



# MU ACC WORKSHOP

## **THEME**

AGEING AND LEISURE IN AFRICA

Thursday 17<sup>th</sup> Feb - Friday 18<sup>th</sup> Feb 2022

**Programme &  
Book of Abstracts**



**Prof Isaac Kosgey**  
Vice Chancellor,  
Moi University



**Prof. Dr. Peter Simatei**  
Director,  
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## Moi University African Cluster Centre - Profile

This workshop is just one of the many planned research activities of the Moi African Cluster Centre of Excellence in African studies for the year 2022. The Moi University African Cluster Centre (Moi-ACC) is housed in the School of Arts and Social Sciences (SASS) of Moi University. The overriding objectives of the Moi University School of Arts and Social Sciences are to offer interdisciplinary teaching and research in the broad field of African studies and to act as the center where all other Africa-focused scholarship in Moi University coalesce. Within the context of these objectives, and building on the very strong tradition of exploring and interrogating diverse ways of knowing Africa that has developed in the School in the three and a half decades of its existence, the Moi-ACC is envisioned as a hub of outstanding inter-, multi- and transdisciplinary research and conversations that contribute to the greater understanding of Africa in ways that enable the addressing of significant issues affecting the continent. At Moi-ACC research is carried out under the following sections: Affiliations, Arts and Aesthetics, Mobilities, Moralities, Knowledges and Learning. The research projects that are currently on-going in these sections are: Regional integration in Eastern and Southern Africa: An appraisal of the frameworks for interactive markets, effective governance and human rights protection; East African Asian Writing and the Emergence of a Diasporic Subjectivity; Framing Identities from Human Agency Mobility on the Kenya-Uganda Highway; Changing Life Projects: African Identities, Moralities and Wellbeing; Pots, Fire and Gourds: A (Re)presentation of African Knowledge Systems; and Mediated and Mediatization of Islamic Knowledge in Kenya: Educational Institutions, Media Technologies and Performative Aesthetics.

**Prof. Dr. Peter Simatei**  
Director,  
Moi African Cluster Centre.

## PREAMBLE

Successful ageing on the African continent is an issue that becomes more significant by the day. According to the 2020 International Population Report, Africa has the fewest older people compared to other major world regions such as Asia, Europe, Latin America and the Caribbean, and North America. The number currently stands at 74.4 million. It is however projected that the “number of older Africans” will “more than triple to 235.1 million, surpassing Latin America and Northern America, and approximating that of Europe” (Africa Ageing, 2020: 5). For this reason, it is imperative to proactively think seriously about addressing practical matters like how best to promote sustainable medical care for conditions that come with old age, and how to effectively assist older persons negotiate the existential anxieties of ageing. Now.

This is how leisure comes in. The literature credibly proposes that leisure performances can play a major role in promoting platforms for interaction, engagement, and solidarity, which are positively instrumental to addressing the range of social, psychological, and existential challenges at old age. On the basis of this, this workshop reflects on questions like: Do twenty-first century older Africans play? What do they play? Are their ideas of play indigenous, “traditional”? Or are they exogenous, “Euromodern”? Is it possible that indigenous and exogenous ideas interact in ever new ways as the older persons seek satisfaction in life? What are the African experiences of ageing and leisure? What are the varied historical and evolving conceptual models and cultural practices of ageing and leisure amongst Africans? What are the modalities and intersectionalities of ageing with leisure in Africa? How did pre-colonial African societies construe the relationship between ageing and leisure? Considering the dynamics in the configuration of contemporary African societies, whether in terms of religion, cultural norms, family structure, healthcare, political ideology and governance, identity, or demography, what are the modalities and intersectionalities of ageing and leisure? Does the conceptual polarity between working and leisure hold in African cultural heterogeneous space? Are the changing patterns in African *weltanschauung* undermining or

enhancing existential conditions of good ageing without an attenuation of sustainable leisure? Is the association of youthful bodies with active leisure experiences more of a Western construct and a myth in sub-Saharan cultures, or is the ageing body relationally a lesser vector of leisure regardless of geospatial locations? What are the multifactorial encounters influencing and supporting successful ageing and (Epicurean?) leisure experiences in later life in Africa?

Addressing these questions demands that ageing and leisure issues in Africa be examined from multidisciplinary and diverse perspectives. And, indeed, a multi-disciplinary approach is adopted in the workshop to develop a comprehensive, in-depth, and multifactorial dimensions of ageing and leisure in Africa. Methods from Sociology, Philosophy, Psychology, Legal Studies, History, Recreation and Leisure Sciences, Feminism, Literature, and Popular Culture Studies are brought into conversation in an attempt to meet the objective of exploring the past and present understandings, beliefs, experiences and practices surrounding ageing and leisure – separately and collectively – in Africa.

# PROGRAMME

DAY ONE		
09:30 – 10:00	Registration	
<b>10:00 – 10:30</b>	<b>Session 1: Opening Ceremony</b>	
10:00 – 10:10	Remarks	Prof. T. Michael Mboya Academic Coordinator Moi-ACC
10:10 – 10:20	Remarks	Prof. Peter Simatei Director Moi-ACC
10:20 – 10:30	Remarks/ Workshop Opening	Prof. Mary Wahome Dean, School of Arts and Social Sciences Moi University
<b>10:30 – 11:00</b>	<b>Session 2</b>	
10:30 – 11:00	Framing the workshop	Jamin Masinde Moi University Kenya/ Ademola Fayemi University of Lagos Nigeria
11:00 – 11:15	Health Break	
<b>11:15 – 13:15</b>	<b>Session 3</b>	
11:15 – 11:40	Paper 1	W.O. Abuya Moi University Kenya
	“How is life after retiring from the mines?”: narratives from artisanal miners in Kenya	
11:40 – 12:05	Paper 2	Moses Mutua Moi University Kenya
	Challenges faced by the aged in Kenya: a case study of Matungulu Sub-county in Machakos County	
12:05 – 12:30	Paper 3	Roselyter Rianga Moi University Kenya
	Attitudes towards the use and acceptability of facility-based healthcare services by elderly persons in Kenya	
12:30 – 12:55	Paper 4	Maurice Oduor Moi University Kenya
	‘Advance will’ and probate of will in later life in Kenya: towards a peaceful post-mortem future	
12:55 – 13:15	Question and Answer	

13:15 – 14:00	Lunch	
<b>14:00 – 15:30</b>	<b>Session 4</b>	
14:00 – 14:25	Paper 5	
	African ways of enjoying leisure in old age	Ann Musila Technical University of Kenya Kenya
14:25 – 14:50	Paper 6	
	Ageing and leisure: opportunities, challenges and perceptions in a vibrant and differentiated space in a developing society	Jamin Masinde Moi University Kenya
14:50 – 15:15	Paper 7	Adeolu Oluwaseyi Oyekan Nelson Mandela University South Africa
	Ageing, leisure and urban life exclusion: the Nigerian experience	
15:15 – 15:30	Question and Answer	
<b>15:30 – 16:35</b>	<b>Session 5</b>	
15:30 – 15:55	Paper 8	Ademola Fayemi University of Lagos Nigeria
	Pathologizing skin ageing; normalizing ageing bodies as non-leisurable sites: an African ethical reflection on anti-wrinkling interventions	
15:55 – 16:20	Paper 9	Scholastic Adeli Moi University Kenya
	Exploring disclosure and transition challenges among older adults living with HIV/AIDS in western Kenya	
16:20 – 16:45	Paper 10	Peter Oni University of Lagos Nigeria
	Reconstructing leisure in ageing and life's meaningfulness	
16:45 – 17:00	Question and Answer	
17:00 – 17:15	Health Break	
<b>17:15 – 18:05</b>	<b>Session 6</b>	
17:15 – 17:55	Keynote Address 1	Charles Ambler The University of Texas at El Paso United States of America
	Retirement, leisure and the market in African Studies	
17:55 – 18:05	Question and Answer	



DAY TWO		
<b>09:00 – 10:45</b>	<b>Session 7</b>	
09:00 – 09:25	Paper 11	Christopher Odhiambo Joseph Moi University Kenya
	Reading old age and the anxieties of unfinished business in <i>We Take Care of Our Own</i> by Zainabu Jallo	
09:25 – 09:50	Paper 12	
	Age and ageism in African screen culture	Rachael Diang’a United States International University – Africa Kenya
09:50 – 10:15	Paper 13	Danson Kahyana Makerere University Uganda
	Depictions of ageing in selected East African literary texts	
10:15 – 10:40	Paper 14	T. Michael Mboya Moi University Kenya
	Terence Creative’s Mubaba: an image of an older man in a country of the young	
10:40 – 11:00	Question and Answer	
11:00 – 11:15	Health Break	
<b>11:15 – 12:05</b>	<b>Session 8</b>	
11:15 – 11:55	Keynote Address 2	Olatunji Oyeshile University of Ibadan Nigeria
	Ageing in a contemporary African society: facticity, nostalgic regurgitations, and survival imperatives	
11:55 – 12:05	Question and Answer	
<b>12:05 – 12:55</b>	<b>Session 9</b>	
12:05 – 12:45	Keynote Address 3	Akin Iwilade University of Edinburgh United Kingdom
	The Body Eternal? Corporeal precarities and the anxieties of youthful ganglife	
12:45 – 12:55	Question and Answer	
12:55 – 14:00	Lunch	
<b>14:00 – 15:00</b>	<b>Session 10</b>	
14:00 – 15:00	Plenary Session	
<b>15:00 – 16:00</b>	<b>Session 11: Closing Ceremony</b>	
15:00 – 16:00	Closing Ceremony	



# Keynote Address 1: Retirement, Leisure and the Market in African Studies

**Charles Ambler**

*The University of Texas at El Paso, United States of America*

This talk explores, from a historian's perspective, efforts to capture the lives of older people in African societies—in particular in their pursuit and enjoyment of leisure. Although the subject of leisure has attracted greater attention from scholars in recent decades, the history and circumstances of old people remains little examined and their leisure lives essentially ignored. The talk interrogates the global paradigms that have shaped much of the understanding of the changing lives of old people and informed continental policy agendas. Examining the worlds of old people through the prism of the evolution of the market and market ideas, the talk considers unstable concepts like “retirement” and leisure itself. Drawing on a scattered and very limited scholarly literature and weaving in examples from the specific histories of old people in western Kenya, the talk suggests some important issues for scholarly research and policy development and considers some potentially profitable lines of future study.

## Keynote Address 2: Ageing in a Contemporary African Society: Facticity, Nostalgic Regurgitations and Survival Imperatives

**Olatunji A. Oyeshile**

*University of Ibadan, Nigeria*

Ageing is a primitive attribute that can be predicated of everyone. In fact, one starts to age as soon as one is born. In the context of this discourse, we construe ageing as a situation when a person has assumed certain matured age, which varies from one culture to the other, due mainly to life expectancy among other factors, in which there is a decline in a person's ability to perform certain function based on mental and physical strengths. So, ageing is associated with decline, even though it is also associated with sagacity, especially in African societies. This discourse examines the issues associated with ageing, having decline and sagacity in mind by examining ageing in a contemporary African society based on facticity, nostalgia and survival. I must note that the sphere of this discourse is just a minute aspect of ageing. In this discourse I look at certain unalterable facts concerning ageing, which make it imperative for everyone to prepare for it, whatever the status or gender of a person in African society. I also argue that not everything about ageing is negative or a decline. This is based on the fact that the elderly are always given a pride of place in traditional African societies because of their wisdom based on experiences. I counterpose this situation with modernity in which the liberal economy and post-modernist tendencies have reversed the order of things for the worse. I also argue that the respect accorded the elderly has almost disappeared due to survival challenges created primarily by bad governance in many African states and by secondary factors such as competition for opportunities that has debased the concept of ageing. Today, it is a big burden to age. I conclude that if we do not consciously take care of the aged, the dream of the future generations in Africa that would be responsible and responsive to human welfare will be

a mirage. So, we must care for the aged to guarantee the future and the future generation. The inference from my analysis is a call for a welfare state in Africa to cater for all.

**Keywords:** Ageing, nostalgia, future generation, survival, Africa, welfare state

## Keynote Address 3: The Body Eternal? Corporeal Precarities and the Anxieties of the Youthful Ganglife

**Akin Iwilade**

*University of Edinburgh, United Kingdom*

Using death as an entry, this paper explores the co-location of the 'eternal' body of youth and the realities of its abjection (and precarity) within the gangscape. Death is deployed here to think about how the performance of masculine hardness often conceals the anxieties that surround ageing. Drawing on ethnographies of ganglife in Southern Nigeria, I use the disproportionate proximity to death in these contexts to explore new understandings of the life course, and to highlight the important lessons these can teach us about corporeal precarities.

## Paper 1 - “How is life after retiring from the mines?”: narratives from artisanal miners in Kenya

W.O. Abuya

*Moi University, Kenya*

Artisanal and small-scale mining, defined as mining by individuals, groups or cooperatives with minimal or no mechanization, often in the informal sector of the market, is an important economic activity in many developing countries across Africa, Asia and South America. It is estimated that globally, 13 million people depend on artisanal mining for their livelihood, majority of who are in developing countries (with 40-50% of these coming from Africa). Women and children comprising of approximately thirty percent of these miners. Small-scale miners employ traditional techniques for mineral extraction and usually operate under hazardous (such as mine cave-ins, health risks associated with processing the minerals such as exposure to toxic elements like mercury which is used in the mining process), labor intensive, highly disorganized and illegal conditions. Several studies have been carried out on “life after retirement”, with most focusing on athletes, workers in the financial sector, teachers and retirees from the public service, among others—focus on small-scale miners has been missing. Using a qualitative approach, this article elicits narratives from small-scale miners on their life trajectories upon retirement from Macalder mines in Migori County, Western Kenya.

**Keywords:** small-scale miners, retirement, Kenya, life trajectories

## **Paper 2 - Challenges faced by the aged in Kenya: a case study of Matungulu Sub-county in Machakos County**

**Moses Mutua**

*Moi University, Kenya*

This is a report of a study of the challenges facing the aged in Matungulu Sub-county of Machakos County, Kenya, that also explores the coping strategies they employ. Purposive sampling and Simple random sampling technique were used to select a sample of 150 respondents for administration of a standard questionnaire. Purposive sampling and snowball sampling techniques were also applied when selecting key informants. Key informant interviews and informal discussions were also conducted. The data was analyzed both qualitatively and quantitatively. The salient findings of the study are that the basic challenge facing the aged in Matungulu Sub-county is that of survival and that the coping mechanisms they employ make them more vulnerable to situations of helplessness and poverty. The aged in Matungulu Sub-county feel that they are not a burden to either the family or the community, they seem to generally have a negative perception towards their current status and role at the family and community levels. Last but not least, the aged in Matungulu Sub-county have little support channels both at the family and community levels, yet there is no adequate government policy to address issues touching on the elderly. It is therefore the recommendation of this study that: poverty eradication programmes in rural areas in Kenya should incorporate the aged segment of the rural population; there is need for the government to formulate policies and programmes aimed at setting up of social aid support systems to cater for the aged; the community should encourage promotion of traditional cultural values and emphasize aging as a useful attribute; meanwhile, pension scheme should be improved. Lastly, although the study was carried out in one Sub-county of the country, the findings are generalizable for the aged in Kenya as a whole.

## **Paper 3 - Attitudes towards the use and acceptability of facility-based healthcare services by elderly persons in Kenya**

**Roselyter Rianga**

*Moi University, Kenya*

Worldwide, the population is ageing rapidly and Kenya is not exception. With the current Kenya's population growth rate of 2.6% annually, the elderly population is projected to grow from 1,427,358 in 2021 to about 3,473,000 in 2030. Ageing comes with chronic and degenerative ailments such as hypertension, diabetes, cancers among others, which can lead to significant personal, social and economic burden to disability and dependence. Most of these ailments are asymptomatic and lifelong in nature that require time commitment and a willingness to take medication. Some of these ailments are also associated with social-cultural beliefs and interpretations that recommend alternative medical care hence hindering effective utilization and adherence to biomedical healthcare interventions. Attempts by the Kenyan government in reforming health systems by ensuring availability, accessibility and quality of health services for older people through Universal Health Coverage (UHC) and the agenda 2030 for sustainable development, is likely to be faced with many practical problems of which some are associated with social-cultural beliefs and interpretations of old-age ailments that hinder access to facility-based health care. These social-cultural hindrances need to be established and contained for UHC to be effectively implemented. The aim of this study is to establish the social-cultural hindrances to compliance with scheduled clinic appointments of older patients and self-reported adherence to medication, and the elderly people's attitudes towards biomedical health care, based on their lived experiences. The findings from this study will be useful in designing care interventions for the ageing population that are sensitive to their cultural and personal needs.



## **Paper 4 - 'Advance will' and probate of will in later life in Kenya: towards a peaceful post-mortem future**

**Maurice Oduor**

*Moi University, Kenya*

A will is a legal instrument by which the post-mortem wishes of a person are expressed with the views that they will be enforced upon death. A will is a deliberate document enabling the distribution of a person's estate, provision for children and remaining spouse(s) and other post-death processes such as burial, disposal of body etc. Recently, wills have been used to issue directions on medical decisions in the event of disability – these are known as “advance” or “living” wills. Despite the fact that wills are critically useful instruments for securing peaceful post-mortem future for the elderly, preparation of wills is not a widely embraced practice in Kenya, where anticipating death is a cultural taboo. As such, Kenyans generally leave it to their kin to make critical decisions on their lives in the event they are themselves incompetent to do so, or on their hard-earned assets after they die. Over the years, this has proven disastrous as evidenced by long-running and vicious disputes over deceased person's property and the waste that accompanies it. In the end, the legacy that a person may have carefully contemplated dissipates into the air of long-drawn inheritance battles nullifying all the effort that had been made in creating it. The purpose of this study is to explore the utility of a will for securing a peaceful post-mortem future of the elderly in Kenya while also addressing some of the key challenges that come in the way of preparation of wills.

## Paper 5 - African ways of enjoying leisure in old age

**Ann Musila**

*Technical University of Kenya, Kenya*

Leisure refers to the activities that people engage in freely to relax and have pleasure without being pressurized by demands of work, family or the society at large. According to a study done in 2015 on coping with retirement amongst retired teachers in Makueni County, Leisure was defined as what one does for pleasure and relaxation at his or her own will. This study identified leisure activities for the men to include drinking, watching games, mentoring the youth as well as joining social groups. The women preferred leisure activities included joining social groups, singing in church choir, taking care of their grandchildren as well as visiting friends and relatives. According to the findings of this research both gender seemed to enjoy more the kind of leisure that they were able to engage with others in the community whether by having family or community group engagements such as celebration of different festivals such as weddings or visiting tourist destinations together.

**Keywords:** leisure, activities, relax, pleasure, gender

## Paper 6 - Ageing and leisure: opportunities, challenges and perceptions in a vibrant and differentiated space in a developing society

**Jamin Masinde**

*Moi University, Kenya*

The world is experiencing dramatically increased numbers of people living to an advanced old age. Often referred to as “the graying of the planet,” this dramatic increase represents the most significant population shift in recent history (Obaid & Malloch-Brown, 2002). Population ageing may be considered one of humanity's major achievements while posing a major challenge for much of the world. It is acknowledged around the globe that the world's population is ageing at unprecedented rates. More than 600 million persons in the world are 60 years of age or older. This represents about 10% of the world's population. However, by the year 2050, 21% of the world's population is expected to be 60 years old or over. In less than 50 years, one person in five will be over 60 (Karen M. Sowers and William S. Rowe 2007). The resulting implication of that situation on social and economic development in both the developed and developing regions can be taunting to governments and society in general. More specifically, it raises concern about the consequences of an ageing population on social service delivery. The issue here is how can the ageing population be helped to cope with ageing dynamics as they age. Leisure can play an important role in the ageing well process. This paper basically focuses on the interface of leisure in later life within the contemporary living context in Kenya. Although the relationship between leisure and ageing well is complex, the existing evidence is clear that leisure can provide meaningful opportunities for continued engagement in life after disengagement from active public life. Therefore, what opportunities exist in our living spaces for the ageing population to express their leisure orientations and what attitudes do both the individual ageing persons and society have in such circumstances.

**Keywords:** ageing, leisure, space, leisure orientations

## Paper 7 - Ageing, leisure and urban life exclusion: the Nigerian experience

**Adeolu Oluwaseyi Oyekan**

*Nelson Mandela University, South Africa*

In this presentation, I discuss leisure in relation to ageing, and the exclusionary structures that make the enjoyment of leisure difficult if not impossible for the aged in urban cities in Nigeria. Some questions of interest include, but are not limited to the following; how do people in the old age bracket identify themselves within the society and how does the society create identity strictures and structures that either constrain or coalesce with the leisable experiences of the ageing population? My main argument is that the precarious economic situation, gentrification policies, and the absence of protective state policies for the aged combine to impose the toil of survival on aged people in urban areas in Nigeria. In this situation, leisure become luxury, and the traditional notion of old age as leisure season undergoes a redefinition that mirrors the grim realities dislocation and deprivation in old age.

**Keywords:** ageing, leisure, exclusion, urban life, Nigeria

## **Paper 8 - Pathologizing skin ageing; normalizing ageing bodies as non-leisurable sites: an African ethical reflection on anti-wrinkling interventions**

**Ademola Kazeem Fayemi**

*University of Lagos, Nigeria*

In this talk, I present some reflections on the moral problems in pathologizing skin ageing and the emerging anti-ageing interventions in contemporary African societies. By focusing on skin ageing and anti-wrinkling products and services, which are in growing demand among the ageing population in Africa, I explore the insights from the dominant public morality in African cultures in understanding the dimensions of anti-ageing practices. While using an African Bioethic of Communion (ABC) as its theoretical framework, which is a departure from the existing Western-focus ethical theories in the evaluation of anti-ageing and life extension technologies, the core question I shall address in this talk is whether pathologizing skin ageing is a moral wrong as well as if it is plausible to provide a moral justification for anti-wrinkling interventions from an ABC point of view. Arguments are provided against pathologizing skin ageing and anti-wrinkling interventions are defended as morally justified. I further contend that the urge towards the use of anti-wrinkling interventions amongst the older population is, amongst others, a function of the trend towards pathologizing skin ageing and stigmatizing against wrinkled bodies as non-leisurable personalities in contemporary Africa. To the extent that the gerontological moralities and neoliberal policies dominant in postcolonial African societies are embrative of attitudes towards pathologizing skin ageing and celebrating largely, only youthful bodies and skins as leisurable agents, this paper argues the need to take ABC seriously in rethinking the public morality surrounding youthful old-age in contemporary African leisure space.

## Paper 9 - Exploring disclosure and transition challenges among older adults living with HIV/AIDS in Western Kenya

**Scholastic Adeli**

*Moi University, Kenya*

Though there is an increase in prevalence of HIV infection among older adults, people living with HIV are also living longer because of improved healthcare. This study was set to explore the disclosure and transition challenges among older adults at the point of diagnosis. The study used a qualitative exploratory design that included a purposive sample of older adults currently receiving HIV treatment in one AMPATH health facility in western Kenya. Fifteen participants who met the study's inclusion criteria and three healthcare providers were purposively recruited to participate in face to face in-depth interviews. A thematic approach was used to analyse data. Findings from the study revealed that unlike among the adolescents who have an established transition program at the facility, there was none for the older adults. There were also few health interventions which addressed both disclosure and transition among the older adults making disclosure among older adults quite stressful. Another serious challenge was that there was poor retention of older adults under the HIV/AIDS program in health facilities yet the caregivers were not empowered with knowledge and skills to enable them to independently manage the health of the older adults. There was also concern with age related discrimination when seeking HIV care and testing in hospitals with both the healthcare providers and the older adults being reluctant to test. Majority of the older adults also reported poor counselling services making them prefer the services of older healthcare providers and of a similar gender though these were also very few. There is therefore the need to develop a framework to support people ageing with HIV and an enhanced outreach program and care for older adults to improve their health outcomes.

**Keywords:** older adult, disclosure, transition, HIV/AIDS



## Paper 10 - Reconstructing leisure in ageing and life's meaningfulness

**Peter Oni**

*University of Lagos, Nigeria*

How can we reconstruct the prevailing notions of leisure in ageing in postcolonial Africa such that will promote meaningful life among older populations, despite the existential conditions, both physical, social, and political they may have experienced overtime or be experiencing? Drawing ideas from Hannah Arendt's thoughts on the two ways of life – *vita active* and *vita contemplativa* in her *Human Condition*, this paper provides a critical exposition and reconstruction of leisure in the context of ageing in Africa. The conceptual nexus between leisure and pleasure is brought to focus. This paper argues that in promoting a culture of meaningful life, and healthy ageing in postcolonial Africa, the conceptual conflation between leisure and pleasure in later life that involves a phenomenon of consumption, spare time away from labour, and relaxation, must be avoided. It further contends that if leisure is understood in the Arendtian sense, it can lead to life satisfaction and life meaningfulness among the older adults. Arendt's conception of leisure consists a life free from everyday concerns, activities and limitations and it is a conscious self-directed activity and an attitude of the mind. Spatial difference and context, notwithstanding, this paper argues that Arendt's conception of leisure deserves to be taken seriously as it is capable of leading to a meaningful life in later adult life in Africa and beyond. While juxtaposing some extant theories of life's meaningfulness, this paper concludes that in rethinking leisure in ageing, the subjectivist theory of a meaningful life is most apt and in tandem with Arendt's view on *vita contemplative*.



## **Paper 11 - Reading old age and the anxieties of unfinished business in 'We Take Care of Our Own' by Zainabu Jallo**

**Christopher Odhiambo Joseph**

*Moi University, Kenya*

This paper reads existentialist anxieties, nervousness and fear of unfinished business of three first generation ageing immigrants from three different parts of the world in Zainabu Jallo's *We Take Care of Our Own*. The paper critically explores how, through dramatic imaginary, the value of life, living and anxieties of inevitable transitioning are philosophically engaged with.

## Paper 12 - Age and ageism in African screen culture

**Rachael Diang'a**

*United States International University – Africa*

This article draws from the global discussions around ageism and how it is replicated in the African Screen Culture. The key question it grapples with is: how does age play out in the different roles in the cinematic and visual media culture ranging from TV, web media, animation etc., in Africa? More significantly, with a steady rise in the Screen culture in Africa, this study is interested in the trajectory taken by the discourses around age and ageism when it comes to audio-visual media from Africa. The article takes a wider scope covering both behind-the-camera as well as in-front-of-the camera roles and how age and ageism both in theory and in practice in these spaces. Through a review of secondary data, this study will get an overview of classical and contemporary studies and engagements on the subject area so as to find a place to anchor global discourses on ageism within the African cinematic context. The study will purposively sample four films from different sub-regions of the continent.

## Paper 13 - Depictions of ageing in selected East African literary texts

**Danson Kahyana**

*Makerere University, Uganda*

Aged or ageing characters abound in African literary texts, yet studies on depictions of ageing as a process or of the aged as a social group are rare. Kenyan poet and scholar Arthur Luvai pioneered this area with his essay, “The Role of the Old in the Writings of Ferdinand Oyono, Mongo Beti, and Sembene Ousmane” (1973). In this paper, I examine how aged or ageing characters as a social group are depicted in three East African texts – Gabriel Ruhumbika's novel, *Village in Uhuru* (1969), Austin Bukenya's play, *The Bride* (1987), and Humphrey Webuye's poem, “Extensions” (1988). In all these texts, the writers dramatize how the aged or ageing characters respond to the sociopolitical and socioeconomic changes taking place in their societies. In this paper, I examine how this dramatization is done, and the insights it gives us on ageing as a social process and on the plight of the aged or the ageing in East African societies. The argument I develop here is informed by the view that fictional accounts of ageing are “an important gerontological resource for understanding how ideas about ageing are shaped by culture, and how alternative images of ageing may be constructed and made possible through literary fiction” (Pike, 2013). This understanding is made possible by the power of “imaginative identification” that literary works contain (Achebe, 1989). It is hoped that the insights from the study will enrich debates on gerontology in a region where people are living longer than they did some decades ago.

## Paper 14 - Terence Creative's Mubaba: an image of an older man in a country of the young

**T. Michael Mboya**

*Moi University, Kenya*

Kenya is young. More than 92% of its population of about 50 million are aged 59 and below. About 75% of Kenyans are between 18 and 35 years old. Not surprisingly, the notion of “the youth” strongly marks public discourses in the country. But does the demographic situation in the country also influence how ageing and what constitutes appropriate leisure for older people are conceptualized in Kenya? I examine the figure of Mubaba in an exploration of the matter. Mubaba is that married, financially stable older man who runs after – or around with – much younger women, women who invariably are yet to find their economic footing. He is the contemporary incarnation of the Sugar Daddy of the 1970s and 1980s and the more recent, first–second decade of the 21st Century, Sponsor. Over the last couple of years or so, Mubaba has been a key feature of popular productions in different media in Kenya: the performance repertoire of a used clothes street seller who uses comedy to attract customers, comedy skits that are published in YouTube, Tik Tok, etc., popular music, and so on. In my paper I focus on the Kenyan comedian Terence Creative's (re)presentation of the figure. I analyze several of his video skits in my reading of Mubaba as an image that comes out of and speaks to the intersection of age, gender and class in the particular economic, political, social and cultural context that is Kenya in the third decade of the 21st Century.

**Keywords:** Terence Creative, Mubaba, popular productions, ageing, leisure, intersectionality, Kenya in the third decade of the 21st Century

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