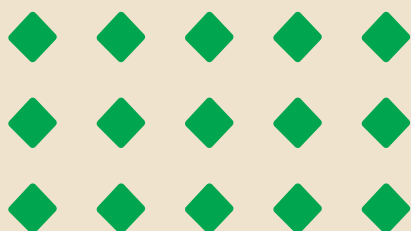


THE INAUGURAL MOI UNIVERSITY INTERNATIONAL CONFERENCE ON AFRICAN STUDIES

Theme: Reflecting [on] Africa:
Positionalities, Practices, and
Products.

**23RD - 24TH
NOVEMBER, 2023**

**Location: ELDORET,
KENYA**





africamultiple
CLUSTER OF EXCELLENCE

Foreword

This is the program of the inaugural conference on African Studies of the Moi University African Cluster Centre of the Africa Multiple Cluster of Excellence. The conference intends to vigorously explore the epistemological and political underpinnings and implications of how Africa's peoples, histories, and cultures have historically been (re)presented and studied.

The various interpretations of the encompassing term "African Studies" gesture towards the multiplicity of ways in which Africa has been historically (re)presented and examined. Various, sometimes conflicting, practices are today understood to belong to the category. Diversity emerges in multiple dimensions. It starts with the definition of the subject of inquiry, such as Africa's geographical and cultural boundaries. It extends to the approaches employed in studying Africa, including whether African Studies fall under the umbrella of area studies, consists of discipline-specific studies on or about Africa, or constitute a distinct discipline. The diverse methods employed in these studies further contribute to the multifaceted nature of the field. Moreover, the motivations behind conducting these studies and the envisioned objectives also vary, ranging from exerting control over Africa and its resources to empowering the continent's people in their quest for liberation from oppression.

The papers that will be presented in the conference scrutinize the factors behind the generation, dissemination, and valorization of artistic and scholarly reflections of/on Africa. Given the focus of the conference, there is an important focus on metacritical engagement with the different intellectual traditions in which "African Studies" have been undertaken and the communities that sustain them. Papers that are exemplars of specific intellectual traditions of (re)presenting and studying Africa will also be presented in the conference.

The expectation is that the conference will motivate and host conversations that will (1) both clarify and interrogate the whys (the triggers), the hows (the frameworks and methods), and the to what ends (the wherefores and outcomes) of the (re)presentation and study of Africa and (2) make proposals for practices of (re)presenting and studying Africa that accord with ideas of justice and respect that have currency in the twenty-first century.

Peter Tirop Simatei
Convenor

PROGRAM

ABSTRACT BOOK

Day 1; 23/11/2023

9:00 - 10:00AM Opening Ceremony
Venue: PDN, College of Health Sciences, Moi University
Master of Ceremony: Prof. Mosol Kandagor

09:00 – 09:05	Welcoming Remarks	Prof. Tenge Kuremu Principal College of Health Sciences, Moi University
09:05 – 09:25	Introduction	Prof. Peter Simatei Director, Moi-ACC Convenor The Inaugural Moi University International Conference on African Studies
09:25 – 09:30	Remarks	Prof. Dr. Rüdiger Seesemann Dean, Africa Multiple Cluster of Excellence
09:30 – 09:35	Remarks	Prof. Mary Wahome Dean, School of Arts and Social Sciences Moi University
09:35 – 09:40	Remarks	Prof. Kirimi Kiriamiti Deputy Vice Chancellor Administration, Planning and Strategy Moi University
09:40 – 10:00	Remarks and Official Opening of Conference	Prof. Isaac Kosgey Vice Chancellor; Moi University

10:00 – 11:00 Venue Change/ Health Break/ Registration
Venue: Sirikwa Hotel, Eldoret Town

ROOM 1

11:00 – 11:50	Keynote Address 1 What is African about African Studies? Francis Owakah University of Nairobi Chair: Peter Simatei
---------------	--

Time	Room 1 Chair: Tom Michael Mboya	Room 2 Chair: Prisca J. Tanui	Room 3 Chair: Joram Kareithi
11:55 – 12:15	Paper 1 Can cross cultural research be the panacea for reconfiguring African studies? Christopher Odhiambo Joseph Moi University	Paper 4 Clitocurrency and Sleptocurrency: A Popular Sexual Practice among University Students in Kenya and Nigeria Benard Mworì Sorre Moi University	Paper 7 Cultural Intersections and Multiplicity in African studies: Overlaps in Pot, fire and gourd cultures in Western Kenya Justine M. Sikuku Moi University
12:15 – 12:35	Paper 2 African Studies: a remedial and rehabilitative approach Austin Bukenya Makerere University	Paper 5 Poetic slackness in dancehall music as a contest for power and space Tanesha G. Gibbs Rhodes University	Paper 8 Revitalizing Kalenjin Indigenous Knowledge: The Impact of the Digital Baraza, #AskKokweet Caroline Sambai Moi University
12:35 – 12:55	Paper 3 Toward a new Global African Studies John Ayotunde Isola Bewaji University of Lagos	Paper 6 Gender, Feminism and Politics of Knowledge Production: An Interrogation of Institutional Cultures of Africa's Institutions of Higher Learning Catherine Kiprop Moi University	Paper 9 From Exclusivism to Pluralism: The Trajectory of the Religions of the Africans Akinmayowa Akin-Otiko University of Lagos
12:55 – 13:05	Q&A	Q&A	Q&A
13:05 – 14:00	LUNCH BREAK		

Time	Room 1 Chair: Tom Michael Mboya	Room 2 Chair: Jamin Masinde	Room 3 Chair: Paul Opondo
14:00 – 14:20	Paper 10 Reinvention of Lyre Music and Dance for Knowledge Preservation and Political Mitigation:	Paper 13 Prevalence and clinical characteristics of pulmonary hypertension among HIV infected	Paper 16 Presentation of Africa and African identity in Middle Eastern Studies Julius Nabende Kenyatta University

Time	Room 1 Chair: Tom Michael Mboya	Room 2 Chair: Jamin Masinde	Room 3 Chair: Paul Opondo
14:20 – 14:40	The Case of the Bukusu of Kenya Mary K. Lonyangapuo, Samuel M. Obuchi, Simon Nganga and Stella Onyiego Moi University Paper 11 Emerging Issues in Representing Traditional Kenyan Music via Artificial Intelligence Mellitus N. Wanyama Kabarak University	adults at Moi Teaching and Referral Hospital, Eldoret, Kenya Maureen Maleche Moi University Paper 14 From a Lay Idiom Narrative to an Evidence-based Mental Health Practice: A Grounded Theory Study of Kufungisisa Sifikile Songo Manicaland State University of Applied Sciences	Paper 17 The Dynamic Interconnection of African Philosophy with the Middle and Far East Intellectual Traditions Mary Wahome Moi University
14:40 – 15:00	Paper 12 A Critique of Sub-Saharan-centrism in African Musicology: Reading Nketia, Kubik, Turino and Locke Imani Sanga University of Dar es Salaam	Paper 15 Practitioners' culpability in popular culture's (mis) positioning the Ifa Indigenous Knowledge System in Lagos and Cotonou public spaces Kayode Eesuola/Ayodele Yusuff University of Lagos	Paper 18 Interrogating Ubuntu Philosophy as the Confluence of African, Middle and Far East Intellectual Traditions Musi Philip Moi University
15:00 – 15:15	Q&A	Q&A	Q&A
15:20 – 16:00 SESSION 3			
15:00 – 15:15	Screening of the Documentary Comedy and Canvas by Migan Cherotich Kibet		
15:40 – 16:00	Q&A		
16:00 – 17:00	Health Break/ Networking		
17:00 – 19:00	Performance of the play Eulogy of a Neat Man by Fred Mbogo		

Day 2;

24/11/2023

08:25 – 10:05

SESSION4

Time	Room 1 Chair: Tom Michael Mboya	Room 2	Room 3
08:45 – 09:05	Paper 19 Writing history beyond Trevor-Roper: The Experi- ence of African History, with special reference to Zimbabwe Enocent Msindo Rhodes University		
09:05 – 09:25	Paper 20 Ways of Knowing Africa: African Literature and Shift- ing Imaginaries Peter Simatei Moi University		
09:25 – 09:45	Paper 21 Cartoons and Satires in Afri- can Studies Muyiwa Falaiye, FNAL University of Lagos		
09:45 – 10:05	Q&A	Q&A	Q&A
10:05 – 10:20	Health Break		

10:20 – 11:35

SESSION 5

Time	Room 1 Chair: Catherine Kiprop	Room 2 Chair: Jamin Masinde	Room 3 Chair: Prisca J. Tanui
10:20 – 10:40	Paper 22 Reading Africana Womanism in Ciku Kimani-Mwaniki's Cocktail from the Savannah Anne Lanoi Keton Maasai Mara University	Paper 25 Postcolonial citizenship in Kenya: class, status and belonging Moses Onyango United States International University-Africa (USIU-A)	Paper 28 Disappearing Sounds, Memory Studies, and African Studies Cosmas Bii Moi University

Time	Room 1	Room 2	Room 3
10:40 – 11:00	Paper 23 A fictional depiction of the peculiarities of the African female experiences in the diaspora Joan Kyarimpa Bishop Stuart University	Paper 26 Migingo Island as a site of pressures on Kenya's Good Neighbourliness Foreign Policy Bramwel Matui Moi University	Paper 29 Effects of Mother Tongue Loss on Socialization and Identity Creation: Reflections on Kenyan Urban Sites Jayne Mutiga University of Nairobi
11:00 – 11:20	Paper 24 Finding Voice: to what purpose African Studies? Lydia Muthuma The Technical University of Kenya	Paper 27 An urgent African quest for the world redistribution of wealth and power: A synthafricanoscopic leap from primitive pauperism to irresistible autonomy Bonface Isaboke Nyamweya The Catholic University of Eastern Africa	Paper 30 African Languages in development: the case of Kiswahili Mahero Toboso Alupe University/ Mosol Kandagor Moi University
11:20 – 11:35	Q&A	Q&A	Q&A

10:20 – 11:35

SESSION6

Time	Room 1 Chair: Mary Wahome	Room 2 Chair: Jamin Masinde	Room 3 Chair: Joram Kareithi
11:40 – 12:00	Paper 31 Contextualising the role of the Institutes of African Studies in decolonising knowledge production and African historiography Paul Abiero Opondo Moi University	Paper 34 Intellectualism in the African Folklore: The Tradition of Offering Human Beings as Gifts Wendo Nabea Laikipia University	Paper 37 The African university and its role in shaping epistemological violence Birungi Robert Makerere University
12:00 – 12:20	Paper 32 The Strange Career of African Studies in Kenya Wandia Njoya Daystar University	Paper 35 Reflecting on John Sibi-Okumu's Theatre in the Face of Changing Trends in Nairobi's Performance Practices Fredrick Mbogo Technical University of Kenya	Paper 38 The place of women in Egyptian Intellectual Traditions Ayoo Jack Otieno Mount Kenya University

Time	Room 1	Room 2	Room 3
12:20 – 12:40	Paper 33 African Studies: Time for a philosophical departure from flawed foundations Mordecai O. Ogada Conservation Solutions Afrika	Paper 36 Historicizing Mau Mau atrocities: the need for a post-colonialized trauma theory in reading the 1986 edition of A Grain of Wheat by Ngugi wa Thiong’o Ligaye Nyanjom Zakaria Moi University	Paper 39 Contours of African Studies: Exploring Diverse Influences and Perspectives Brian Kanda Moi University
12:40 – 12:55	Q&A	Q&A	Q&A
12:55 – 14:00	Lunch Break		
ROOM 01			
14:00 – 14:50	Keynote Address 2 Five Years of Reconfiguring African Studies: Looking Back and Looking Ahead Rüdiger Seesemann University of Bayreuth <i>Chair: Peter Simatei</i>		
15:00 – 16:00	CLOSING CEREMONY Master of Ceremony: Prof. Mosol Kandagor		
15:05 – 15:15	Vote of Thanks	Prof. Tom Michael Mboya For: Conference Organizing Committee The Inaugural Moi University International Conference on African Studies	
15:15 – 15:25	Remarks	Prof. Peter Simatei Convenor The Inaugural Moi University International Conference on African Studies	
15:25 – 15:45	Remarks and Official Closing of Conference	Prof. Isaac Kimengi Deputy Vice Chancellor Academics, Research, Extension and Students Affairs Moi University	
19:00 – 22:00	Cocktail Music by the Ronnie Musungu Quartet		

Abstracts

Keynote Address 1

Looking for what is 'African' about 'African studies': Some Reflections and Way Forward

Francis Owakah

University of Nairobi

francis.owakah@uonbi.ac.ke

What has come to be known as African studies is closely associated with discourse on African socio-historical movements and the attendant activities related to the creation of Africa. This field includes but not limited to the study of African sociological history-the relationship with the pre-colonial, colonial, post-colonial; African demographics including ethnic groups, their cultures, political structures, economics, languages; African religion and her relationship with Islam, Christianity, and the traditional African systems; African literature and, significantly African philosophy. In this paper, we argue that ideally African studies should provide an avenue for accessing an understanding of the place Africa occupies in the epistemic systems and general interpretations of reality. We further argue that, the importance of African Studies lie in its ability Africa to define Africa and her relationship with rest of the world. However, some urgent questions require attention, among these: who is writing on Africa? What is it that is being written about Africa? And significantly, which Africa? As matters stand now, discourse on Africa is constructed and processed in in a foreign epistemological framework, and, meant for consumption by a foreign audience. The paper concludes that that in fact, there is very little African in African studies. The wakeup call is to urgently seek to put 'African content' in African Studies, not for the sake of it but as an affirmation that Africans have always produced knowledge on and about Africa. And that this knowledge production by Africans on Africa should drive and sustain an African intellectual tradition. In doing this if a competing and alternative epistemic tradition is born, well and good. But if this alternative African intellectual tradition complements the existing epistemic framework without necessarily ranking one as superior or inferior, much the better.

Keynote Address 2

Five Years of Reconfiguring African Studies: Looking Back and Looking Ahead

Rüdiger Seesemann

University of Bayreuth

Ruediger.Seesemann@uni-bayreuth.de

The Africa Multiple Cluster of Excellence, located at the University of Bayreuth and the African Cluster Centres at Moi University in Eldoret, Rhodes University in Makhanda, the University of Lagos, and Joseph Ki Zerbo University in Ouagadougou, is currently approaching the fifth anniversary of its existence. This is a good occasion to take stock: Where do we stand in our endeavor to “reconfigure African Studies”, as the subtitle of the Cluster stipulates? What does it mean to engage in joint knowledge production across five locations and more than twenty academic disciplines? What are the benefits, what are the challenges in this unique collaborative research context? Is such an institutional setup conducive to overcoming power imbalances in academia and in a contested field such as African Studies more specifically? The presentation will explore these questions and take them as a point of departure to chart the way forward for a possible future funding period of the Africa Multiple Cluster.

Paper 1

Can cross cultural research be the panacea for reconfiguring African studies?

Christopher Odhiambo Joseph

Moi University

cjodhiambo@hotmail.com

The proposed paper argues that cross cultural research as a methodological paradigm can provide an interesting lens with which to rethink and revisit the complex, complicated and problematic African studies. It emerges out of Wole Soyinka’s observation that “the difference which we are seeking to define between European and African drama as one of man’s formal representation of experience is not simply a difference of style or form, nor is it confined to drama alone. It is representative of the essential differences between two worldviews, difference between one culture whose very artefacts are evidence of cohesive understanding of irreducible truths and another, whose impulses are directed by period dialectics”. Indeed, Soyinka’s observation is implicated in the deployment of cross-cultural research in engaging with understanding African worldview.

Paper 2

African Studies: a remedial and rehabilitative approach

Austin Bukenya

Makerere University

abubwase@yahoo.com

My paper advocates what I consider to be a necessary “bias” in our approach to African studies. This derives from my perception of a two-pronged problem. The more obvious aspect is the insidious prejudice of respectable and well-established studies of Africa by outsiders. The second, and probably more “problematic” aspect is the residual “brainwashing” endemic in our own minds and in our approach to scholarship and maybe self-perception in general. “Nous appartenons à la race Caucase, et nos ancêtres étaient les Gaulois.” This famous statement, we are told, is what introduced Senegalese and probably other Francophone African children to history lessons in colonial schools. Whether factual or apocryphal, it is aptly symbolic of the deep distortions to which the African psyche and consciousness was subjected by experiences like slavery, colonialism and neo-colonialism. Alongside the horrendous crimes of physical, territorial and social aggression against the African people, their foreign invaders, through their ignorance, insensitivity, arrogance and justification of their transgressions, conducted a relentless and profound campaign of not only misrepresentation of the African reality but also of the indoctrination of the African mind against itself and its self-perception. This process of distorting the African mind was carried out through the whole apparatus of education, religion, language and culture, and it was more successful than many of us realise. Present day African Studies scholars, thus, need to re-orient the discipline on the three fronts of: the self, the field and the method.

Paper 3

Toward a new Global African Studies

John Ayotunde Isola Bewaji

University of Lagos

tunde.bewaji@gmail.com

Contemporary study of/on/about Africa has been vitiated and shackled by the twin challenges of externalism and internalism. Both externalism and internalism scholarships were fangled in the horror bowels of oppression and dependency, moderated by historical events of African interfaces with immediate neighbours to the east and the north. The interfaces led to slave

trades, colonialism, and neocolonialism. Numerous Pan-African scholars and global intellectuals who have apprehended the damages occasioned by these tragedies have provided critical analysis of the challenges and many have offered prescriptions for breaking the vicious cycles of global African underdevelopment. What I offer here is the thesis that without addressing the constricting and circumscribing absolute presuppositional ontologies which underwrite the discourses that frame all aspects of global African humanity, from religion, political, economic, educational, social spaces, among others, Africa has no hope of genuine agency, emancipation, or transformation. I use the explanatory tool of epistemicide to suggest how to engage a liberatory humanities, political governance and economic development, breaking down the current albatross of disciplinary decadence and generating an integrative emancipatory synthesis of indigenous African knowledge systems which will assist in the development of wholesome new African studies. Once embraced, all scholarship and research will issue from a vision of a better Africa with intrinsic capacity to elevate global African humanity and knowledge generated will become creative tools for empowering wealth creation and retention within global African communities.

Paper 4

Clitocurrency and Sleptocurrency: A Popular Sexual Practice among University Students in Kenya and Nigeria

Benard Mworì Sorre

Moi University

bmworì@gmail.com

This paper is about how students use their sexuality in pursuit of good life herein referred to as well-being. Well-being studies are an emerging body of knowledge that focuses on how members of a society express their level of satisfaction and happiness regarding their living conditions and “holistic” life situations. The paper is an output of qualitative studies by the author, whose objective was to analyze the significance of sexuality in production and reproduction of individual’s identity, moralities and wellbeing among students in institutions of higher learning in Kenya and Nigeria. The studies targeted three institutions in Kenya and four in Lagos State, Nigeria. A total of 294 students participated as either members of focused group discussions and/or key informants. Results revealed that most students reported on campus with high expectations, but after reporting, they were confronted with many challenges that become a source of dilemma, which affected male and female students differently. Contestations between individual and collective moralities was evident and expressed by

students operating independent of their parental and religious moral standpoints. Sex and sexual activities on campus are highly commercialized, casualized and are common means by students to happiness with no strings attached, but highly utilitarian in nature. Sexual intercourse is valued and quantified as a medium of exchange for other material and non-material gains or rewards. It is therefore, my conclusion that sexuality is used by students as a route to good life, and it favours female students more than their male counterparts.

Paper 5

Poetic slackness in dancehall music as a contest for power and space

Tanesha G. Gibbs

Rhodes University

tgibbssa2023@gmail.com

Western scholarship has renditioned black humanity into savagery fits only slave status. They have employed 'experimental' research or observational diary that demonized or racialized black performance of traditional African culture in a strange land under strange conditions and even recording their means of surviving the colonial and post-colonial conditions of coloniality. A notable signature to this perennial legacy was Edward Long. When the Afro-Caribbean began to tell their own stories in the aftermath of flag independence these narratives followed black power movement which ended in 1970s. The Afro-Caribbean historicism gave way to poeticism. This new perspective sought solace in poetic language which abandoned the orthodoxies of socio-political correctness for the construction of the body in limited spaces. The paradox of the new perspective carried the colonial gaze, which Paget Henry identified as anti-African, was creolized and overwhelmed with European hegemony. However, in the cinema of dancehall discourse, poetic language goes beyond modes of identification to a distinctive social phenomenon that is metaphorically described as slackness. The term 'slackness' has many meanings but in representing dancehall music discourse it is inextricably linked to vulgarity. The aim of the paper is exploring the literal and scholarly valorization of slackness vectored through the production and playing of vulgar loud music as a means of controlling space. This phenomena of slackness as a means of controlling outer boundaries fits with Lacanian discourse analysis through prism of appropriating hysteria in the attempt to have power.

Paper 6

Gender, Feminism and Politics of Knowledge Production: An Interrogation of Institutional Cultures of Africa's Institutions of Higher Learning

Catherine Kiprop

Moi University

catekiprop@gmail.com

Knowledge production, much like most other areas of human life, is laden with power relations. African women's narratives about their journeys in academia show how the power and politics of knowledge are intrinsically linked to gender. Organizational and institutional cultures in African institutions of Higher Learning like those of western-style universities in general, were established to meet the needs of male faculty and students. Despite gender policies being formulated and implemented in all sectors of development, the gender balance has not been realized in most organizational structures, systems and set ups including universities. This calls for a critical analysis of the socio-cultural traditions and organizational cultures of universities in various contexts that continue to impede women's career advancement. Gender inequalities in universities have an impact on the production of knowledge in these institutions. While addressing gender issues in education, the role of feminists thinking in shaping the theory of equality and equity cannot be ignored. This chapter discusses the institutional and intellectual challenges that have been encountered by women academics in African Universities, examines feminism as part of the intellectual discourse and finally the imperatives to move the discourse on gender in African scholarly communities beyond the normative policy rhetoric to tackling the gendered configurations of academic institutions.

Keywords: Gender, Feminism, Politics of knowledge production, Institutional culture, Institutions of Higher Learning, Institutional transformation

Paper 7

Cultural Intersections and Multiplicity in African Studies: Overlaps in Pot, Fire and Gourd Cultures in Western Kenya

Justine M. Sikuku

Moi University

jastinosikuku@yahoo.com

There seems to be a dilemma at the heart of African studies. On one hand there is the study of African communities as independent entities with idiosyncratic features which define individual

communities. On the other hand, focus is on understanding Africa as a polymorphic unit with complex interrelations, multiplicity and intersections. In recent years, many researchers in African studies have increasingly realized that a better understanding of Africa can be achieved through a comparative analysis of multiple communities both within and without specific geographical locations. This study demonstrates the efficacy of this approach by comparing the manifestation of pots, fire and gourds among the Bukusu, Iteso and Sabao of Western Kenya in order to determine diverse features of cultural intersections, multiplicity and interrelations. The diversity plays out in different ways: 1) The study uses a blend of linguistic analysis of pot, fire and gourd names and their folklore for the interpretation of cross-cultural aspects. Such a transdisciplinary approach creates new ways of doing African studies. 2) The study further contents that although communities are best understood as unique systems with a multiplicity of socio-cultural realizations, they share relations and overlaps derived from continued interactions presently or from the past. Reflecting upon individual cultures, the study is an opportunity to depict both intra and inter community knowledge systems which may be used to explain cross-cultural influences. 3) By focusing on the transformations in pot, fire and gourd culture, the research helps to better understand communities and the multiple trajectories of knowledge associated with pots, fire and gourds. Some of these transformations are a result of both internal and external influences from modernization which is a product of colonialism and empowerment of hitherto oppressed groups like women. Multiplicity and cultural intersections are thus mirrored both in the different cultural interpretations and in the diverse communities under study.

Paper 8

Revitalizing Kalenjin Indigenous Knowledge: The Impact of the Digital Baraza, #AskKokweet

Caroline Sambai

Moi University

csambai@cartafrica.org

This paper analyses the multi-faced role of digital platforms in contemporary society, especially its role as a site of performing memory. It thinks of digital platforms as functioning beyond their role as mere communication tools. In the realm of digital connectivity, users engage not only in interpersonal exchanges and social interactions but also actively contribute to the formation of memories. These digital interactions, occurring within the context of technological innovations hold a significant place in the collective consciousness of participants. As a result, these communicative instances evolve into communal artifacts, shaping shared experiences and

cultural narratives. This paper sheds light on the transformative power of digital platforms, emphasizing their capacity to foster a sense of community and create lasting imprints on the ever-evolving landscape of human interaction and memory construction. The paper will draw examples from a Kalenjin conversational Facebook page #AskKokweet

Key words: Indigenous knowledge, information technology, digital platform, culture, community

Paper 9

From Exclusivism to Pluralism: The Trajectory of the Religions of the Africans

Akinmayowa Akin-Otiko

University of Lagos

pakin-otiko@unilag.edu.ng

The history of Africa was told and given the shape it largely has today by the West. These historical narratives were so real that even Africans themselves believed what was told about them. However, the narrative is gradually taking a new shape as more Africans are beginning to reconstruct their history. There is a shift from the trajectory of denial of a huge part of African realities to the acknowledgement of key African realities. This study examines the historical narrative of the exclusion of the religions of the Africans to an undeniable narrative of validating the religions of the Africans. This will particularly focus on the religion found among the Yoruba. The purpose of the study will be achieved through engagement with archival materials and existing literature to get the colonial and post colonial perspectives. The shift in trajectory will be appraised using the theory of religious pluralism called: *Ìhà tí ó wu Olódùmarè ni ó nko sí oníkálukú* (God shows what He wills about Himself to different people). The denial of the religions of the Africans by the West did not change the reality of the Africans. Contemporary discussions are engaging Africa and her realities on their own rights and not comparing them with European realities for validation. Global realities exist simultaneously in multiple forms and the similarities do not always emerge from encounters of cultures. The religions of the African existed before and grew simultaneously with the religions found in the West. No religion is superior to the other, God only revealed Himself in different ways to different people at different times.

Keywords: African, Exclusivism, Pluralism, Religion, Yoruba

Paper 10

Reinvention of Lyre Music and Dance for Knowledge Preservation and Political Mitigation: The Case of the Bukusu of Kenya

Mary K. Lonyangapuo, Samuel M. Obuchi, Simon Nganga and Stella Onyiego

Moi University

mklonya@yahoo.co.uk

The role of music and dance in both modern and indigenous African societies cannot be overemphasized. Music and dance accompany almost every African human activity right from birth to death. Among the variety of songs that accompany musical instruments in indigenous African societies is the lyre music and dance, which is found amongst ethnic groups such as Abagusii, Kuria, Luo, Baganda and the Luhya in East Africa. Despite its significant role in the society, lyre music and dance is seen as a tool for entertainment by some scholars (Karyu, 1991 & Odenyo, 2005). This study therefore sought to investigate the role of lyre music and dance in knowledge preservation and political mitigation among the Bukusu of Kenya in the face of societal change; an area of study that has received little attention from scholars. The study employed exploratory and descriptive design, whereby data were collected through in-depth face to face interviews, focus group discussions, non-participant observation, pictorial, audio and video recording. The multimodal theory of discourse analysis (Kress, 2012) was applied in data analysis, which comprised of texts, contexts and artefacts. Findings reveal that despite the changes in society, lyre music and dance among the Bukusu still remains an important social space for knowledge preservation and political mitigation. The study recommends that the Bukusu lyre music and dance should be preserved and managed for future generations and that future research should consider other types of musical arts that are used by the Bukusu and other speech communities for knowledge preservation and mitigation of societal issues.

Keywords: Bukusu, Knowledge Preservation, Lyre/ Litungu Music and Dance, Political Mitigation, Reinvention, Societal Change.

Paper 11

Emerging Issues in Representing Traditional Kenyan Music via Artificial Intelligence

Mellitius N. Wanyama

Kabarak University

wanyamam@yahoo.com

The use of Artificial Intelligence (AI) in documenting, recording, archiving, teaching and learning African traditional and neo-traditional music has gained currency in the recent past. This article articulates the advantages and disadvantages of engaging AI in African musical arts pedagogical and research activities by reviewing relevant literature. Post-colonial theoretical manipulations underpin the arguments, revealing that the current AI programs are sponsored by Western countries purporting to support efforts of documenting and archiving African music. However, all tools of operation and execution are owned and controlled from outside Africa. The SampleBar Kenya at the Bomas of Kenya in Nairobi is one example of which challenges of access to and use for all are also illuminated. This article adds a voice to the ongoing debate regarding AI but with regards to the study of musical arts in Africa. It is arguable that if AI is harnessed transparently and by selecting elements that enhance the creativity and reproduction of cultural music and dance products, it will likely boost the learners' and teachers' potential knowledge base and documentation of intangible cultural heritage. Moreover, the discussion opens a window to the nexus between modernity and traditional cultures to produce cultural products in the contemporary world for socio-economic empowerment.

Keywords: SampleBar, neo-traditional music, Artificial Intelligence, Bomas of Kenya, Post-colonial theory

Paper 12

A Critique of Sub-Saharocentrism in African Musicology: Reading Nketia, Kubik, Turino and Locke

Imani Sanga

University of Dar es Salaam

imanisanga@yahoo.com

A number of general accounts and introductions of the music of Africa in encyclopedia entries, textbooks, monographs and chapters in world-music book collections use the notion of the music of sub-Saharan Africa to distinguish the music of the region south of the Sahara from that of the northern part which includes Morocco, Algeria, Tunisia, Libya and Egypt. Although

scholars of the music of Africa acknowledge the differences between various music cultures within the sub-Saharan Africa, most of them consider the shared musical characteristics amongst the music cultures in this region to be significant enough to draw specific generalizations of the region's music and take the region to be a single music cultural zone. The music of North Africa is considered to "belong" to the music of the Arab world or the Middle East more generally. Since the music cultures from sub-Saharan region are taken to be more "African" than those of North Africa, the characteristics of the music from this region of Africa are often used as defining features of the music of Africa more generally. Consequently, the music of North Africa has often been excluded from the map of the music of Africa. I argue that this exclusion is founded on erroneous idea of the music of Africa as homogeneous entity. The exclusion contradicts with the facts of musical, cultural, and racial heterogeneity, mobility, and the resulting intermarriages and hybridization. In this paper, I advocate for a more pluralistic and a more inclusive idea of the music of Africa, one that is not founded on musical, cultural or racial homogeneity.

Paper 13

Prevalence and clinical characteristics of pulmonary hypertension among HIV infected adults at Moi Teaching and Referral Hospital, Eldoret, Kenya

Maureen Maleche

Moi University

malechemaureen@gmail.com

Background: Pulmonary Hypertension (PH) is a progressive and fatal disease, associated with high morbidity and mortality worldwide. Data shows that its prevalence is higher among HIV-infected patients than general population. Despite the high burden of HIV in Sub-Saharan Africa, local data on pulmonary hypertension in HIV infected-patients is lacking. Therefore, this study contributes data from the region.

Objective: To determine the prevalence, clinical characteristics and severity of PH among HIV infected adults at Moi Teaching and Referral Hospital (MTRH).

Methods: This was an observational cross-section study carried out in the HIV clinic at MTRH from November 2020 to March 2021. The study employed a systematic sampling technique to recruit participants aged 18 years and above, on care in the HIV clinic at MTRH. A total of 350 participants were enrolled for the study. A structured questionnaire was used to collect data on demographic and clinical characteristics. Echocardiography was performed on all participants

by a trained Sonographer in echocardiography and reviewed by a cardiologist to reduce variability and for result confirmation. Pulmonary hypertension was defined as elevated right ventricular systolic pressure > 40 mmHg by Echocardiography (which corresponds to tricuspid regurgitation (TR) jet maximum velocity > 2.8 m/s). Data analysis was done using STRATA version 15 and prevalence of PH was determined and reported alongside the corresponding 95 % confidence interval limits. Association between PH and the clinical characteristics was assessed using Fisher's exact test.

Results: The mean age of the participants was 44.6 years (SD=10.5), 263 (75 %) were females and 141 (40%) had MBI above 25. History of smoking was present in 49 (14%), 36 (10%) reported to have had prior treatment for tuberculosis, 151 (43%) for pneumonia and 50 (14%) for both tuberculosis and pneumonia. The median duration time since HIV diagnosis was 9.99 years (IQR=8.58), 344 (98%) were on anti-retroviral (ART) and 286 (82%) were on integrase-based regimen. Among those on ART, 298 (85%) had their viral load suppressed (< 40). Pulmonary hypertension was significant in 9 participants (3% 95% CI:1.2%, 4.8%). The proportion of HIV infected patients with PH (n=9) was higher in those aged 40-59 years, female gender, prior history of indoor air pollution, respiratory infections and those with detectable VL. Among those with PH n=9, 5 had mild to moderate disease, defined as RVSP > 40 to 65 mmHg. Overall, all patients with PH were symptomatic. Cough was present in all the patients (100%), 67% had dyspnea, and 44 % wheezing.

Conclusion: Overall, all patients with PH had respiratory symptoms, and had mild-moderate PH as per WHO FC. The low prevalence of PH in this study was postulated to be due to the fact that a high proportion of the patients were on a more potent ART regimen (integrase-based) and were virally suppressed. In addition, the high cut-off-point to define PH may have contributed to the low prevalence in this study compared to previous studies.

Recommendation: We recommend a symptom driven evaluation for PH in HIV infected patients, and further studies to characterize PH and look at associated risk factors in this population.

Paper 14

From a Lay Idiom Narrative to an Evidence-based Mental Health Practice: A Grounded Theory Study of Kufungisisa

Sifikile Songo

Manicaland State University of Applied Sciences

sfiksongo@gmail.com

Culturally appropriate management and treatment of illness is increasingly recognised as a crucial component of mental healthcare. As part of a larger study we were interested in the treatment of a culturally specific mental illness as experienced by elderly lay healthcare workers in the Mtapu and Mkoba communities in Gweru district, Zimbabwe. We conducted one-on-one interviews with elderly lay healthcare workers most of whom were on the friendship bench programme and were all community workers on a volunteer basis. Theoretical sampling and constant comparative analysis were done throughout the research process. Management of kufungisisa at primary care level was discussed. The data suggested that interventions varied from clinical, traditional, socio-cultural to religious interventions. We note that the community and cultural brokers play a vital role in defining, explaining and managing cultural idioms of distress such as kufungisisa. This article aims at analysing the management and treatment of kufungisisa from the elderly lay healthcare workers' perspective at community level.

Keywords: Elderly lay healthcare workers, friendship bench programme, Kufungisisa, management treatment

Paper 15

Practitioners' culpability in popular culture's (mis) positioning the Ifa Indigenous Knowledge System in Lagos and Cotonou public spaces

Kayode Eesuola and Ayodele Yusuff

University of Lagos

oeesuola@unilag.edu.ng

Flowing the data from some in-depth interviews, focused group discussions and participants observations with selected 'Ifa practitioners' in Lagos and Cotonou, this paper asserts that some Ifa Practitioners are as culpable as popular culture in mispositioning and misrepresenting the Ifa Indigenous System to the public. From available literature, Ifa, the oral repository of Yoruba civilization and worldviews needs very little proof of massive acceptability and patronage across the world. Ironically, the massive acceptance also makes it vulnerable to

mispositioning by mostly popular culture and established religions. Researchers have focused heavily on these two culprits, but almost not at all on the culpability of some Ifa Practitioners who engage in methods and activities that are alien to established Ifa Literature and standards. Such 'practitioners' in their actions and inactions, often fuse and confuse Ifa with sorcery, witchcraft, magic, money ritual and soothsaying; amongst others. Consequently, the respectability is threatened of an African knowledge system that has, for centuries, served diversified socio-political and economic purposes amongst the Yoruba and other peoples around the world. This is what the paper interrogatively responds to, and it relies on the aforementioned qualitative methods along with content analysis of Ifa Literature to produce some considerable recommendations.

Keywords: Ifa Practitioners, Ifa Indigenous System, mispositioning, Lagos, Cotonou, Public Spaces

Paper 16

Presentation of Africa and African Identity in Middle Eastern Studies

Julius Nabende

Kenyatta University

NABENDE.JULIUS@ku.ac.ke

Africa and African identity have been at the epicenter of African diaspora studies. The Middle East has had a relationship with Africa that stretches to over two thousand years. Historical evidence does demonstrate that civilizations in Middle East were founded on African cultures. There is extensive historical literature that shows the roles of African soldiers in the military of the Ottoman Empire. Indeed, the Ottoman Empire had political hegemony on Egypt, the Sudan, Somalia and the eastern African coast up to the onset of European imperialism at the end of the 19th century. Islam and Arabism that define Middle Eastern culture has also influenced greatly the Muslim societies in Africa. The bottom line is that the Middle East and Africa are culturally, economically and politically intertwined. However, does the professional elite class perceives and presents Africa and Africans as equal partners? How the social science and humanities has disciplines conducted discourse on Africa and African identity? How has the Indian Ocean slavery and slave trade influenced presentation of Africa in the Middle East? How has modern African migrant labor into the Middle East deconstructed and or reconstructed presentation of Africa in Middle Eastern Studies? How have international terrorism and Islamic revivalism and or fundamentalism in Africa informed African studies in the Middle East? What are the changing dimensions of theory and method in the presentation of Africa and African identity in Middle

Eastern studies? This paper will interrogate these questions by conducting documentary analysis of past and contemporary scholarship on Africa in the Middle East. This Paper will adopt the theory of postcoloniality to discuss changing trends in epistemology and methodology on presentation and representation of Africa in the Middle East.

Paper 17

The Dynamic Interconnection of African Philosophy with the Middle and Far East Intellectual Traditions

Mary Wahome

Moi University

maryngare89@gmail.com

African Philosophy, as it is studied today, started as a discourse of refutation. It was a protest against accusations by Western scholars such as Hegel, Levy-Bruhl, Westerman among others, that Philosophy is alien to Africa and African intellectual tradition. This set the backdrop of scholarly works that presented, not only the existence of Philosophy in Africa, but also in its various branches and sub-branches. These scholarly works demonstrate too that African Philosophy does not exist and is not studied in isolation. It has intricate connections with other intellectual traditions, notably the Middle and Far East intellectual traditions. The dynamic interconnectedness of African philosophy with the Middle and Far East intellectual traditions is complex and fascinating. This has been the subject of scholarly inquiry in recent years. This paper will explore some of the key ways in which African thought has been influenced by and has in turn influenced the intellectual traditions of the Middle and Far East. Important philosophy areas that the three intellectual traditions have interacted with include Metaphysics, Epistemology and Axiology. African philosophers have long been concerned with questions about the nature of existence, the relationship between mind and body, and the existence of extra-physical realities. These same questions have also been central to Middle and Far Eastern philosophical traditions. For example, the African concept of Ubuntu is comparable to the Confucian concept of ren, and the African cosmology can be compared to the Hindu concept of Prakriti, among others. In the area of axiology, the interconnectedness is seen the realm of ethics and aesthetics. African intellectual traditions emphasized the importance of community, cooperation, and social harmony. These values are also central to Middle and Far Eastern ethical traditions. There's also a close connection between African art and that of the Middle and Far east. In this paper, we will endeavor to dig deeper into this axiological connectedness. There are specific historical and cultural factors that have contributed to the interconnectedness of African, Middle Eastern, and Far Eastern intellectual traditions. The

trans-Saharan trade route and the maritime Silk Road facilitated the exchange of ideas and goods between these regions for centuries. The spread of Islam and Buddhism to Africa also played a role in transmitting Middle Eastern and Far Eastern philosophical ideas to the continent. The presence of materials and thought practices of African origin in the Middle and Far East point to the influence from African intellectual traditions. An inquiry into leading philosophers such as Avicenna, Averroes, Augustine of Hippo among others, reveals the cultural and intellectual interrelation between the three intellectual traditions. In this paper too, we will argue that the dynamic interconnectedness of African philosophy with the Middle and Far East intellectual traditions has had a profound impact on the development of all three traditions. It has led to a richer and more diverse understanding of the human condition, and it has provided new perspectives on a wide range of philosophical issues. The paper will conclude by discussing the implications of this interconnectedness for the future of African Studies in the global intellectual discourse. It will argue that the exchange of ideas between African, Middle Eastern, and Far Eastern intellectual traditions is crucial for the development of a truly global philosophical discourse.

Keywords: dynamic interconnectedness, nature of existence, social harmony

Paper 18

Interrogating Ubuntu Philosophy as the Confluence of African, Middle and Far East Intellectual Traditions

Musi Philip

Moi University

musism4@gmail.com

Interrogation of Ubuntu and other African axiologies has been through Western lenses and categories. Ubuntu in African philosophy can be narrowed down to three aspects: community, interconnectedness, and human dignity. It is a worldview that encompasses all aspects of human existence, from physical well-being to social relationships to metaphysical development. Ubuntu has its roots in the traditional societies of Africa. This paper re-tells the story of Ubuntu as has been part of and embraced by other intellectual traditions, including those of the Middle and Far East. The aspect of community in Ubuntu teaches that we are all interconnected, and that our well-being is dependent on the well-being of others. This is reflected in the Ubuntu saying, "Umuntu ngumuntu ngabantu," which means "I am a human because I belong to other humans." Ubuntu also teaches that we have a responsibility to care for others, especially vulnerable in society. Ubuntu further emphasizes on human dignity. It teaches that all people are born with inherent dignity and personhood. This is reflected in the

Zulu saying, "Umuntu ngumuntu ngabantu," which also means "I am a human because I affirm the humanity of others." Hence, we have a responsibility to respect the dignity of others, even in the face of disagreement or conflict. Of course, there are instances that this may be disputed, as will be discussed in the paper. The story of these aspects of Ubuntu can be told in the Middle and Far East intellectual traditions. The Ubuntu concept of interconnectedness is similar to the Buddhist concept of interdependence. Arguably, another Ubuntu concept of human dignity is similar to the Islamic concept of tawhid, or the oneness of God. And the Ubuntu emphasis on community is similar to the Confucian concept of ren, or benevolence. This paper discourses the grounding of Ubuntu as the confluence of African, Middle and Far East intellectual traditions, which creates a unique and powerful worldview. It speaks to unique modes of belonging and dynamism in society. Ubuntu as a philosophy, is both grounded in tradition and open to new ideas. It is a philosophy that is both idealistic and practical. And it is a philosophy that is relevant to people of all cultures and backgrounds. It is therefore worth delving into unravelling the story of Ubuntu in the African, Middle and Far East intellectual traditions, and as a global phenomenon.

Keywords: Ubuntu, human existence, interconnectedness, human dignity.

Paper 19

Writing history beyond Trevor-Roper: The Experience of African History, with special reference to Zimbabwe

Enocent Msindo

Rhodes University

e.msindo@ru.ac.za

In this paper, I will connect some issues and developments that at first appear isolated in space and time, yet they help us to understand the journey so far traversed in the writing of Zimbabwean history and where we are potentially going. These are (in no particular order), Hugh Trevor-Roper's argument about there being no African history and what it triggered – the rise of nationalist historiography in the 1960s and subsequent developments; the role of SOAS, London as an institution and its historical relationship with African studies; the Southern Rhodesian Native Affairs Departmental Annual (NADA) as a settler controlled journal that ignited much interest in studying Southern Rhodesian Africans during the colonial era, and lastly, the Rhodesian Reprint Library as a key library to recover white Rhodesian memory and to ignite the Rhodesian white nationalist imagination at a time settler colonialism was in a serious political crisis. Hopefully examining these will highlight salient features and perspectives on the development of African history, with special reference to Zimbabwe. A key

strand in all this is the way in which history has been used as a legitimising tool for some political projects.

Paper 20

Ways of Knowing Africa: African Literature and Shifting Imaginaries

Peter Simatei

Moi University

tpsimatei@gmail.com

Starting from the position posited by the Africa Multiple, that Africa is, and always has been, constituted through its ever-changing relations, globally entangled and in flux, this lecture broaches the subject of the role that African literature has played and continues to play in the reconstitution of ways of knowing Africa and in the production of new conceptions of African subjectivities, African ways of life and modes of relations. The lecture proceeds from the understanding that literature's engagement in world-making involves the construction of fictional spaces that either contest the existing ones or are relational to them. The lecture also explores how African literature contests and transforms current relations of power—whether these relations are subsumed under such categories as gender, religion, ethnicity, nation, class, or race—to call alternative temporalities into being. The talk concludes by focusing on African diasporic writings and their production of political and cultural realities that contest and transform relations based on national rootedness and territorial logic as it visualizes diasporic imaginaries and new poetics of relation.

Paper 21

Cartoons and Satires in African Studies

Muyiwa Falaiye, FNAL

University of Lagos

ofalaiye@unilag.edu.ng

Beyond the technical terms and the well-researched academic papers in African Studies, there have been very profound arguments about the futility of reconfiguring African Studies via the medium of academic journals, workshops and conferences. If the purpose of scholarship is to make meaning out of human existence and improve the quality of human life, new ways of expressing ideas and communicating them in a manner uncluttered by scientism, yet addressing the very key issues academic articles also address, then let's talk Cartoons and

Satires. This presentation explores the relevance of cartoons, humour and satire as potential media for reconfiguring African Studies. It draws inspiration from the caustic, political, reflexive, yet deep and profound ideas embedded in the cartoons of Zapiro, Gado and Ajiboye, arguably three of the best-known political cartoonists in Africa.

Keywords: African Studies, Medialities, Cartoons, Satire

Paper 22

Reading Africana Womanism in Ciku Kimani-Mwaniki's Cocktail from the Savannah

Anne Lanoi Keton

Maasai Mara University

alketon2008@yahoo.com

This study examines the eighteen characteristics of Clenora Hudson-Weem's Africana Womanism in Ciku Kimani-Mwaniki's Cocktail from the Savannah. Furthermore, the study aims to interrogate the applicability of the characteristics of Africana Womanism as stipulated in Clenora Hudson-Weem's Africana Womanism theory to the text. Adopting a qualitative research method, the study does a close textual reading of the selected works in order to flesh out how the philosophy of Africana Womanism defines various artistic choices made by the writer. Furthermore, through library and internet research, the study shall establish literature review and theoretical material that underpin key arguments made throughout the article. This paper suggests that the eighteen characteristics of Clenora Hudson-Weems' Africana Womanism are applicable to the reading and understanding of Ciku Kimani-Mwaniki's Cocktail from the Savannah which lends credence to the supposition that the text is Africana Womanist text. Ultimately, this study adds more knowledge to the body of Africana Womanism theory in literature.

Keywords: Africana, Womanism, Characteristics, Reading, Ciku Kimani-Mwaniki, Clenora Hudson-Weems

Paper 23

A Fictional Depiction of the Peculiarities of the African Female Experiences in the Diaspora

Joan Kyarimpa

Bishop Stuart University

joanndamira@gmail.com

The issue of Africans in Diaspora stretches historically to the time when Africa began having contacts with the outside world, particularly the Arabs, Chinese, Turks and others. Between the 16th and 18th centuries, the contacts heightened during the Trans-Atlantic Slave Trade. Thereafter, Africans have found themselves in the Diaspora for many reasons. This has elicited a myriad of reactions on their experiences in the Diaspora. Therefore, the study sought to investigate the fictional depiction of African immigrant experiences in the Diaspora. It was guided by two objectives namely: to establish the fictional depiction of the peculiarities of the African female gender experiences in the Diaspora, and to investigate the narrative styles adopted to convey these experiences. The focus was on four novels: *Americanah* (2013), *Minaret* (2006), *We Need New Names* (2013) and *The Seasons of Thomas Tebo* (1986). The study was a library-based research. Its significance is in the fact that it gives a snapshot of the two sides of migration- positive and negative. The results revealed that the African female gender faces indescribable discrimination, undergoes the pain of assimilation into the foreign culture, has to work two jobs in order to sustain life in the Diaspora, is always haunted by the fear of aging and having nothing to show for it, plus several other challenges. The spaces also catalyse character changes in these female migrants. As a result, they adopt confusing mannerisms, fail to wish away homesickness, become two-faced hypocrites, are subdued, submissive and in extreme cases – go through mental breakdown. It was discovered that migrant fiction is narrated through humour, flashback, irony, detailed description, suspense and other stylistic techniques. The study concluded that migration is now a contemporary and central theme in much of African fiction, especially by a new generation of African writers.

Keywords: Fictional Depiction, African Female Gender Experiences, Diaspora.

The point of departure is to ascertain the purpose of African studies for the continent. Does the discipline provide an inward gaze into collective selfhood? This is contrasted to the obtaining Western gaze with its inbuilt theoretical approaches begging the question, should the suggested 'insider perspective' (African scholars researching themselves and their communities) build upon or depart from the established academic views? What really does decolonising African studies involve? Given that holistic cultural knowledge is tri-dimensional –the epistemic, the ethical and the aesthetical– an examination of the necessary balancing act in re-presenting the cultures of Africa is put forward. For the prevailing approaches, like modernism and post modernism, seem to have overlooked the holistic nature of cultural practice, that bedrock of the ensuing studies. These theories may have, inadvertently, sundered the knowledge gathered from its intertwined ethical values and from its expressive aesthetical forms –to what effect? As the tool of choice in gathering and processing knowledge, empirical scienticism, has robbed African subjects of their rightful agency. Scienticism has objectified and overlooked the inalienable right –of the people studied– to articulate their own story, in their own voice. Empirical scienticism prides itself in being deaf to the subjective voice; it studies human cultural communities as objects. A framework where researchers choose (or craft) methods that recognize human subjectivity i.e., a subject's agency in crafting his own cultural practice and knowledge, may re-invigorate African Studies. Culture is more subjective than objective; it is as fluid and dynamic as it is steeped in lived human experience. The closer a theory is to a culture, the more serviceable it will be. Further, the discipline may benefit from not only taking cognizance of each community's agency but also in recognising each culture's methods of valorising knowledge. A re-evaluation of scienticism as the sole universal measure of accuracy and validity in matters cultural studies is equated to finding voice.

Keywords: African Studies, Culture as lived human experience, empirical scienticism, modern and postmodern theories, epistemic, ethical and aesthetical paradigms of knowledge

Paper 25

Postcolonial citizenship in Kenya: class, status and belonging

Moses Onyango

United States International University-Africa (USIU-A)

onyangom@usiu.ac.ke

Imperialism and colonialism interfered and changed the existing social systems of African people. The political, socio-economic and cultural network of African people was restructured through subjugation and falsehood. This trend continued both at home on the African continent and in various locations where African populations were relocated to be used as labour. This paper aims to investigate how race/ ethnicity was used and is still being used to influence class, status and belonging in Kenya. The study uses mixed methods; quantitative and qualitative. It is based on content and thematic analyses. It is argued that Knowledge is not value free; dominant groups often use knowledge to influence own interests.

Keywords: postcolonialism, race, ethnicity, class, status, belonging, Kenya

Paper 26

Migingo Island as a site of pressures on Kenya's Good Neighbourliness Foreign Policy.

Bramwel Matui

Moi University

bmatui@mu.ac.ke

Politics of Spatialities refer to contestation over governance of space. I apply multiplicity as a conceptual framework and spatiality as a heuristic angle to explain Migingo Island as a site of international spatial politics. Discursive practices in institutional set-ups- especially in the legislature, the executive, and the political movements are sites of these international politics in Kenya and counter-politics from Uganda. The Kenya Executive, with her public philosophy of good neighbourliness, derogates from the United Nations Charter on self-defense. To the Kenyan executive, the row border over Migingo Island can be resolved through negotiations. The spatial politics in Kenya is interactive with Uganda's foreign policy; Uganda views her international role as a power that liberates the East African Region from neo-colonialism- including from inherited colonial boundaries. Uganda rhetorizes the Kenya-Uganda border at Migingo Island in a manner to subvert the African Union Constitutive Act on colonial boundaries. In response, Kenya's Parliament bemoans Kenya's good neighbourliness spatial

policy: that the policy is characterized by poor border monitoring. To them the military barracks are stationed far off from borders and this gives state neighbours an opportunity to harass Kenyans in border areas. Parliament prefers military solution to the Migingo issue.

Keywords: Spatial Politics, Conflict at Migingo, Kenya and Uganda border foreign policies, Political Communication.

Paper 27

An Urgent African Quest for the World Redistribution of Wealth and Power: A Synthafricanoscopic Leap from Primitive Pauperism to Irresistible Autonomy

Bonface Isaboke Nyamweya

The Catholic University of Eastern Africa

bonnybony7@gmail.com

The Africa that Africans always imagine where people are economically stable, educated, assured of sufficient food security and such other necessities has turned to be a farfetched dream whose recollection is a malady of insanity. This is because of the paradox of wealth and power whose transference from the oppressor to the inferiorised natives during independence has proved to have been a marvellous daydream. Whereas the African forefathers built Europe and the Arab nations on their shoulders by blood and sweat, Africans in Africa today have made the Western countries obese from the staggering wealth being siphoned as Africans watch in fear and trembling. This has been enabled by the imperialists from without who behind the scenes through what Fanon calls racial distribution of guilt, strategize this grand thievery by involving some greedy native leaders. In the spirit of Frantz Fanon's *Toward the African Revolution* where Fanon talks of global redistribution of wealth and power, this paper intends to critically dissect the status quo of Africa, juxtapose it with the researcher's new doctrine of autophotosynthafricanoscopy where Africans are the true image of themselves, by themselves, with themselves, from themselves, in themselves. This dis-alienation will con-fuse the African identity such that collaborating with malicious foreigners will be rendered almost impossible. Autophotosynthafricanoscopy as a humanoscopy will bring Africa to the table as a powerful continent whose resources will be respected and whose stolen legacies will be regurgitated by the oppressor as a true sign of remorsefulness and reconciliation. The researcher believes this will unlock the full potentials of the Africans whose esteem will reawaken and make them autonomous as opposed to perpetual pauperism.

Keywords- autophotosynthafricanoscopy, neo-colonialism, colonialism, freedom, poverty, wealth, humanoscopy.

Paper 28

Disappearing Sounds and Memory Studies within African Studies

Cosmas Bii

Moi University

biimailme@gmail.com

This paper engages with soundscapes; specifically, sounds from our environments that have been part of our communities but have disappeared over time and thus become and or, are becoming extinct. The sounds were/are part of a peoples lived experiences and as a result, their archiving, re-imagining and exhibition become significant for memory just as other cultural artifacts found in archival spaces such as museums are. “Memory studies is a multidisciplinary field which began with individual memory growing outward to focus on broader dimensions of social memory and the politics of public remembering, especially those channelled through communications media” (Borsch, 2016). The focus has been “how these forms of remembering operate as collective representations of the past, how they constitute a range of cultural resources for social and historical identities, and how they privilege particular readings of the past and subordinate others” (Keightley and Pickering, 2013). This paper springs from an ongoing project that seeks to record, archive, remix and exhibit disappearing sounds from communities traditionally inhabiting western part of Kenya. Do these recorded sounds have any significance in our communities especially since memory studies “often focus on elite-news media coverage of extreme events such as wars, political revolutions, assassinations etc...,” Borsch, 2016). To answer this, the paper first outlines briefly, the multidisciplinary field of memory studies. It further engages on ‘memory resources/products’ that have been privileged as worth remembering and worth studying. It finally builds a case for a focus on sounds from our communal environments as memory resources which aren’t only archive-able but also worth studying within social memory studies.

Paper 29

Effects of Mother Tongue Loss on Socialization and Identity Creation: Reflections on Kenyan Urban Sites

Jayne Mutiga

University of Nairobi

jmutiga@uonbi.ac.ke

Language is not only an instrument of communication; it is the carrier of cultural norms and values of a people. A linguistic community transmits its mother language from one person to another and from one generation to the next, and by so doing, it ensures the transmission of the commonly held cultural norms and values systems among its peoples. Should this transmission fail to take place, these norms and values are not passed on and over time, and the passing of many generations, they get lost. This happens when people shift from speaking their mother language, replacing it with a language which does not carry their cultural heritage. When language shift goes unchecked, it leads to language loss and the result of this loss is language death. This status quo in effect, creates a gap in cultural transmission and often leads to an identity crisis within the speech community. This is because language carries societal meanings and connotations; an abstraction known as cultural or ethnic identity. It distinguishes one group of people from all others. Therefore, when language shift and loss occur, people lose their identity and a community experiences a disruption. This paper aims to explore causes of mother tongue loss within the urban families of Kenya and to analyse the effects of mother tongue loss on socialization. It will highlight gaps in socialization and identity creation including the extent to which these gaps impact the urban family in Kenya and the society at large. The study will use both primary and secondary data. Data collection methods will include personal observations, interviewing a select group of persons and reviewing existing literature.

Keywords: Mother tongue, Mother language, Language shift, Language loss, Linguistic Community

Paper 30

African Languages in Development: The Case of Kiswahili

Mahero Toboso; Alupe University/

Mosol Kandagor

Moi University

mosolkandagor@gmail.com

The advent of colonialism on the African continent at the end of the 20th century spelt doom for the African languages. Establishment of colonialism entrenched the use of European languages in all spheres of life; political, social and economic and even cultural. Independence of African countries from around mid of the 21st century was expected to change the tide in the use of African languages with the assumption of power of Africans in various African countries. This however did not happen as power fell in the hands of elites who were mostly western educated and had therefore little regard for African languages. In the 21st century, African languages are still looked as inferior in comparison to European, Latin American and Asian languages. This paper looks at the present place of African languages and delves into the role African languages can play in development of the African continent. Special reference is made to Kiswahili.

Keywords: Kiswahili, Africa, development, languages colonialism.

Paper 31

Contextualising the Role of the Institutes of African Studies in Decolonising Knowledge Production and African Historiography

Paul Abiero Opondo

Moi University

opondopaul1@gmail.com

Recently it has been argued that African academics must be true to themselves and accept that they are products of very problematic 'westernized' universities and consistently open themselves up to the painstaking but decolonial process of 'learning to unlearn in order to learn' (Ndlovu-Gatsheni (2017). How has the African studies and historiography been written and interpreted over time? African historical epistemologies have been studied using Western theories and methodologies leaving out the African Agency, only recently acknowledged. Yet at one point, G W Hegel dismissed Africa as unhistorical and static. In the 1950s the distinguished Oxford university Professor, Trevor Roper claimed that Africa had no history simply because

they could not read and write. The coming of the colonial epoch [1885-1960s) did not make things better as African agency was completely neglected. Instead, African history became the monopoly of the missionaries, colonial administrators and adventurers who all established the colonial library and archives based on the hypothesis that all the civilizations in Africa were externally driven by the white races and Hamites. As independence beckoned, pioneer historians like Ade Ajayi, B A Ogot and Kenneth O Dike, as well as the nationalists, Sedar Senghor and Kwame Nkrumah fought hard to bring African epistemologies on the table with African own knowledges. Yet Africans continued to rely on alien theories such as Dependency, Marxism and Modernization. From 1960s there was a new approach in which African Institutes were established in African universities and beyond to give fresh voice to critical study and decolonization of African historiography. This paper seeks to investigate the role of these newly established institutes [and CODESRIA] in promoting decoloniality in methodology, theory and interpretation of African studies and historiography.

Keywords: African historiography, epistemology, African Agency, Institute of African studies, UNESCO, CODESRIA

Paper 32

The Strange Career of African Studies in Kenya

Wandia Njoya

Daystar University

wmnjoya@gmail.com

A typical statement that one hears in the Kenyan academy and in public life is that the Kenyan education system does not study Africa due to adoration of Europe and in shame in being African. This reality is seemingly confirmed by contradictions in the classroom, academic administration and education policy conversations, where Kenyans are seemingly unable to use their own experience and cultures to counter dominance by Western-oriented knowledge and policy. This paper will argue that the cultural alienation argument does not correctly diagnose the problem; instead, it is part of the problem. The over-emphasis on cultural alienation, at the expense of other historical and material problems of higher education in Kenya, is ironically accompanied by an apparent hostility to African knowledge being taught in classrooms, and being applied to real life problems. African-centered knowledge is further locked in a heavy emphasis on morality that imposes consensus in the place of debate. My paper will argue that this problem emanates from the fact that the cultural alienation argument is rooted in Western liberal philosophy. The problem with liberalism, Ali Mazrui argued, is that it

splits knowledge between the extremes of the individual and the universal and hollows out the social in-between. As such, the dominant preoccupation of African-centered knowledge in Kenya is with culturally distinguishing Africans from Europeans. The other side of the coin is that such studies confine African-centered knowledge to the scholar's ethnic group, and show little interest in other African countries. The net result is that African studies barely facilitate rigorous and idea-based debates in the Kenyan academy or in the public sphere.

Paper 33

African Studies: Time for a philosophical departure from flawed foundations.

Mordecai O. Ogada

Conservation Solutions Afrika

mordecai@ogada.co.ke

What is African studies? And what does it mean to be African? The greatest challenge Africa always presents to her antagonists is its physical, intellectual, genetic and natural magnitude. This academic field grew from an external need to understand and package the continent and its resources into quanta that could be extracted, controlled and otherwise exploited. This need still persists as illustrated by the presence of “Africanists” in many western educational institutions. Current global stressors and our resilience thereto present us with an unexpected opportunity to re-think our cultural and anthropological spaces. From an indigenous Kenyan scholar's perspective, an examination of the way in which our heritage is currently studied presented to, and consumed by the rest of the world, (especially the west) sets a basis for prejudice and destruction. The frame through which our heritage is viewed lies within the boundaries of what the west finds ‘interesting’ or convenient about us as people. In the most recent renovations, the National Museum has created wonderful physical infrastructure for human interaction and dialogues. This presentation proposes how academia can seek to change the ‘intellectual architecture’ of our societies to give ‘African studies’ a new, inclusive perspective that includes what we are, what we want, eat, think, and do. Thus far, we have given significant focus on what we were, where we came from, and the things outsiders were interested in studying about our ancestors. Starting from this conference, African studies in Africa now need to focus our needs and aspirations as a people, from the ancient past, to the present and on to the future.

Paper 34

Intellectualism in the African Folklore: The Tradition of Offering Human Beings as Gifts

Wendo Nabea

Laikipia University

wendoki@yahoo.com, wnabea@laikipia.ac.ke

Intellectualism has been defined in a wide range of approaches by a variety of scholars. Besides its attribution to the highly-lettered, it is also viewed as a practice of scholars to straddle into crucial spheres of life such as politics, religion, economics and sports; and make their standpoints there. As the term intellectualism is associated with men and women of the academy, there is tendency to divest its oral facet that has characterized African societies since the preliterate period. While oral traditions are not necessarily subject to rationalisation, they are crucial in understanding the human imagination and reality of the past people. Traditional African intellectualism is communalistic contrary to Western intellectualism that is inclined to focus on individuals nurtured through formal schooling, and which is generally universalised. The result is that such predilections nurture thinkers in a Eurocentric standpoint, while deprecating communalistic philosophies, hence anti-intellectualism. Little wonder that precolonial oral traditions intellectualism is yet to receive adequate attention in literary studies. The objective of this paper was to tease out traits of intellectualism in the African folklore of offering human beings as gifts. Some of the lore in question is documented in written form as a result of intertextuality and metanarrativity. The study, which was based on New Historicism approaches and Julien Greimas actantial model, will present results that demonstrated that the presentation of human beings as gifts is intellectualism based on the African cosmogony. It is hoped that the paper will add to the data on oral literature especially in the realm of knowledge production.

Keywords: Intellectual, African folklore, Gifts, Human beings, Cosmogony

Paper 35

Reflecting on John Sibi-Okumu's Theatre in the Face of Changing Trends in Nairobi's Performance Practices

Fredrick Mbogo

Technical University of Kenya

mbogof@yahoo.com

This paper examines John Sibi-Okumu's contribution to Kenya's theatre through his scriptwriting for the stage. It argues that in comparison to many other works being staged in Nairobi, in at least the last five years, Sibi-Okumu's plays tend to be heavy on subject matter (politics), and bear experimental suggestions that sometimes can be ascribed the term "serious", or at least "enstranging" in the Brechtian sense. Sibi-Okumu's plays can also be said to create their own trend in terms of the use of language in a space in which sheng is a major currency with young writers and directors. The paper argues that current theatre writers and directors in Nairobi have tended to mirror trends in the many social media sites, so that the stories are shorter, or given in minute episodes, and are combination of song, dance, colorful costuming, currency in terms of popularized jokes, imagery and often have some constant intertextual engagement. In that light, the paper problematizes Sibi-Okumu's plays in terms of whether in their refusal to conform to the seduction of "giving the audience what they want", they can still hope to continue to attract audiences. Or whether, in fact, in this refusal to be as others are, Sibi-Okumu's puritan sense is actually good for the theatre and shall outlive the trendy performances seen in Nairobi. Already with their treatment of historical subjects such as Kaggia, and their exploration of betrayal of one class by another in Role-Play, or in their survey of Kenya's habit in politics in Minister Karibu, these plays have created a commitment to subject matters that differ from many other performances in Nairobi's theatre scene.

Paper 36

Historicizing Mau Mau Atrocities: The Need for a Post-Colonialized Trauma Theory in Reading the 1986 Edition of A Grain of Wheat by Ngugi wa Thiong'o

Mr Ligaye Nyanjom Zakaria

Moi University

ligayenyanjom@gmail.com

This essay argues that a reading of trauma as a result of atrocities committed by Mau Mau adherents in the 1986 revised edition of Ngugi wa Thiong'o's A Grain of Wheat is incomplete if wholly guided by Trauma Theory in literary studies as it currently stands. In the ongoing

dialogue between Trauma Theory and postcolonial literary studies the central question remains whether trauma theory can be effectively “postcolonialized” in the sense of being usefully conjoined with postcolonial theory. In consensus with Irine Visser (2011) this essay argues that there is room for a more comprehensive conceptualization of trauma and/or atrocities in order to respond more adequately to postcolonial ways of understanding Mau Mau history, atrocities and trauma that characterized Mau Mau war. The paper argues that Ngugi wa Thiong’o’s significant revision of Mau Mau adherents’ atrocities and trauma depictions in the 1986 edition of *A Grain of Wheat* is informed by the consciousness of occupying a hybrid position which enables the author to reverse the effects of the colonialist disavowal so that other “denied” knowledges enter upon the dominant discourse to estrange the basis of its authority regarding the portrayal of Mau Mau war atrocities. Thus, Ngugi’s significant revision of Mau Mau adherents’ atrocities in the 1986 edition of *A Grain of Wheat* gives the text the dimension of a literary archive of Mau Mau War history, atrocities and trauma from a non-western postcolonial perspective. In view of these hypothesis it may be argued that there’s urgency and currency for a post-colonial trauma theory which incorporates non-western templates for a complete reading of *A Grain of Wheat* 1986 edition.

Keywords: Trauma, Mau Mau, Ngugi wa Thiong’o, *A Grain of Wheat*, Post-colonial

Paper 37

The African University and its Role in Shaping Epistemological Violence.

Birungi Robert

Makerere University

birungi robert95@gmail.com

Whereas Africa as a continent boasts of political independence and state sovereignty, the African university has remained an unfortunate relic of the colonial legacy. It has retained an alliance with the colonial matrix of power, as widely evidenced in its modes of knowledge production, research methodologies, emphasis on disciplinary courses, the politics of publication and the grading system. In this paper, I apply decolonial discursive lenses to critique the African university as a potent site of objectifying the African Identity as an “other.” I argue that the African University has served as a site for the production, reproduction and perpetuation of epistemological apartheid, as it has enabled racialization of knowledge, subtly widening the knowledge gap between the global North and the global South. It has failed to view knowledge production from the vantage point of Africa, paving way for reconstruction of a Western-centered epistemology. It has inadvertently privileged Western theoretical frameworks

and methodologies consequently facilitating territorialization of knowledge, reinforced classification of racial disparities, and also reified notions of superiority and arrogance intrinsic to Eurocentric knowledge. This has unfortunately denied academic consumption of locally produced knowledge. Importation of Western theories to fit local African contexts and experiences is a fundamental perpetuation of coloniality of power in knowledge. An academic yardstick of such a nature in respect to knowledge production has relegated African-based research to a theoretical realm while privileging Western epistemological interventions and research as authentic. Generally, my scholarly inquiry is guided by the questions: What defines/constitutes the African University? How has the African University retained and perpetuated the Western/colonial narrative of an African Identity? How do we decolonize the African University?

Paper 38

The place of women in the Intellectual traditions of Egypt

Ayoo Jack Otieno

Mount Kenya University

otienoayoojack@gmail.com

The middle eastern countries have often been associated with images of human conflict mostly involving Israel and its neighbours. These images have clouded intellectual work by scholars of diverse thoughts that have spent intellectual's energy on issues related to civil societies, citizenship, urban growth, welfare states and women studies. Most of these challenging ideas emanated from Islamists intellectual including fewer leftist and anti-Islamists. The contention of this paper, is to present an overview of intellectual traditions in the middle Eastern countries with particular focus on writings and the place of women in Egypt. The latter, is one of the countries in the middle East where women have been least represented on every sector of society especially economy especially in the scholarly intellectual traditions. The impact of this has been layback in discussions regarding issues of gender equality since the Beijing conference of 1995. The significant issues of interest in this study are, gender-based violence, sexual perception, political violence, economic disempowerment, family laws among others. The study will be based on analysis of existing secondary literature with intent of establishing commonalities and pattern that will contribute to better understanding in the subject area. This paper will rely on secondary data obtained from textbooks, journals, newspaper and internet sources.

Keywords: Egypt, Gender equality, Beijing conference, Middle East intellectual traditions.

This metacritical analysis delves into the intricate factors that shape the creation, distribution, and appreciation of creative and academic interpretations of Africa within various philosophical frameworks in "African Studies." It examines the diverse range of intellectual histories and groups that have supported the discussion on Africa, promoting a thorough and analytical examination within different global settings. The study explores the multifaceted factors and methodologies that form the foundation of African studies, including indigenous systems of knowledge that have traditionally shaped the field. Focus is on the reasons, methods, and purposes of representation and research within Africa, prompting a deep reassessment of the field's beginnings and paths. Rotimi et al. (2016) argue that the intellectual traditions of the Caribbean and Latin America provide a distinct perspective for examining African studies, characterized by the enduring impact of the transatlantic slave trade and the tenacity of Afro-diasporic demographics. Austin (2010) posits that intellectual traditions from the Middle East have made significant contributions to African studies, offering unique viewpoints influenced by historical exchanges and trade routes. European and American intellectual traditions, stemming from their colonial histories and subsequent post-colonial developments, have played a substantial role in shaping the field of African studies. Zeleza (2010) argues that the growing impact of Far Eastern intellectual traditions in global academia presents novel perspectives that contribute to the field of African studies. The study actively interacts with a diverse range of works, including theories, scientific research, life writing, and fiction, allowing for a comprehensive exploration beyond disciplinary borders.

The Arts

Documentary Film.

Comedy and Canvas by Migan Cherotich Kibet.

Comedy and Canvas follows the story of Maketh, a standup comedian of South Sudanese descent who survived a civil war at a very tender age, grew up in Kakuma, Kenya, which is one of the world's largest refugee camps, and whose infectious humor led to his becoming a renowned comic in Nairobi and a mentor for his friends and family at the camp. The film is witness to the struggles and triumphs of daily life in Kakuma, where residents make do with limited resources, are uncertain about the future, and have to deal with the haunting memories of displacement.

Theatre Play

Eulogy of a Neat Man by Fred Mbogo.

When James Bindi dies after a long battle with stomach cancer, his closest friend begins to connect the dots in the events of James's troubled life. Was James serially unlucky? Why must good people suffer while the bad ones prosper? Narrated by S.O. Oyatsi and directed by Octavious Onyango, this Fred Mbogo play comes to life as produced by Cosmas Bii and Stephen Agushoma of the 64 Theater Ensemble.

Music

Jazz music by the Ronnie Musungu Quartet.



www.africamultiple.uni-bayreuth.de



STAY SOCIAL

Facebook:	@AfricaMultiple
Instagram:	@africacluster
Twitter:	@ClusterAfrica
LinkedInPage:	@Cluster of Excellence Africa Multiple
YouTube Channel:	@Africa Multiple Cluster of Excellence

GET IN TOUCH

Moi University African Cluster Centre
Moi University
P.O. Box 3900-30100,
Eldoret
Kenya.

