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Book of Abstracts

Theme: Post-Colonial Africa: Historical and Contemporary Realities

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Prof. Erick Aseka
Africa International University

Subtheme: Decoloniality and Decolonization

The Question of Toyin Falola's Trans disciplinarity

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Abstract

Indeed, there is an aspect of Toyin Falola's work that is often overlooked by scholars or is not as rigorously analysed as other aspects of his corpus. This relates to his role, functions and achievements as a transdisciplinary scholar. To undertake an original analytical exploration of this crucial angle, it means we have to go beyond the studies that have been produced on his intellectual life and work. Indeed it is possible to reevaluate Falola's role as a transdisciplinary intellectual employing methodological grids that are quite novel. If for example, Falola has been concerning himself with important intellectual questions such as the transatlantic slave trade, colonialism, African feminisms, postcolonial governance then we have to go beyond the field of historical studies to engage with his work. Apart from the questions outlined above the other the major research questions we also need to how Falola has addressed issues such as African precolonial heritage and marginalised or suppressed swathes of African history and existence? Indeed such matters are not to be left within the purview of historians alone. If these concepts belong properly to the domain of transdisciplinary studies, what is being done by specialists in the field to re-examine his contributions? Or rather what is the nature of the critical responses to his work on African diasporan issues? What are the long term and short term effects of Falola's transformation into a global public intellectual? What does this role entail? These are some of the research questions this paper intends to tackle.

Decolonizing Epistemology: Towards to Pluriversality

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Abstract

The concept of pluriversality introduced by a theologian, Franz Hinkelammert, and developed by such intellectuals as Enrique Dussel, Arturo Escobar,

Walter Mignolo implies that the world is an interconnected diversity, an entanglement of epistemologies existing in a power differential. It has challenged not only Western epistemology but the very idea of Western universality. According to thinkers like Sabelo Ndlovu-Gatsheni and Ephraim Gwarawanda, the context of the Latin American experience shares some similarities with African one, and decolonized African epistemology can be a part of a pluriversal outlook. The paper is dedicated to historical analysis of the "sounding" of African voices in "a pluri-versal de-colonial chorus" (González García 2006). Over the centuries, Africa was considered as a wild backward periphery and Africans as barbarians excluded from knowledge production, from culture and history. The process of epistemological decolonization, which started in the mid-20th century, is still far from over. At the end of the 20th century, Africa went beyond the framework of Eurocentric ideas, declaring itself not only a continent with a rich and diverse culture and considerable potential, but also capable of shaping a worldview and uniting people all over the world. Through the efforts of prominent Africans such as Frantz Fanon, Cheikh Anta Diop, Ali Mazrui, Abiola Irele, Toyin Falola, Kwame Anthony Appiah the production of knowledge has been demonopolized. In the 21st century complex transformation of the epistemic system is taking place under the influence from outside and from within, i. e. - from Latin America, Africa, Asia and the Diasporas. The diversity of empirical experience contributes to the enrichment of its content, methodology, contexts, terminology – and all that can be defined as epistemology.

Decolonising African Studies or Debating A Lost Battle?

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Abstract
Decolonising African studies might be one such challenging business to venture. At a time when we can hear voices for decolonisation, we also see European and American cities exchanging host roles of African studies conferences and workshops and others are on decolonisation agenda. This is happening amid growing numbers of African universities in the continent. We also see long established and beginning centres of African studies in Europe, America and Asia while less effort is done in Africa to strengthen participation in knowledge creation and ownership. At the same time we experience African Universities modelling European and American practices of academic progress in the name of 'internationalising' knowledge systems. In this paper I analyse the relevance and politics involved in the production and dissemination of knowledge in and about Africa. I argue that there is an urgent need and relevance to enhance the role of African based scholars in the processes of knowledge creation and dissemination. The paper shows that despite the increase in the number of higher learning institutions and the number of African based scholars in the continent; the powerhouses on African studies are still in America, Europe and recently establishing in Asia. This influences theories, methods and thematic trends to which Africa depends on and has no control of. These same challenges haunt the teaching

in lower and higher levels, as the materials and conceptualisations used are West-centred understanding of Africa. Real decolonisation should involve active participation of African institutions and individuals, something that has proved difficulty to attain for decades. Africa needs to define its own concepts, theorisations and relevance in the global context of knowledge production.

Decolonizing the Post-Colonial Africa for Contemporary and Future: Towards Conceptualizing and Reconnoitring the Decolonizing Philosophy of Prof. Toyin Falola

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Abstract
The colonization and subjugation of the African continent was initially instituted by the use of arms. Indeed, it was the power of the Maxim Guns and Cannons that quested the Continent to submission. Thus, justifying the statement coined by Hilaire Belloc in 1866 about the African colonization, that '*whatever happens we have got the Maxim Gun and they have not*'. However, what made the European colonization and imperialism lasting and entrenched in Africa was not the Maxim guns, but other institutions like social, cultural, economic, educational and other forces. In appreciation of this indubitable historical fact, the decolonizing process from the time when it became very clear that African arms resistance will only worsen the colonial situation by claiming more casualties on African side, they started the change of the guards. The decolonizing process from the Pan-Africanists such as Marcus Garvey, Kwame Nkrumah, Hakim Adi, Du Bois, Leopold Senghor, Balewa, Azikwe, Awolowo, Walter Rodney, Samir Amin and host of others had fashioned a new approach to an effective decolonization of Africa. One of the rare contemporary African scholars and intellectuals who has significantly made a remarkable academic feat in this decolonizing tradition and legacy in Africa is Professor Toyin Falola. Falola made a remarkable intellectual and academic contributions that aimed at decolonizing Africa, by changing the perspective of Africans about Africa, decolonizing African studies from the Eurocentric perspective to true Africanist perspectives by initiating a new approach and preview to African culture, economy, tradition, religion, polity and governance. This paper therefore, aims at study, analyzing, synthetizing, conceptualizing the philosophy of decolonizing African as advanced and initiated by Professor Toyin Falola through critical study and analysis of his works, scholarship, idea of training and upbringing and mentoring of future generation of African scholars within Africa and diaspora. These and other related factors serve as basis for this paper.

Decolonizing African Studies: A Focus on Toyin Falola's Masterpiece

Kenyatta University History Students

Abstract

This intervention by readers of Toyin Falola at Kenyatta University seeks to critique his latest publication (year 2022) titled: *Decolonizing African Studies: Knowledge Production, Agency and Voice*. The aim is to assess Falola's main thesis in this work and provide a critique on its salience, relevance and application to intellectual practice. The key question is whether Falola's call for decolonizing African studies provides a plausible and practical way forward for African scholarship, both in theory and practice. Third, looks like i bit more than i could chew. Allow me to focus my energies in preparing the students' paper. It is possible their contribution could lead to a paper. Hence, with lots of regret, kindly withdraw my paper from the program. I am currently having a look at the program to find a good replacement in the panel where i was expected to give my paper.

Subtheme: Developmental Politics in Post-Colonial Africa

False Revolutions, Political Mimicking and Aping and the Danger to the Democratic Project in Africa: Retrospection

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A Historic Survey of the Nexus Between Economic Development and Nation Building in Nigeria, 1960-2007

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Abstract

The economic process leading to development in the nation-building of Nigeria has suffered from years of mismanagement, inconsistent and poorly conceived government policies, and a lack of basic infrastructures. Since the turn of independence in 1960, Nigeria's economic development had witnessed series of challenges and changes. There had been argument that the primary reason for the imposition of colonial rule was the exploitation of Nigeria's resources, a need to put in place institutions and structures which would aid this exploitation end was necessary. Inspite the introduction of various economic policies in Nigeria beginning from 1960 with development plan up till to the implementation of NEEDS and SEEDS in the 2000's very little economic transformations had been made. One reason, that could be attributed to this is the failure to understand the connection between these economic policies and how they can translate their economic benefits towards nation-building. This research paper will draw majorly on secondary sources. The paper tried to ask some basic questions like was the discovery of oil a blessing or a curse

in Nigeria? And what are the implications on the economy up to 2015 which this paper examined? Finally, this paper argues that the Nigerian state cannot build a viable nation willing to grow in terms of equity except the political elites formulate economic policies indigenous to the people.

Nigeria's Development plan 2021-2025: an evaluation of objectives and philosophy

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Abstract
Nigeria's National Development Plan, 2021-2025 is the seventh in a series of medium-term development programmes for the country. Historically, the first attempt at development planning was the Development and Welfare Plan for Nigeria of 1946 followed by the Economic Development Plan of 1955. Both were products of the colonial era. The post-independence development plan 1962-68 was trailed by 1970-74; 1975-80 and 1981-85 plans, respectively. Each of the plans crafted after independence categorically recognised the rapid growth of the population and sought its leverage as a source of development and thus, lift the people out of poverty. The planning approach reflected attempts to adapt the Lewis model of economic development with unlimited supplies of labour into the pre-existing classical dichotomy between the agricultural and industrial sectors. Against the backdrop of its broad and narrow nature, NDP 2021-2025 fundamentally diverged from the major characteristics and seems unable to adequately acknowledge or seize the high moments in Nigeria's development planning experience. The objectives and philosophy of NDP 2021-2025 appear unable to fit into the ultimate ambition of development as the transformation. Similarly, the conferment of material welfare on the people seems given short shrift. In all, NDP 2021-2025 needed grounding in the immediate historical environment to become realisable. The oversight or neglect constitutes a major challenge to the desire for socioeconomic enlargement and the expectation of measurable progress outcomes.
Key Words: economic transformation; development planning; historical environment; philosophy; policy.

Historicization of Federalism Demands in Malawi

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Abstract
Demands for a federal system of government in Malawi have intensified. At the center of the federalism debate include popular claims against the Malawian state's perpetration of discrimination, particularly against the Tumbuka ethnicity since independence in 1964. This transpires at the

backdrop of considerable support by the majority of ethnicity literature on Malawi, which tends to accede to the Tumbuka ethnicity's socioeconomic deprivation in comparison to other ethnic groups. However, this not only exposes a methodological and theoretical deficiency but, importantly, disregards the agency by politicians of Tumbuka ethnicity whose demands for federalism are, arguably, embedded in their struggle for political power or positions of political influence. In the same vein, the echoing of federalism demands by non-Tumbuka politicians constitutes nothing more than their search for political support among the purportedly discriminated Tumbukas. To adequately explain the basis of the federalism demands, therefore, the paper takes off from Malawi's colonial history perspective. It uses both primary and secondary sources of data to optimally triangulate the gained information. By ruling out compulsions for nationalism as constituting the basis of federalism demands, the paper is situated in the "greed and grievances" theoretical debate so as to adequately understand both the motivations for the federalism demands and the attendant bruises inflicted on aspirations for harmonious ethnic relations. Arguably, the demands for federalism shaped by claims of skewed distribution of resources creates and reinforces ethnic differentiation, which carries the danger of compromising ethnic coexistence. The paper renders its usefulness, particularly among conflict management practitioners, policy makers, and other interested parties in promoting their recognition of orchestrated ethnic divisions. In so doing, it endeavors to enhance their awareness regarding the agency and the diversity of the sources of such divisions, which could, thus, be vital in enabling their provision of suitably corrective policy choices and remedies to prevailing latent ethnic conflicts.
Key Words: federalism, ethnicity, ethnic peaceful coexistence, ethnic conflict, struggle for political power.

An interface of ontological regimes and colonial exploits in the development debacle of Africa

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Abstract
Africa is noted to have sufficient resources to drive its development yet, it is also remarked to have falling short of its expected glory. In view of the pending development debacle, the human factor albeit development management is imperative for interrogation. In this regard, this paper looks at the two cross-continental regimes of impact in Africa, viz-viz, ontological and colonial impacts on African development. In this regard, the African personality would interface with its intruding counterpart in their various economic and ideological world-views and pursuits. Specifically, some events around the Saharan and Trans-Atlantic trade would be interrogated and compared with contemporary events around trafficking, kidnapping, embezzlement and foreign investments.For this study, the Life-history account and Historical narratives are expected to show-case the traits and dynamics of institutions

with personalities of Nationals of self-interest, together with Nationals of patriots, Either of the two cultural complexes are what takes the fore in the individual in community; while, the National of self-interest is oftenly so; as aversed to the ideal of 'Africa First'; it is what has constituted a clog in the wheel of Africa;s progress and development. The pertinent analysis would show the need for personality evaluation albeit constant cultural evaluation. This would enable the various nations of Africa to determine the various characters interplaying in their development culture and landscape, and therefore, assist such community in necessary policy formation that would drive their development.

Re-Understanding Colonialism and Decolonization in The Post-Independent Africa: An Alternative Perspective

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Abstract
This study investigates Africa's post-independence developmental stagnation and reversal by establishing an unconventional dialectic regarding the nature and origins of colonialism. A holistic view of global systems reveals clear developmental disparities among the world's nations. While some nations are highly ranked in terms of their development levels, a significant number of others are in retrograde. Numerous reasons are accountable for this trend, one of which is colonization. Colonization, which is a recurring process in determining who gets what, when, and how in the global space, has taken many forms throughout history, ranging from forced labor and slavery to colonialism and neo-colonialism. Africa in its present form is colonially made, which suggests that even after independence, colonization persists. As a result, a low relative developmental index and weak colonially inherited institutions and systems are the least of Africa's problems, but autonomy, the hallmark of development, is the most pressing. Scholars have analyzed these trends using repeated variables and paying much attention to apparent uniformities in order to propound developmental theories for the relegated nations, of which none seem to be developmentally operational in the African context. Given these concerns, this study employs an alternative historiography of colonial trends and history as the operational lens to re-understand colonization and deduce viable post-independence decolonization pathways in Africa. Using textual evidence, this study contends that re-examining the dynamics of colonial origin, nature, inheritance, and legacies is a critical step toward developing a practical autochthonous policy against colonially caused underdevelopment, which is a viable decolonization pathway in Africa.

Modernizing Correctional Services in 21st Century Nigeria

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Abstract
The criminal justice system, particularly the correctional service, is established to ensure that prison serves as a deterrent, reformative, rehabilitation, and reintegration tool for ex-inmates into society. Regardless of the existence of the institution, the alarming increase in crime and insecurity throughout Nigeria calls for serious concern and investigation. In the course of the study, some objectives were stated for evaluation. These are: To examine the effectiveness of prisons as reformation, rehabilitation, and reintegration centers and to find out whether prison serves as a deterrent to criminals in Nigeria. Primary and secondary sources of data gathering were employed. Inmates and ex-inmates were interviewed to collect primary data and thus were presented as narrative analysis. Secondary data was gathered and theoretically analyzed from textbooks, the Internet, and journals, among other sources. The rehabilitationist, humanistic, and social disorganizational theories formed the theoretical orientation of the paper. These theories set out that human beings need to be rehabilitated to be lawful and abiding citizens of themselves and their society when out of prison. The findings of the paper revealed that correctional centers have fallen short of their expectations as they lack the ability to reform and reintegrate ex-inmates into society. The paper recommends that the government needs to build learning institutions where those with the ability to further their education can do so, while those who are technically inclined can learn trades of different kinds, among others.
KEYWORDS: Correctional Services, Deterrence, Reformation, Rehabilitation, Reintegration,

Subtheme: African International Relations

Pan-Africanism: Its Role in Africa's Liberation and Development.

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Abstract
The critical role the Pan-Africanist movement played in both colonial and early post-colonial history of African states seem to have been forgotten quite too early. Perhaps this is due to the euphoria that accompanied the attainment of independence soon after the end of the Second World War. The movement which aimed at uniting continental Africa against the forces of imperialism, not only generated black racial solidarity all over the world but also contributed immensely to the liberation of the continent and its people from the shackles of colonial domination and set it on the path of unity and

development. Thus, Africa's relegation of Pan-Africanist ideals to an abysmal background in the 21st century, which has been characterized by greater regional and continental integration and unity as exemplified by the European Union (EU), most especially, is rather unfortunate and appalling. On this note, this paper intends to adopt content analysis of mainly secondary data of research to examine the research problem and chart a new course in the study of Pan-Africanism. In this regard, the basic ideals of Pan-Africanism and its achievements shall be examined in historical perspective in order to bring to the fore its relevance to contemporary African societies. Similarly, the possibility of a revived Pan-Africanist sentiment across the continent being able to unite a divided Africa and afford them an opportunity to speak with one voice on the world stage for the collective development of the continent and its peoples shall also be examined.

The Dynamics of the US- Eritrea Relations: Issues and Implications

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Abstract
This paper examines the dynamics of the US-Eritrean relationship from 1991 to the present. The aim is to understand and redress the main problems between the two countries within the context of political instability in the Horn of Africa, especially in light of the War in Tigray. Analysing the body of documents from different archives, media sources and interviews in Eritrea, this article argues that the US geostrategic imperatives, motivated by its interest in war against terrorism, have played a significant role on the issue. By prioritizing its regional geostrategic interests, Washington provided political, diplomatic and military assistance to Tigrean People's Liberation Front (TPLF), which dominated coalition government in Ethiopia, Eritrea's traditional foe, from 2001 to 2018. The United States has also attempted to isolate Eritrea from the international community with different forms of restrictions and sanctions based on human right violations, lack of good governance and alleged role in Somalia almost for the last two decades. Eritrea responded to these efforts of isolation by forming alliances with different local, regional and international forces on short-term common interests, and the subsequent relations driving the whole region into structural socio-economic problems. The paper concludes that the misunderstanding between United States and Eritrea can be settled down if the United States starts a process with dividends to Eritrea.
Key Words: Eritrea, US, Tigray, level of Analysis, bilateral relations

Whitewashed Decoloniality: Black History Month Celebrations as a Whitewashed Sepulcher of Racism in USA and Germany.

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Abstract

Since 1976, Black History Month is commemorated in February annually in the United States of America. The celebration was first created in the USA to focus on and recognise the contributions of people of colour to the USA's history and civilization. However, in 1990, the celebrations diffused into European countries like Germany. Today, this tradition is regarded as part of the ongoing decoloniality calls, aimed at the recognition of the contribution of people of colour to global history. Nonetheless, the attires and face masking by leaders from the global north while commemorating this month has raised mixed reactions from diverse people on its impacts in changing the negative images with which people of colour are perceived. Also, despite this tradition and commemorations, people of colour continue to face racial-based prejudice, murder and police brutality, brutal treatment at the immigration offices, job discrimination and scepticism of their intellectual ability in the USA and Germany. Using oral interviews from the African diaspora this paper examines how black history month is celebrated in USA and Germany and if these celebrations contribute to decoloniality and emancipation of people of colour. The paper contends that the celebration of Black History month has nothing to do with decoloniality and emancipation of people of colour. These celebrations do not translate or impact to change how people of colour are received and perceived by their white counterparts. The white gaze of history, civilisation, development, and intellectual thinking still thrives at the expense of the people of colour. As such, the paper argues that the Black History month celebration in USA and Germany is akin to whitewashed sepulchre, that harbour and conceals structured racism that people of colour continue to face in their daily lives.

Key Words: Decoloniality, Race, USA, Germany, Black History, people of colour, celebrations.

In Search of New Paradigms in the Analysis of Political Phenomena in Africa

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Abstract

The fall of communism that brought to an end the Cold War between the United States of America and the Unites Soviet Socialist Republic with the former remaining as the only Superpower. The subsequent fall of the Berlin Wall that eventually re-unified Germany in 1989 further changed the balance of power in favor of the Capitalist block. Since then the world witnessed significant political and economic developments with far-reaching consequences for the global order. The post–Cold War era offered the West, especially the United States, a unique historical opportunity to impose its political and economic values across the globe with Africa as a prime target. The new Global order under the influence of the United States religiously and vigorously supported the spread of western liberal democracy to other parts

of the world. Liberal democracy glorified as the common denominator of good governance was viciously advocated in the former communist Eastern Europe, Latin America and Africa. Consequently the new wave of democratization led to the end of single party regimes and re-emergence of multiparty politics in a majority of African countries. Western liberal democracy and the adoption of multi-party politics were equated with good governance. There has been a tendency by most scholarly works to examine political parties in Africa from a western neo-liberal perspective. Consequently western norms, standards and expectations have been applied in the analysis of political parties in Africa. This paper questions the adequacy of this approach. It is reiterated here that there is need to develop a new thinking in examining political parties in Africa. This paper argues that the political parties in Africa should be examined based on actual happenings on the continent. It is not about the normative but what is actually the case.

Chatham House And Nigeria's Fourth Republic: International Validation Or National Subjugation?

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Abstract
Chatham House officially known as the Royal Institute of International Affairs is an independent policy institute based in London, the United Kingdom founded in 1920 to provide commentary on world events and offer solutions to global challenges. This institute has been turned to a place of pilgrimage by the Nigerian political elites in her recent democratic years. This paper therefore examines the importance of Chatham House to Nigeria's democratic development and interrogates the rationale for this electioneering bazaar especially in Nigeria's Fourth Republic. The paper relies on the use of primary and secondary sources to drive home its arguments. The primary sources involve oral interviews and newspaper reports while secondary sources consist of relevant materials from literature, newspapers, journals and books. The paper argues that despite that Chatham House podium has graced very important world speakers; Nigerian political elites only go there to seek international validation of their aspirations and not for international discourse as their subject of discourse has always been Nigeria. It further argues that this act of political elites is in furtherance of neo-colonialism and national subjugation. In the final analysis, the paper reveals that Nigerian political elites only visit Chatham house as a form of personal aggrandizement and ego boosting and not necessarily for policy formulation or problem solving as there are more suitable avenue for such discourse in Nigeria which is more

accessible to the Nigerian voting populace. The paper recommends that the National Institute of International Affairs and the National Institute of Policy and Strategic Studies are better podia for Nigerian political elites to address Nigerian problems and proffer solutions instead of seeking international validation in London thereby subjugating Nigeria's national sovereignty.
Keywords: Chatham, house, International, Validation, Subjugation,

Subtheme: Gender Discourses in Post-colonial Africa 1

Gender Transformation and the Family in Contemporary Africa

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Abstract
Over the last 50 years, countries in Africa have put in place various efforts including legal, reproductive health and economic reforms aimed at the achievement of gender equality and fair treatment of women and girls. It is however imperative to consider transformations in gender relations particularly in families in the same period. This paper therefore, seeks to analyze four key aspects that are often employed by development practitioners to determine transformations in gender relations. The paper is anchored on a feminist standpoint and will utilize primary data. It is argued that using peoples' own experience as expounded by themselves is a valid methodology that brings the reader closer to reality as these present individual perspectives. It hoped these would catalyze interests by other scholars to employ other methodologies in studying gender relations and the improvement of the well-being of all in society.

Women and the Power of the Collective: Confronting and Overcoming Persisting Gender Inequality in Africa

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Abstract
There is the continuing reality of gender inequality in Africa with women and girls subjected to discrimination and oppression and treated as unequal and less than the men and boys in the society. This really does not just dehumanizes females, but also prevents them from living within the context of their full potentials. Which makes the reality one that women and girls would want to overcome and work assiduously to positively change, as part of the desire for emancipation. Unfortunately, in spite of such a desire and even the attempt to work along that line, the efforts have been largely

unsuccessful and ineffective, with the reality persisting rather than changing. The paper interrogates the processes of confronting gender inequality in Africa and posits that only a collective approach building on group consciousness, deliberate deployment and tapping of communication technology, and purposive and purposeful educational improvement of girls and women would help to empower them for the task of effectively confronting and overcoming gender inequality. And this is particularly the case, given that women oppression and discrimination, even if experienced individually, is essentially such directed at women as a group and thus inviting a group and collective reaction, for such response to be meaningful and effective.

Keywords: Gender inequality, women discrimination and oppression, women emancipation, collective, group consciousness.

Gender and Politics in Post-colonial Nigeria

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Abstract
Gender is a responsible factor that determines who will be saddled with the mantle of leadership in Africa, particular ly in Nigeria, not competence as is obtainable in the developed countries irrespective of one's sex. This has resulted in the lingering fight by women for equality in the Nigerian political space. Therefore, the paper will attempt to examine the role of gender in depriving women the equal opportunity with their male counterparts to participate in political leadership in Nigeria. The work will make use of phenomenological Approach. It will be descriptive and analytical. The data will be generated using primary and secondary sources like observation, books, journal articles, encyclopedia and internet materials.
Key Words: Gender, Politics, culture, Leadership and Discrimination

Gender and Politics of Sports in Early Colonial Kenya: The Case of Muscular Christianity and Missionary Pursuit for Legitimacy, 1906 – 1923'

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Abstract
The Marginalisation of Kenyan women at top levels of sports management is disproportionate to the progress women have made in participation and their outstanding performance in international competitions. The disproportion is pronounced even in sports that Kenyan women perform as well as or better than men such as athletics and volleyball. The disproportion has fueled research on gender inequality in contemporary sports management. However, the period before 1923 when the first organisation was established to manage sports among Africans has received little attention. During the period, mission schools provided the most important institutional framework for the infusion

of European sports among Africans. The author will argue that the seeds of misogyny in sports management in Kenya were sowed during this period. The paper will demonstrate how muscular Christianity structured the meaning of sports and physical training and intersected with missionary pursuit for legitimacy to advantage males over females in sports. The researcher will review literature to obtain scholarship on gender and sports management and identify knowledge gaps in the existing literature on the subject. The researcher will use gender theory and cultural theory as analytic lenses. The paper will employ the ex-post facto design. It will focus on muscular Christianity and its impact on education, sports and other programmes of the Church of Scotland Mission (CSM), arguably the strongest advocate of muscular Christianity in early colonial Kenya. Primary data will include missionary text preserved in magazines and other texts, archival sources and ethnographies. The paper will use the historical method of data analysis and interpretation. Research findings will be disseminated through conference presentations and the resultant edited volume. The findings will help stakeholders in Kenyan sports understand the genesis of the ideological complexity of gender inequality in Kenyan sports. It will also enrich scholarship on gender and sports management by infusing historical perspectives which are deficient in the existing literature. It will also be a valuable contribution to the nascent sports' history of Africa which, according to John Nauright (2013; 253), continues to be overlooked by leading historians of the continent.

Gender and Identity Politics in Kenya: Lessons on the Critical Engagement in Gender Equality Discourses

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Abstract

This paper attempts to tease out the complex transactions between and among gender identities. Since independence, gender relations, in Africa and Kenya to be precise, have had numerous manifestations taking center stage. Men and women continue to confront a different kind of oppressor who perpetuates their marginalization in socio-political and economic spaces. Other than patriarchy as the common thread of both colonial and post-colonial times, this paper seeks to highlight others forces behind gender inequalities in Kenya. Consequently, the paper refutes the assertion that women are passive or uninvolved in political processes. The central thrust of my argument is that gender is fluid. As the structural relationships of inequality between men and women as manifested in labour markets and in political structures, as well as in the household, gender is increasingly becoming the lens through which power struggles are mediated in post-colonial Africa. It is argued in this paper that gender identities which characterizes political processes are socially (de)constructed to achieve both long and short term advantages. This socialization raises two interlinked questions; First, how does gender provide such a convenient platform for political representation and participation? Second, Why does the supposedly

'modern state' resort to gender resistance and negotiation for political power? In this paper, I reflect on how colonialism influenced and defined gender through creating the foundation of the post-colonial gender dynamics. This paper is an attempt to decolonize gender discourses in Africa with reference to Kenya and analyze the kinds of debates that are set off and the implications these could have on gender dynamics in the future.
Key Words: Gender, Identity Politics, Politics, Discourse, Post-colonial

Subtheme: Ideology, Art and Virtual Spaces

An Assessment of Artistic Styles of Paintings Among the Selected Artists Within Nairobi City County

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Abstract

The African convection style, which spread to Greece and the Near East, was the first to depict artistic styles of an artist or group of artistic in society. It was popular during the Renaissance period, as well as in romanticism, realism, expressionism, surrealism, and 1970s pop art among black Americans in the United States. Currently in Kenya, practicing artists are overlooking the application of artistic styles, despite the fact that they play an important role in the development of a distinct individual style. Therefore, the paper is an evaluation of the development of individual style among selected artists within Nairobi City County. The goal is to demonstrate the effective use of individual style on paintings and to provide insights and opinions on empirical artistic styles. The study adopted a phenomenology-based research methodology. It employed non-probability convenience sampling. Artists and their artworks from Nairobi were chosen as the target audience. The researcher used non-probability convenience sampling. The paper conducted interviews with artists in the vicinity of his location. The secondary information comes from existing sources such as art history books and online scholarly articles. The researcher interviewed the artists and sampled a few artworks from selected Kenyan artists for analysis. The paper employed formal analysis based on elements such as line, color, space, and texture. According to the findings, four out of seven artists have a distinct individual styles. The age bracket, studios or art group plays a bigger role in developing the individual style. The discussion established that artistic styles are not well embraced by artists to develop their individual styles. It concluded with a plea to current Kenyan artists to value empirical artistic style, develop their unique techniques of painting like the great Old Masters of all time, and even develop own contemporary reality.
Key Words: individual style, artistic style, artist, paintings, formal analysis

Teslim Ayinde Sonibare, 1925-1997: The Behind the Scene Roles of A Music Composer In The Career of Yusuf Olatunji

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Abstract
This article attempts a historical survey of the roles a music composer and music patron namely, Teslim Ayinde Sonibare, a Lagos royal prince played in the professional career of the legendary sakara musician, Yusuf Ajao Olatunji. Traditionally, the Yoruba of Nigeria frowned at individuals born into nobility or anyone birthed with silver spoon engaging in music or dramatising. T. A. Sonibare, aka S. Abeni, despite been a prince, actually practiced music beyond been an ordinary patron. He composed for Yusuf Olatunji and became not only his personal friend, but also a member of the inner caucus of the band. This paper argues that beyond what is seen, the behind the scene roles of this unique music composer and music patron is a huge devotion that is of essence to the career of Olatunji. The study largely employs both primary and secondary sources. It concludes that although the career of Yusuf Olatunji was very promising right from the beginning, the roles played by music composers, especially T. A. Sonibare boosted his music profession and ensured a fulfilling career.
Key Words: Yusuf Olatunji, Sakara, Music, Teslim Ayinde Sonibare, Royalty

The Impact of Politics on the Restitution of Religious artefacts in Africa: A Case of All Saints' Cathedral Nairobi, Kenya

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Abstract
The reactions of African nations to the advent of the restitution of religious artifacts have continued to elicit mixed political discourses, drawing the attention of French President Emmanuel Macron in 2017 in Ouagadougou, Burkina Faso. According to documented reports, religious artifacts are not well recognized in Africa, and the political system regarding African art in African nations is fading away. Currently, the chronological research accounts on the Africa Art studies, and its significant are receiving minimal appreciation in the contemporary modern world. The paper is an ongoing discourse on the political imperative of the restitution of religious artifacts in Africa that has to do with African treasure heritage. Its aim is to establish a political future that surrounds the discourse on restitution of religious artifacts within African nations. The case study of this paper is the outcome of research undertaken at All Saints' Cathedral, Nairobi, Kenya, where the religious artifacts were identified, classified, and analyzed both quantitatively and qualitatively. The historical arguments about the religious artifacts were

drawn from a theologian, a scholar, and a priest at the Anglican Church in Kenya. The study was based on his church's historical knowledge to strengthen the findings and discussion. It finally highlighted the accomplishments and failures of the restitution of religious artifacts in Africa.

Key Words: restitution, documentation, African nations, politics, religious artifacts, Africa art

A Tripartite Category of Afrofuturist Costume Aestheticians

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Abstract
Ranging from Afrofuturist Poetics to Afrofuturist Dramatics; Afrofuturist Theatrics to Afrofuturist Sensationalism; Afrofuturist Aesthetics of painting and sculpture to Afrofuturist Aesthetics of music and dance, Afrofuturist aesthetics announce and pronounce aesthetic forms depicting African experiences in the Diaspora through styles and techniques expressive of traditional African life; this is seen in renditions of cosplays imbued with Afrofuturist Aesthetics of Costume. The presence of Africans in different parts of the occident and the orient reveals a ragbag of costume drafting, costume illustrations and costume constructions seen from a history of dispersions, displacements and migrations that has continued to take us back and forth in search of a decolonial turn against the backdrop of a global coloniality of being which exudes the divide between the Global North (GN) and the Global South (GS) that is widening through every second of every day. Following a systematic procedure through the course of a review of related literature, a critical analysis and a synthesis of ideas, I shall first discuss Afrofuturist Costume Aesthetics after broaching the issue in an introduction. Secondly, my discourse on a tripartite category of Afrofuturist costume aestheticians probes into Afrofuturist-Costume-Aestheticians-in-Themselves, Afrofuturist-Costume-Aestheticians-for-Themselves and Afrofuturist-Costume-Aestheticians-for-Others. Thirdly, An ethnofuture of Afrofuturist Aesthetics of being in the world is foreshadowed and engendered through an ontological disconnection from Eurocentric onto-hermeneutics of inhumanity against blacks and all people of colour who are spread across the globe with suppurating wounds and scars anxious for an Afrofuturist healing portion of decoloniality that could lead to sustainable development in an age of globalisation.
Keywords: Afrofuturism; Aesthetics; Costume; Decoloniality and Sustainable Development.

Promoting Equity, Diversity and Inclusion Through Virtual Exchange

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Abstract

The precepts of Equity, Diversity, and Inclusion (EDI) continue to maintain centre stage in global conversations as technology accelerates the Globalisation process. The voice of African academia in these conversations is heard, but faintly. Post-colonial emancipation and changing technological realities present valuable opportunities for African educators to explore ways of achieving impact and retaining relevance in the World arena. One avenue for achieving this is through Virtual Exchange. This article provides a narrative of personal and professional experiences as an educator and Virtual Exchange practitioner. As a facilitator with Soliya and Sharing Perspectives, I have derived invaluable experiences in Virtual Exchange which have informed my perspectives and practice as an educator. The discussion will focus on the design and implementation of Virtual Exchange programs involving faculty from several Universities in Africa, US and Europe. The Exchange programs focus on decolonization of Higher Education and professional development for History Education teachers. In this article I will share my experiences in the design of the programs and as a facilitator. The main questions that the article will address are: What works for Virtual Exchange in Africa? How does Virtual exchange promote Diversity, Equity and Inclusion in Africa?, What are the challenges in design and implementation of Virtual Exchange in third countries? What are the lessons that can be drawn from these experiences?

The role of the Artists in Combating Environmental Decay in Nigeria's Postcolonial Art

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Abstract
Prior to the advent of British colonialists on the coast of Africa, the geographical entity known as Nigeria today had a life, economic system, religious belief, political system, cultural practices, and artistic practices. With the incursion of the colonial master into Nigeria especially into the Yoruba land, virtually everything changed. The Yoruba culture, which represents her total way of life, was supplanted by the British culture and certainly, the forces of colonialism pooled with globalization brought a measure of development, and technology that had given birth to a lot of production and waste generation. However, the effect of waste generation on people and the environment has called for several solutions. Reusing waste

object in the environment is an alternative that is increasingly being studied and implemented in regions that are concerned about waste pollution. It is observed that the volume of waste that accumulates in just hours in some places is more than what waste collectors might carry in one day, resulting in waste being discarded on the side of the lane, edges of towns, and slums. Art and design; and artists had been playing some significant roles in managing the waste generation in southwestern Nigeria, Not only do art and design help to the reduction of waste in a society that values environmental cleanliness, but they also contribute to the repurposing of obsolete, deteriorated, corroded, or even non-functional goods that have been left to languish inactively. This paper seeks to identify the role of contemporary artists in minimizing waste objects generated by the communities and the composition of the converted selected artwork for analysis. It equally seeks to do a contextual analysis of the works of the selected artists. The paper would use qualitative research methods of data analysis and arrive at its conclusion from the result of its findings.

Sub-theme: Gender Discourses in Post-colonial Africa 2

Women and Post-Independence Politics in Nigeria

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Abstract
Most political histories of post-colonial Nigeria are written as if women played no role in politics. However, women's political struggles in Nigeria started during the colonial era. Women's' struggle against colonial rule in Nigeria can be traced to the uprising against the British rule; known as the Aba Women's Riot of 1929 or the women who went to war. This oppositions by women came when they stood up against the colonial administration on issues of tax, where numerous British colonial courts were burnt down or destroyed; forcing British colonial authority to abandon their proposed taxation plans. However, despite women's contributions in the struggles against the colonialists, the pot-colonial governments of Nigeria did not provide fair representation for women within political and decision-making structures. Up till the present time, women in Nigeria are at the bottom of most political indicators of progress. Apparently, equal participation in politics for women in Nigeria by way of percentage has not been realized despite Nigeria is signatory to the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), have not been domesticated; meaning the laws that are made to protect and promote the rights of women are not adhered to and injustices against women continue to be the order of the day. It is obvious that women's position in Nigeria is affected by the failure to address the issue of gender inequality. Given that the explicit recognition of women's equal rights is contained in Article 17constitution of the Federal Republic of Nigeria women

has equal treatment with men, including the right to equal opportunities in political activities, this paper was an attempt to understand gender dynamics in Nigeria's elective politics with specific focus on how women have fared more 23 years of uninterrupted democratic governance in Nigeria (1999-2023).

Nigerian Women and Post-Colonial Politics

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Abstract
One of the aftermaths of colonisation in Africa was that it altered the social, economic and political roles of women in the continent. Prior to colonisation, women in many societies and different ethnic groups occupied important, social economic and political positions. On arrival, the colonial masters ruled their territories based on the gender ideology that existed in Europe in the 19th century: when separate spheres were assigned to men and women. In addition, they failed to acknowledge the participatory role of women in traditional political activities. The marginalisation was in two ways. Men had more access to land and so the cash –crop economy was male- dominated. Women were also limited by the dual-gender educational structure. Despite these constraints of marginalisation, women still played important roles in the decolonisation process: they organised protests and campaigns and subsequently became a part of the political force that fought for our independence. Decolonisation is important for development and women have a major role to play, however the history of decolonisation in Nigeria is often told as a history of great men. This paper highlights the roles of women during the demand for independence. It examines the benefits of women in politics and the factors militating against women politicians . It also proffers suggestions on repositioning women for gender mainstreaming in politics. This paper concludes that creating political spaces for women is important if decolonisation is to be achieved.
Key words: Colonisation, marginalisation, political, decolonisation, development, gender mainstreaming

Decolonial African Manifestations and Gendered Balance Politics in Post-Colonial Kenya

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Abstract

The cold-war era has indeed culminated into different decolonial manifestations as the post-colonial period signalled global research mostly on African colonized interests vis-a-vis democratization, constitutionalism, transparency and accountability. With its effects cutting edges among African scholars, there arose a niche for proper documentation of African history, philosophy, ante-facts, and so on as diverse discourses and documented literature emanating for the establishment of more African identity. While many of these works centers on topical issues relating to post-colonial legacies and African responses especially as post-colonialism defines symmetric relationships on the political, economic, and social development of African states' reality (developments) in a globalized world; others are on ideal political representation as could be found in advanced democracies. This paper aims at exploring improved female political representation with a motive of gendered-balance politics in Africa. Kenya's political system is used as content analysis of information gathered through secondary data retrieved from two previously held general elections that would be interpreted to situate propelling factors for increasing female political involvement and representations in Kenya. The paper will use the theoretical propositions inferred from a feminist perspective to debunk the patriarchal nature of African politics. In the 2017 election, about 29% of women contested for elective positions in which for the first time in Kenyan history, women were elected to serve as governors and senators. The 2022 general election also presented a paradigm shift in women's political participation as the election witnessed a progression in several elective positions for women. The paper argues that Kenyan labeling of politics is undermining from male-centric patriarchal and political/social formation to gender-balanced and more embracing politicizations. Thus, the credence for more participatory democracy in post-colonial Kenya's politics is guaranteed in an increasingly politically engaged number of women in politics. The paper submits that the involvement of more women in the decolonial politics of post-colonial Kenya can provide leverage to chart a new course as an ideal political system that will close the gap in male and female representation. It also recommends the promotion of support for more women in elective and appointive positions to exemplify an egalitarian political system within the African geo-political system.

Key Words: Post-colonialism, De-colonialism, Gender Politics, and Political Participation.

Role of electoral law in Kenya in tackling sexual and gender-based violence against women during the election period

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Abstract

The United Nations High Commissioner for Refugees (UNHCR) defines sexual and gender-based violence (SGBV) as any act that is perpetrated against a person's will and is based on gender norms and unequal power relationships. UNHCR gives examples of the core types of SGBV as; rape, sexual assault, physical assault, forced marriage, denial of resources/opportunities or services and psychological and emotional abuse. In post-colonial Kenya to date, the people who have borne the brunt of SGBV are mostly women. The history of Kenya is replete with cases in which women participating either actively or passively in elective politics have experienced SGBV. Some of the ways in which women in Kenya have suffered SGBV during the electioneering period include; rape, sexual assault, physical assault, psychological and emotional abuse. It has become a norm that during every electoral cycle, cases of SGBV have to be reported in various parts of the country. On August 27, 2010, Kenya promulgated the Constitution of Kenya, 2010, which brought with it a raft of changes in how elections are to be conducted. The Constitution has a robust Bill of Rights which is geared towards safeguarding the rights of all Kenyans. The Constitution under Article 81(e) provided for free and fair elections which is free from violence and intimidation as one of the general principles of an electoral system. Post 2010, Kenya enacted a number of electoral laws to govern the electoral process. The said laws include the Elections Act, 2011, the Independent Electoral and Boundaries Commission Act, 2011, the Political Parties Act, 2011 and the Electoral Offences Act, 2016. These Acts contain several provisions which admonish engaging in violent actions during elections and also sanctions for those engaging in violent acts. This paper seeks to analyse the role of the electoral laws in tackling SGBV and to establish its effectiveness in post 2010 Kenya.

Running in Wet Sand (The African Representation in A Gendered Post-Colonial Art Space)

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Abstract

Every journey differs. However, they all share a commonality - a pathway. Over a decade ago and through a series of vague approximations of the expected, an academic voyage of music that budded from the classrooms of the ancient town Cape Coast, Ghana eventually pollinated to Europe. This stretch of experiences has been saturated with both disingenuous and noteworthy encounters of inclusion, racism, gender and diversity that seem

to bloat in oblivion and bleed in caution, making it almost impossible to stick a linchpin on each variable's capacity to circumvent the challenging conditions involved. Seemingly, these could be considered lofty rhetoric. How the society represents 'representation' is a core element in this write-up even though it is often considered a microcosm in the entire arts community. A sour truth that the scholarly community of music tend to disregard and perhaps use as a tool to stifle growth is the multi-dimensional bearings of traditions, conventionality and to a large extent the imprints of colonialism. What is the yardstick to measure development in music/art education? Moreso, the preservation of arts in Africa? To what extent are Africans expected to overcome unseen hurdles only to be recognized in a space riddled with faux conceptions? These questions are embedded in other root questions of genuine representation in this conversation. The necessity of this article alone, speaks volumes of a hoax representation filmed with an idea of general involvement. It is almost uncertain whether upheavals related to these stated elements are in stark contrast to so-called transformational promises made by society; the aftermaths of these dormant social intercourses and weak educational discourses symbolize the debris of a failed work in progress. The question of what the African voice brings to the table may be as redundant as expecting that same muted voice to scream or at least, whimper. The intentions behind such invitations are almost always shadowed by a customized blueprint meant to create the impression of inclusion and representation. To whose detriments do these impressions exist? Are Africans too consumed by the aftermaths of colonialism that our struggles are almost always attributed to this unfortunate history? Could this step have a support system patient enough to listen and spark social change? This paper submits and dares to delve into how notions of representations aligned with some Critical Theories of Knowledge create the present image of arts and music in Africa including issues of race and gender. It also explores the idiosyncrasies of music education from two distinctive continents (Africa and Europe), although restricted to specific countries, institutions, programmes available, performance practices and the general ambiences attached to each from the perspective of African sourcing from personal experiences and professional encounters; which is barely a step in the unravelling of the main issues choking the African voice from singing songs of autonomy void of the white influence. Keywords: Africa, Representation, Gender, Race, Colonization, Inclusivity, Music Education.

Gender and Culture: A Study of Northern Nigerian Hausa Muslim Women in The Nigerian Armed Forces

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Abstract
Discussions and studies on the role of women in the African militaries are topics that have generally not received adequate scholarly attention. This is because of a continued misconception of the role and contribution of women

in the military from precolonial times till the present which has impacted on the recruitment of women into the Armed Forces. This is particularly true for northern Nigeria Muslim Hausa women. There is an abysmally low number of Northern Muslim Hausa Women in the military; and the question is why? What factors are responsible for this low recruitment/enlistment and enrollment of northern Muslim women in the Nigerian Armed Forces? It is against this backdrop that this study interrogates the factors responsible for the dearth in the number of Northern Muslim Hausa Women in the Nigerian Armed Forces. To achieve this, the study relies on both primary and secondary data and adopted both the narrative and analytical methods of historical reconstruction. One of the key findings of the study shows that dearth in female recruitment/enlistment and enrollment in the military and other masculine endeavour is purely as a result of conservative patriarchal northern mentality and misinterpretation of the Islamic religion. The paper concludes that a multidimensional approach involving traditional and Muslim religious leaders is needed in changing the perception about the career paths for females in northern Nigeria in male-dominated professions.

Keywords: Gender and Culture, Northern Nigerian Muslim women, Nigerian Armed Forces.

Subtheme: Migration Dynamics in Post-colonial Africa

The Challenge of Migration transitions in the East African Community

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Abstract
Population growth, which began at the end of the colonial period with different rhythms and intensities, has differentiated national and regional populations, particularly this demographic growth has been accompanied by a migration transition, mobility, with different destinations (countryside/city, circular, inter-regional, international, etc.): in addition, the differential of growth between demographic centers, urban growth, between societies into or not the demographic transition (declining fertility) and political-armed conflicts have intensified migration flows from historical settlement boundaries. If the forms and internal logic of migration, mobility and urbanization, have been studied, the case of forced migration, refugees or IDPs, is more difficult to understand and measure, yet the volume of these migrations is equally important. For an obvious reason, the belief that the political causes of these forced mobility de facto eliminated, we will find a certain stability, a return to the original and peaceful situation. Indeed this postcolonial mobility, forced migration, which is part of a long pre-colonial and colonial history, goes against a strong, politico-cultural trend, which from colonization and then the Independances, wants to lock national settlements and territories, and this alien mobility on peripheral, regional or in intra-urban spaces. How East African societies, States and public policies, in particular the

construction of the ECA have responded, can today respond to such constraints which in some cases a become long-term dead ends. The gap between collective practices and public policies is in this case glaring, the problems raised at the time of Independence are still relevant. Unless consider a east African citizenship, in East African Community building.

Transhumance And Communal Conflicts in Postcolonial Africa: Historicizing the Nexus Between Trans-Border Migration, Conflict and Dispute Resolution in Gwol Area of Plateau State, 1900- Present

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Abstract
Communal conflict is not a recent phenomenon in Africa; it has been witnessed since man became sedentary. However, the dynamics, nature, manifestations, methods of peace building and resolution of the conflicts have evolved. Communal conflicts are mainstays of rural postcolonial Nigeria. In Central Nigeria, Plateau State and particularly Gwol area, the farmer pastoralist conflict has been the most deadly form of violent conflict experienced; with high consequences recorded at its wake. The International Crisis Croup (ICG) reported in 2017 that over 3000 people have been killed in the conflicts between 2011 and 2016 in Central Nigeria. Hundreds of thousands of people were displaced and exposed to inhuman conditions. These conflicts have adversely affected the growth and economic development of the rural communities, the state and country at large as hundreds lose their lives and properties with food crisis is mostly experienced. The conflicting parties in this conflict are usually the indigenous farmers and the migrant Fulani whose socio-economic socialization of transhumance brought them to settle at communities that support the grazing of their cattle. Such migration had been ongoing since the pre-colonial period. Even then, there were issues of conflict between the farmers and herders; which were easily resolved without escalation. The dynamics of such migration, conflicts and methods of conflict resolutions changed in the post-colonial era. This work attempts a historical analysis of the migrations of Fulani herders across three eras: pre-colonial, colonial and post colonial era; the changing dynamics of the conflicts, as well as the relationship and methods of peace building between the Fulani and the indigenous groups during each era, up to the contemporary period. The research primarily adopts the historical research methodology and the ethnographic methods; depending largely on primary sources and sparingly on secondary and tertiary sources. The descriptive analytical method and the chronological and thematic methods of data analysis are deployed. Sources are analysed, synthesised and documented in a descriptive narrative method. The research discovers that during the pre-colonial period, the migration of the Fulani herders from the Senegambia region to the Gwol area marked the beginning of the relationship between the Fulani herders and the indigenous Berom farmers. The research also argues that the relationship changed in each era for the worst. The methods of peace

building also changed with each passing era; with Cooperate Society Organizations (CSO) taking the bulk of responsibility in the contemporary period. The research adopts the Chicago referencing style 15th edition.

Urbanizing the Frontier: Migration and Contestation for Isiolo Town, 1920 —Present

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Abstract
This paper seeks to show the existence of small-scale internal migrations that have long- term effects on population and settlement. It recreated historical facts that have had influence on the current demographic debates and situations, and how they relate to modern realities (promises) to provide economic and social opportunities for thousands seeking to benefit from the public policy programs. In the past, public policy undertakings, environmental and other social factors have had influences on decision that individuals and communities make on migration and settlement some of which may have long-term effects on societies. In the case of Isiolo town, individual and community migration decision have had long-term effects on the demographic outcomes in the past and the present. The considerations have resulted in negotiated access and ownership of resources, new identities and compromises in political order. At the present the dream for economic opportunities through the government led infrastructural projects has led to a new form of migration by individuals seeking to benefit from the expected economic opportunities. However, the speculative opportunities are currently just visions fed or starved by the existing public policies which determine if they will be reality or just dreams. But again, this could just be a dream!

Migration and Conflict in the Post-Colonial Africa: A Case of Farmers Herders Conflict in Nigeria

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Abstract

Nigeria's landscape has been gradually changing due to climate change for decades. Nigeria's northern region has gradually been consumed by desert. Some part of Nigeria's population is experiencing severe drought, and the country's rivers are at their lowest levels in years. Due to the irregular migration that takes place in Nigeria, it is obvious that people's attempts to find a way to survive lead to conflict. Conflict arises when there is competition for limited resources, and this competition is brought on by migration brought on by climatic change and environmental degradation in the nation. Farmers and herders are at odds over these limited resources, and the conflict has turned violent. Due to the herdsmen's sporadic migration to the south from one region to another, farmers and herdsmen have fought. Indigenous peoples who farm their lands and herders who require the land for grazing have developed these conflicts. This conflict centered on the theft or rustling of livestock by farming communities as well as the cattle of the herdsmen destroying their crops. Between farmers and pastoralists, economic issues are the main cause of conflict, with land-related issues making up the vast majority of conflicts. This can be positioned within the larger context of the political economy of land struggle given the expanding population and the fierce competition for fixed space to accommodate it. Pastoralists were "pushed" to relocate within Nigeria due to the effects of desertification, land degradation, unstable rainfall, and other climatic factors, leaving their traditional ecological ranges in the neighboring republics of Chad, Niger, and Cameroon. As a result, pasture, water, and land are in higher demand. Additionally, large-scale agricultural expansion initiatives (like the Fadama Program and River Basin irrigation projects) exacerbated competition for scarce pasture and land by reducing the amount of land suitable for both pastoralism and sedentary lifestyles. Also, the effect of gold mining, corporate mining and other mining activities limits the access to the lands which makes land a scarce commodity for the herders to make us of bringing about migration to the south. Also, the farmers have also had their share of these problems also and this has brought about conflict between the two agriculturists. This study makes use of qualitative data to explore the nature of this conflict. Research into earlier government interventions revealed that they had not produced the desired outcomes. The establishment of cattle ranches, peace talks, policies aimed at ensuring equitable resource management, as well as climatic change, is suggested as ways to end the conflict in the region, despite the study's conclusion that conflict is inevitable in human relationships.

Key Words: Migration, Conflict, Climate change, Farmers, Herders

Nigerian Migrants in Saudi Arabia, Residency Restrictions, and the Limits of Law

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Abstract
Saudi Arabia is the birthplace of Islam and the center of the annual pilgrimage for Muslims. The petrodollar economy made the Saudi Arabian economy grow steadily since the 1970s. This attracts millions of migrants from all over the globe who work in various economic sectors across the Kingdom. Even though the Nigerian economy in the 1970s was also doing well, the infamous policy of the military government to change the Nigerian currency in the early 1980s and the austerity measures adopted in the late 1980s as part of the implementation of the IMF supervised Structural Adjustment Program (SAP) marked the beginning of devaluation of Nigerian currency and decline of the Nigerian economy. Hence, the beginning of Nigerians searching for greener pasture abroad. Many people precisely the less privileged, widows and divorces began to migrate to Saudi Arabia legally as pilgrims, but over stayed and became illegal migrants. Some of these people later acquired residence and work permits while others remain illegal migrants. Using oral interviews, personal observations, archival records and written documents, this paper analyzes how legal Nigerian migrants who with the help of Saudi citizens that serve as their guarantors, engage in illegal public activities like street begging, hawking and vending as well as the reactions of Saudi Arabian law enforcement agents to them. The dynamics show exploitations and abuses of laws by both migrants and Saudi Arabian police. Whereas migrants with restricted work permits exploit the system for their economic benefits, some law enforcement officers overreacted or even abuse their power while preventing migrants' public activities that jeopardize law and order, particularly vandalizing infrastructure. They do so based on their perceived limitation of the existing law in preventing reoccurrences.
Keywords: Nigerian Migrants, Saudi Arabia, Residency Restrictions, Limits of the Law.

At the Crossroad of Development: The Political-economy of Mobility, Diaspora and Africa Continent

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Abstract
Over time, the development question has remained a masterpiece of Africa's relationship with the wider world. At various periods in the continent's

history, the need for sustainable development has never been underestimated. While several issues have received attention, including economic crises, leadership, democracy, and failed natural resource governance, migration within and outside the continent has taken centre stage. The movement of Africans within and outside Africa has brought significant concerns, affecting Africa's development. Within the continent, despite the emphasis placed on intra-Africa migration, issues such as xenophobia, deportation, and protectionist policies have affected the growth of intra-Africa migration. Outside the continent, there is also an increasing wave of brain drain shaped by ordinary Africans' efforts to travel the roads to prosperity in developed countries. In addition, within the context of the growing Africa Diaspora, the African Union recognised the Diaspora as the sixth region to tap into the migration-development nexus. Furthermore, in the case of intra-Africa migration, the African Union's free movement policies, as well as the integration of the Regional Economic Corporation's migration framework, reflect the importance of mobility to Africa's development. This article particularly interrogates the place of migration in Africa's development path. The article relies on secondary data sources from books, journals, and African Union publications.

Key Words: Africa, Development, Mobility, Diaspora

Internal Migration and Housing Market in Nigeria

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Abstract
By comparing settlement patterns across areas that received immigrant population and those that did not in different parts of Lagos, this paper examines the impact of labor migration on housing market in Nigeria. By comparing population census over the last 30 years, we did an analytical examination of not just changes and continuity in patterns of human settlement in highly populated society like Lagos, but also the impact of labor migrants in development. By focusing on Alaba Market and Computer Village, we isolated new building constructions such as living spaces and shops from old ones in these areas of Lagos. Two important and mutually reinforcing developments that we found are that the need to house new labor (im)migrants into Alaba Market and Computer Village has driven-up prices of old houses and shops in these areas. It has also radically altered housing structures in these two areas. Secondly, increasing cost of housing in and around Alaba Market and Computer Village has not only led to a dramatic population growth in nearby areas such as Ikorodu, Isheri and Mowe but also created a frenzied housing development; therefore, stimulating local economy in construction, carpentry, plumbing, and associated businesses in Ikorodu, Isheri and Mowe. Arising from these two findings, it could be argued that internal migration plays dramatic roles not only in boosting local population, but also in increasing revenue accruing to landlords through monthly rents on their houses and shops, but also to government - federal, state and local council – from VAT, tenement, etc.

Subtheme: Which Way for the African Academy; Which Way for the African Academic?

Dr Tom Odhiambo

Subtheme: Post-colonial Literature and the future of the Arts

Post-Colonial African Literature

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Abstract

Post-colonial literature in Africa refers to works of fiction, poetry, and non-fiction that have been written by African writers after the end of colonialism in Africa. This literary genre is marked by themes and experiences that reflect the complex cultural, political, and social realities of the African continent. The emergence of post-colonial literature in Africa is an important cultural phenomenon that has had a profound impact on African literary expression, representation, and identity. It is important to note that post-colonial literature in Africa is characterized by its rejection of the Western literary canon, which was imposed on Africa during the colonial era. Hence, African writers sought to create a literary tradition that reflected the diverse cultural and linguistic heritage of the continent, and that would provide an alternative to the dominant Western narrative. This resulted in a wide range of works that explored different aspects of African life, including themes of cultural identity, social and political change, and the struggle for independence. Many of the early post-colonial writers in Africa sought to explore the legacy of colonialism and its impact on African societies, cultures, and politics. They used literature as a tool to critique the oppressive systems and structures of colonialism, and to promote the cause of independence and national liberation. For instance, writers such as Chinua Achebe, Wole Soyinka, and Ngũgĩ wa Thiong'o have been credited with creating a new narrative of African history and experience that challenged the dominant Western discourse on Africa. In this paper, I will be exploring various ways in which post-colonialism has affected African literature via language, storyline, and especially, its impact on African societies.

Postcolonial African literature: An interrogation of the Present and the Future Phaswane's Welcome to our "Hillbrow and Ndibe's Arrows of Rain"

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Abstract

Literary production in Africa has tremendously developed from the precolonial, colonial and postcolonial epochs that inform its existence. This paper is particularly interested in the postcolonial period with a focus on the African experiences, dilemmas, missteps, failures and fears that are part of the daily life of its people. The postcolonial era has been characterised by a number of experiences and a spirited emphasis of sovereignty and unity by different state players within Africa. This period in Africa has therefore provided a socio-political context that informs the production of its literary content. The literature produced in this period has been curious in interrogating emerging issues in contemporary Africa. Among issues that this literature has grappled with include calls for African resurgence that seeks to (re)integrate African countries and its citizens into the world. Using *Welcome to Our Hillbrow*, and *Arrows of rain,* this paper examines the place of literature in the African post colony and what it portends for its future. The paper proceeds by a conviction that postcolonial Africa is ambivalent with a complex intersection and matrix of race, class, nationality, governance, ideology among others. Such a scenario calls for appropriate advocacy and measures for an Africa of the future. Using Edward Said's ideas of the orient (othering), we examine the construction of an insider and outsider (other) and how such a dichotomy disrupts the spirit of a united Africa. We also use Ndibe's *Arrows of rain* to interrogate postcolonial leadership and its maladies on the society. In these two texts, I examine how the African artist captures Africa's realities not as problems caused by the colonial masters but by inactions and actions of own society. This examination suggests a robust future for the African literature in capturing the disfunctions and contradictions in own environment thus providing a space within which we reinvigorate an understanding of the present and its relationship to the future of artistic production in Africa.

Key Words: Postcolonial literature, Unity, ambivalent, ideology, other

The Transformations of The Prospero- Caliban Trope in East African Literature

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Abstract

The Prospero-Caliban trope was adapted from Shakespeare's play The Tempest. Written in the 17th (approximately, between1610-1611), the play anticipated colonialism and imperialism both in their insidious forms and instant destructive manifestations. This presentation seeks to demonstrate that some of our literatures are committed to the discourse of total liberation of the subaltern culturally, politically and economically, notwithstanding the fact that many artefacts of colonialism and imperialism both historical and contemporary abide in our midst. From Shakespeare, I will show how the

trope migrated to the Diaspora especially, the Caribbean before landing in East Africa with undiminished intensity. It is presently actualized in Literature in English and African language such as Kiswahili and Gikuyu.
Key Terms: Trope; Colonialism; Diaspora; Subaltern; discourse.

Between Imperialism and Colonialism: Pluriversal Interpretation of Nigerian Customs In Selected Nollywood Films

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Abstract
Colonialism and imperialism, are two ways in which the West has ensured that Africa remains subjugated. Although both appear similar as they involve exploitation and control by nations with power and influence over countries that do not have these attributes, they are different. While colonialism is the practice of domination, imperialism is the idea behind it. Africa as a continent has since become independent from colonial rule, however, imperialism and the effects of colonialism remain. In its wake, is a new form of it - neo-colonialism. Although colonialism and imperialism involve the direct rule of less developed countries, neo-colonialism, however, is done through indirect rule. Amazing Grace and Living in Bondage are two Nollywood films that have been selected in this paper to explore the effects of colonialism and imperialism as it affects the African continent as well as the perception of the African tradition. This paper explores the influences of formal and informal modes of colonialisation in Africa. Some noticeable effects of colonialism and imperialism on the colonisers and colonised are a superiority complex and narrowmindedness in the colonialist and a need for validation (a form of slavery) in the colonised. These feelings left unchecked, promote acrimony amongst a host of other vile emotions and actions against Africans, within Africans, and the rest of the world. In many African films, African culture is portrayed by both the West and even Africans as archaic, barbaric, or evil. Such an unhealthy portrayal of the Nigerian culture creates a negative consciousness in the minds of people (Africans and other consumers). Hence, this paper highlights and reinterprets the African culture in the selected Nollywood films as a way to promote its understanding. It also engages the concept of pluriversality to dislodge the negative conceptions of both Africans and the West about African customs. And argues that pluriversality is one way to reestablish the African identity and heritage. Finally, this paper clamours for a return to our culture as this is one way to defeat new forms of colonialism.
Keywords: Colonialism, Customs, Imperialism, Interpretation, Pluriversal

Language and Cultural Imperialism in Political Economy of the Media in Ghana

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Abstract

Language as a critical weapon in post-colonial Africa has received diverse but critical attention. In the arts, Tunde Kelani, Ngugi Wa Thiongo and Wole Soyinka, continue to offer differing perspectives on the role language in the discourse of coloniality, and how language could change the face of post-colonial Africa's literature and art forms. One of the sustaining and critical discourses in post-colonial Africa is the video filmmaking industry, whose pockets of filmmaking ventures continue to sustain and promote Afrocentric traditions and cultures. The likes of Hubert Agunde, Muyideen Alade Aromire, William Akuffo, became the household names who championed afro-optimistic filmmaking techniques mostly in the local languages. And serves as a means of awakening, and addressing cultural and economic-politico challenges. Similar approaches to video filmmaking spread to other linguistic speaking communities in like Ewe, Fante, Dabgani and Kasem of the republic of Ghana. The video filmmaking industry in Navrongo and most Kasena speaking communities in Burkina-Faso reached its peak in 2017. In Navrongo, a town in the Upper East Region of the republic of Ghana in particular, Kasem language films thrived under the ambit of video revolution. The impact of these films were felt in other Kasena communities outside of the national borders of Ghana. From the period 2019 through to the first quarter of 2022, Kasem language film productions had dwindled, and most of the filmmakers run out of business. The few who dared the market met unrewarding ends and hence have since diversified. In an attempt to examine ways of invigorating the Kasena folkloric narrative structure, which hitherto characterised these Kasem language films, the study discovers that the influx of digital television, knowledge of technological gaps and inefficiencies among the Kasem language filmmakers are the crucial factors, which has stifled the Kasem language film industry. Subsequently the researcher recognises that the Kasem language filmmakers need deeper insights on the new media and film literacy as such, recommends research, media literacy and training of filmmakers, funding, sharing of filmic and cross-cultural knowledge among Kasena people as one of the means of developing a flourishing Kasem language films industry.

Keywords: Kasem, Sacerdotal, Technological Determinism, Representation

Sub-theme: Regional Collaboration and Diplomatic Politics in Post-colonial Africa

The Intellectual, Cultural and Political Origins of the African Human and Peoples' Rights Charter (ACHPR)

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Abstract

The standard accounts of the ACHPR variously attribute its origins to one or more of a combination of the human rights zeitgeist of the 1970s, pressure from the UN, Western governments and NGOs, UN and NGO pedagogic human rights conferences, human rights clauses in African constitutions, pressure from the African people themselves and as the response of African leaders to the brutal dictatorships of Presidents Amin and Nguema and Emperor Bokassa. The paper will argue that, while there is a modest modicum of truth in some of these explanations, the origins of the ACHPR should rather more be understood in terms of the African womb from which it emerged than as a further step along a mooted several thousand years universal human rights continuum. What is the African political question to which this is the political answer?. The origins, the paper will suggest, rather go back to the failure of the post-war settlement, including the Universal Declaration of Human Rights (UDHR), to respond to African interests and concerns, most notably the aspirations generated by Clause 3 of the 1941 Atlantic Charter 'the right of all peoples to choose the form of government under which they will live', and the already immanent movement of African awakening and disalienation which sought to confront the commanding heights of Western universalism across the spectrum of intellectual, cultural, economic and political thought and practice. To substantiate this argument, the paper will, firstly, demonstrate the almost identical arguments employed against Western universalism within the realms of African literature, the African religious reformation and ideas of African socialism with the nature of the debate on African human rights and, in due course, the political process of the ACHPR. Secondly, that, immediately upon independence, the African states pursued two main international relations goals: The ending of colonialism/apartheid and economic development. So much so that at the UN they were able to overturn the existing Western human rights priorities in favour of these two essentially African goals and to resist efforts to bring African states before the bar of various UN human rights agencies. Finally, the paper will show that outside pressure played almost no part in bringing about the ACHPR. Nor was there any significant desire on the part of African leaders to adopt a human rights charter. The ACHPR, it will be argued, only came about through the efforts of lawyers from the ICJ and a small group of African political leaders who were confronted by strong resistance from many other African leaders. Although that resistance was allayed by the inclusion of 'peoples' rights' in the title and opening recitals and by enforcement assigned to the control of the OAU heads of state, the one common denominator that ultimately enabled a fraught process to be concluded was the desire of the African states to present to the world their own vision of human rights, a vision that they would have sought to incorporate in the UDHR if they had been given that opportunity in 1948.

Diplomatic Training and The Transfer of Sovereignty Under Late Colonialism

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Abstract
Across Africa, formal decolonisation saw the (more or less) gradual transfer of power beginning with internal functions of state. Defence and Foreign Policy were always the last functions to be formally handed over. The singular importance of control over foreign policy and diplomatic activity lies in their direct underpinning of sovereign power – power that was hitherto wielded by the imperial metropole. Therefore, whereas so-called 'Africanisation' often proceeded more gradually (over years) in other sectors of government, preparing external affairs for independence was a fraught exercise and one held back until the very last minute, when dates were set for independence. Diplomatic training was understood by imperial governments as an ambiguous issue in this period: it offered the potential for sustaining power and influence within an a rapidly changing world, whilst at the same time challenging the very foundations of imperialism by empowering the diplomats of soon to be independent African states. Diplomats of newly independent states would represent their new polities internationally making material and symbolic interventions in the international sphere. Drawing on examples from the Gold Coast/Ghana, and other British colonies, this paper focuses on diplomatic training as a site for exploring the tensions in late colonialism around sovereignty and self-government, and the transfer of knowledge as well as power.

Realism or Neoliberalism: Twists and Turns in the East African Integration Process

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Abstract
This paper investigates the paradox of the integration process spearheaded by the East African Community, EAC. Whereas the EAC has a long history which goes back into the European colonial era, yet it has had enormous hurdles in its pursuit to establish a formidable economic block of the East African region. The challenges that led to the collapse of the EAC in 1977 still pose risks to the rejuvenated and expanded community which was re-launched in 2000.The vision of the community was not only to guarantee a common market but pursue the greater agenda of a federal eastern African supra state. The EAC initially had three members; Kenya, Uganda and

Tanzania but now it has expanded to accommodate Burundi, Rwanda and South Sudan and Democratic Republic of Congo. The states that constitute the EAC depict gross disparities in terms of level of economic development, political ideology, and commitment to ideals of good governance. Historically they experienced different European forms of colonization and this adds to the Pandora's Box of navigating a sustainable integration process. Of critical concern is the diverse national visions, goals, plans and development agenda of the states in the community. More often than not each of these states maintains a vertical relationship with development agencies and states in the developed world at the expense of the horizontal relations with their neighbors in the community. This vertical relation is accompanied with individual state competition for scarce development resources in the developed world. Consequently the project of integration is weakened, diluted and undermined. None the less on occasions where a State feels that it benefits from the community then its leadership takes the front seat of popularizing and advocating for strengthening and operationalization of the community. This paper interrogates the contradictions in the EAC using both the international relations theories of realism and neoliberalism. The paper will use both primary and secondary sources to access relevant data to examine the twists and turns in the EAC and its influence on regional integration.

A Common Foreign Policy: The Case of Southern African Development Community (SADC)

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Abstract
This paper seeks to demonstrate that Southern African countries have held an enviable history of political co-operation and high degree of solidarity. It is a solidarity and co-operation forged on the fields of battle against settler colonialism and apartheid in Zimbabwe, Namibia and South Africa. Thus the imperative and experience of co-operation in peace and security issues generally is not new to the region, it is only the circumstances and the environment that have changed. In a nutshell, SADC foreign policies and inspiration form the common struggles they have had. This study will draw from the vast literature on SADCC/SADCC. It will also selected case studies which are relevant to foreign policy issues. A number of conference research papers will be utilised in consideration of the topic under study.

Nation Building in Post-Colonial Africa: Tanzania, Zambia, and Uganda Compared

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Abstract

In the present paper, its author attempts at discussing nation building in post-colonial countries in the world historical and cultural process. The author argues that in the post-colonial period of world history that began after World War II, the fundamental characteristic of the nation as a culturally integral, homogeneous (mono-cultural) community is changing. This feature became a cornerstone of the concept of nation at its formation in the West by the last decades of the 18th century, but provoked by decolonization migration flows from the Global South to the Global North change nations as realities, as well as the concept of nation in the countries of the North making them multi-cultural. Liberated states of Asia and Africa are multi-cultural from the very beginning, because they inherited the colonial borders in which, as a rule, many peoples were united. The author raises the question if their initial multi-culturalism can become not an obstacle in the path of their development but their advantage in the present-day world if they stop trying to build nations on the outdated Western model of the late 18th – mid-20th centuries and go to building nations as multi-cultural communities. The paper is based on a combination of historical analysis with analysis of field anthropological evidence collected by the author in the post-colonial African states of Tanzania, Zambia, and Uganda between 2003 and 2018. The analysis has shown that today, due to better historical prerequisites, Tanzania is closer than Zambia and Uganda to the formation of a nation as a community of fellow citizens committed to the same basic values and having a single culture and identity over local and private – tribal, ethnic, regional or religious – cultures and identities with their value systems, for whom loyalty to one nation-state, common for all of them, is primary in relation to the differences caused by them. In Zambia and Uganda, local identities are more significant than in Tanzania. However, considering the global trend of multiculturalization, the situation in Zambia, Uganda, and most similar post-colonial countries, perhaps, may become no less promising.

Subtheme: Religion and the Socio-Philosophical Future of the African Nation State

The Intercultural Realities of The Islamic and Yoruba Cultures: A Case Study of Islamic Chieftaincy Titles in Yorubaland

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Abstract

This paper attempt an inquiry into the socio-cultural dialogue between the religion of Islam and Yoruba culture as epitomised by the interaction of the two and evidence of the socio-cultural relationship put up by their adherents especially the Yoruba Muslims. It examines the dept of the mutuality that prevails despite the fact that Christianity pre-date Islam in Yoruba speaking

areas and enjoyed the support of the colonial masters. The study intends to make use of both primary and secondary source of data which include oral interview with purposively selected Islamic chieftains, community leaders and notable individuals. Archival materials from the National Archives Ibadan, Hezekiah Oluwasanmi Library, Obafemi Awolowo University and private libraries are to be consulted. These include; colonial records, colonial newspapers and other relevant documents. Also to be consulted are existing relevant articles in learned local and international journals as well as chapters in authored and edited books. Unpublished materials such as theses, long essays, dissertations, as well as private manuscripts, materials from the Internet and audio-visual material, are to be sourced. This paper will among other things examine how Yoruba Muslim leaders through the instrumentality of the Islamic chieftaincy titles have been able to inject elements of Yoruba cultural practices into Islam in Yorubaland leading to the emergence of what scholars like Babawale referred to as Yoruba Islam. This interface is noticeable in such areas as: adaptation of traditional titles into the religion of Islam, adaptation of Islamic chieftaincy titles in family and compound names within Yoruba speaking areas, attainment of hereditary status by Islamic chieftaincy titles; monopolisation of Islamic chieftaincy titles by Muslim community, institutionalisation of the concept of double chief on Islamic chieftaincy titles and the palace factor in selection of Islamic chieftains in Yoruba speaking areas among others. Thus, this paper intends to resilience nature of Yoruba cultural practices on the religion of Islam.

Keywords: Chieftaincy, Islam, Monopolisation, Syncretism and Yoruba.

The Role of Religion and Education in Shaping Patriotism and Nationalism in Kenya: The Case Jomo Kenyatta

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Abstract

Despite the heroic history of the fight against colonialism, a part of Eastern Africa, the territory of what is now Kenya has seen human habitation since the beginning of the Lower Palaeolithic. The Bantu expansion from a West African centre of dispersal reached the area by the 1st millennium CE. With the borders of the modern state at the crossroads of the Bantu, Nilo-Saharan and Afro-Asiatic ethno-linguistic areas of Africa, Kenya is a truly multi-ethnic state. The European and Arab presence in Mombasa dates to the Early Modern period, but European exploration of the interior began only in the 19th century. The British Empire established the East Africa Protectorate in 1895, from 1920 known as the Kenya Colony. In Kenya's formative years, religion and education were used as very potent change agents. A majority of the opinion leaders in the country perceived the power that the change agents had to transform the indigenous communities into a vibrant nation state. One among the many opinion leaders is Jomo Kenyatta who also became the first president of independent Kenya. In this study we are going to investigate the role of religion and education in shaping Kenyatta's patriotism and

nationalism. This study is part of a growing body of research on the roots of post-colonial Kenya and the influence of religion and education to the main actors in the creation of a nation state called Kenya. The study is mainly a desktop analysis of available literature but giving it new interpretation. This project will contribute to future research on similar topics.

Colonial Precursors to Ethno-Religious Conflict in Nigeria: A Socio-Historical Analysis

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Abstract
Conflict in pre-colonial Nigeria on the basis of ethnic coloration and religious affiliation was apparently not a historical reality within and between any of the ethnic nationalities or indigenous communities that make up present-day Nigeria. The outcomes of this research suggest that ethno-religious conflicts among Nigerian peoples during the period before their contact with the West was a non-existent phenomenon. Only after the advent and entrenchment of British colonialism did ethno-religious altercation become noticeable as part of Nigeria's historical, religious and sociological landscape. Ethno-religious conflict is, therefore, a by-product, nay, a product, of the dialectic between the West and the rest—in this case, the Nigerian peoples. Notwithstanding the attainment of political independence from the British Empire since 1960, ethno-religious violence in the Nigerian nation-state continues unabated in terms of its perennial perpetuation, morbid permutation, and monstrous proportion—to the extent that a former Nigerian president thinks the nation is "sitting on a keg of gun-powder"! Other thinkers believe that the dialectic between the nationalists and the colonialists (the latter being unprepared to relinquish their hold on a lucrative territory like Nigeria) left a "stump"—a post-colonial, religio-political class—for the perpetuation and sustentation of ethno-religious conundrums. A major contribution of this work is an advocacy for a religio-sociological re-calibration of ethno-religious configurations which, in the perception of this paper, would reverse the pugilistic complexion of current relations. The theoretical framework for research is the liberal structural conflict theory (liberal structuralism) by Marc Ross, G. I. Scarborough, and Johan Galtung: it aligns with Marxists that capitalist exploitation and deprivation create social conflict; nevertheless, policy reforms, rather than violent regime change, are demonstrable mitigations against social conflict. Thus, recommendations are proffered to address and re-dress the ugly trend bedeviling the Nigerian project which, when adopted, would hopefully, rebuild and restore the country to the path worthy of her divinely designed destiny.
 Key Words: socio-historical, colonial imperialism, ethno-religious conflict, religio-sociological, Nigeria.

SWEM U TIV: An Epistemology of a Pre-Colonial Cultural Tradition of The Tiv People of Central Nigeria

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Abstract

The "Swem" is a Unique and complex cultural heritage of the Tiv people of Central Nigeria. It stands as a symbol of justice and fairness, as well as a uniting force to all the Tiv people. This tradition also reprimands all the Tiv people who indulge in unacceptable acts in the society. The oral traditions of the Tiv note that the Tiv believe in the help of God (Aôndo), referring to him as "Aôndo u abaver jua" (the God of Circumcision). They acknowledge this God as their own divine being who communicates to them from the firmament using signs and symbols. With this acknowledgement, the Tiv culture stresses fairness and truth. Believing in a mythology that demands an individual within the Tiv to serve as their representative; elevated to speak on behalf of all the Tiv, while always maintaining truth. According to Paul Unongo, in the early days, there were dire consequences which also included death if persons chosen to serve in this capacity violated the requirements for the position. The Swem Oath therefore took its place as a traditional deity in support of this elevated position since mere humans were always faced with the challenge of maintaining absolute truth. The Swem Oath stood between liars and truth sayers, reprimanding all wrongdoers in Tivland with a death penalty. This tradition promoted an emphasis for rethinking the enduring effect of the injustice melted on Karagbe by his kinsmen from Nôngov extraction. Underscoring its status as the pivotal moment in the formation of a traditional justice system among the Tiv people. The Swem emblem is therefore, used as an authority through which the council of elders decides knotty issues in Tivland including religious and social problems. However, following European contact with the Tiv people, especially the advent of Christian missionaries in Tivland, there was serious attack on the methods, principles and applications of the Swem. There was a religious propagation that the Swem cultural practice was a fetish and uncivilised one. The colonial masters also added to this attack by implementing policies that made it difficult for the Tiv to practise the tradition. This therefore made many Tiv people to start disassociating with the Swem Oath practice. Allegiance to the authority of the Swem Oath was also reduced drastically. This is therefore, a working book project which seeks to examine the complexity of the Swem as a pre-colonial cultural practice and its impact on the culture and traditions of the Tiv people, while also revealing the ways in which the Swem heritage influences justice, peace, unity and social stability in Tivland. Data for this study was elicited from primary sources such as oral traditions, and ethnographic surveys. Secondary sources such as published books, journals, and monographs provided additional information for the study.

Keywords: Cultural heritage, Critical heritage, Oral traditions, African studies, Tiv history.

Postcolonial Discourse: codes and definitions

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Abstract

Postcoloniality as an academic modus and historical situation requires a comprehensive understanding. Gradually, new methodological approaches and principles opposed to Eurocentrism are emerging. A "post-colonial library" arose as a continuation of the "colonial library" one. It contains the works of Frantz Fanon, Ali Mazrui, Vumbi Yoka (Valentin- Ives) Mudimbe, Kwame Anthony Appiah, Achille Mbembe, Toyin Falola, etc. The search for new meanings of existence/knowledge was carried out in the direction of what was associated with the concept of "colonialism" and opposed it. A rethinking of such categories as race, nation, ethnicity, Diaspora, identity, hybridity, ambivalence, alterity, essentialism, mimicry, subaltern, metanarrative ("grand narratives", "master narratives") has begun. At the same time the process of formation of images of the post-colonial situation was going on in African literature. A special role was played by authors who, following Taiye Selasi, called Afropolitans. Among them Binyavanga Wainaina, Teju Cole, Chimamanda Ngozie Adichi, etc. Visualization of images of post-coloniality is directly related to the work of Yinka Shonibare and El Anasui, who focused on the study of the texture of colonial discourse and embodied the ideas in postmodern arts. The ideas of postmodernism and postcolonialism in their embodiment do not contradict each other. Within their borders, artists master new spaces, images, symbols, search for new identities, semiotics, language, etc. The game of imagination led Yinka Shonibare to inventory the images of the past and create some kind of antithesis of colonial reality already in his early series "The Diary of a Victorian Dandy". El Anatsui experimented with artifacts - burnt wood, broken ceramics, liquor bottle caps, using it to create a kind of anti-world - opposed to the colonial one, immersion in it gave rise to completely new images and, above all, images of Beauty. Verbal and visual trends in the development of postcolonial discourse are quite compatible. In contemporary art, masters are reconstructed the images of the lost and renewed traditions of the peoples of Africa, which is reflected in particular in their use of textiles with a characteristic pattern and sign systems like adinkra, nsibidi, uli. Shonibare's headless figures in "speaking" fabrics, like the "speaking" figure of Anatsui's "Adinsibuli stood tall", carry a charge of emotions and serve as a brilliant illustration of the fact that subalterns are able to speak. These are real examples of a postcolonial worldview, where codes and symbols are often much more important than words and definitions, although along with them they need comments and decoding. And it is the basic topic of my further presentation.

Sub-Theme: Post-Colonial African Economy, Resource Control and European Neo-colonial Influence

Natural Resource Curse, Failed State and Protracted Conflicts in The North-Western Region of Kenya

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Abstract

The political economy analysis of development in Africa has more often than not focused on the concept of the resource curse; nonetheless the conceptualization of the resource mainly underscores the persistent underdevelopment in African countries that are well endowed in mineral resources and oil. The Democratic Republic of Congo, DRC, Nigeria, Ghana, Sudan and South Sudan are ideal examples of countries in Africa that are categorized under the resource curse phenomenon. This paper introduces a new perception of resource curse in which pastoralist societies that are extremely limited in natural resources have over centuries fought to preserve and perpetuate cattle raiding later transformed into cattle rustling as the only pragmatic approach of sustaining their livelihoods and redefining their identities in a globalized world. Since independence the Pokot, Tugen, Marakwet and Turkana communities in north western Kenya have been entangled in protracted conflicts which has taken national and regional dimensions. Interestingly, the government of Kenya has utilized all forms of peace making and conflict resolution strategies to establish sustainable peace without success. This has made the north western Kenyan region to remain ungovernable space where organized cattle rustlers have continuously challenged the dictum that the state is always a monopoly of instruments of mass destruction. This paper adopts an exploratory research design to interrogate the socio-economic national and regional dynamics in the horn of Africa that have sustained protracted conflicts in Northwestern Kenya and specifically rendered the Kenyan state a failure. The paper adopts the political economy paradigm to interrogate this state of affairs. The thesis is that cattle the only viable resource in the region is a curse as pertains to sustainable development, peace-making and the viability of the State in this region.

Resources Control as It Affects Neo Colonial Affiliations and European Hegemonic Influence in Post-colonial Africa

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Abstract

The African continent has been at the heart of resource control by various world powers which include former colonial masters and extra stae entities for a long time.Historically ,the interest for control of the vast resources in Africa can be traced to pre colonial period running to colonial epoch and finally reaching its epitome in the post colonial time. The Berlin conference of 1884-1885 had set in tacit and aggressive and blind appetite by myriad colonial powers such as Britain, Germany, French, Belgium among others to

have direct access to the African resources for their industrial and economic needs. All these imperialist and colonialist proclivity left the people of Africa in the cold politically and economically. The colonial powers on entrenching administrative and territorial authority on the continent went ahead to anchored ordinances that subordinated and alienated African interest on resource control. Primary products from the continents became the basis for industrial growth in the in the metropolis. This paper will attempt to highlight economic and structural infrastructure and utilitarian philosophy paradigm that was set up to promote dependency of African states to rely on west and its allies . These skewed aspect continued into 1950s and 1960s. In the post colonial time there have been deadly attempts to continue exploiting and control of the resources by former colonial masters vide political leaders in cohort with western powers and the international corporations that have set foot in the continent basically to benefit from vast African resources reservoir. In addition to these, neo colonial tendencies have been propagated by Britons Woods Institution that spell out policies that adversely affect African States. Apparently, conspiracy by international capital monopoly and world trade system footprint is noticeable in wanton exploitation and control of the continent lucrative resources the result being political instability as witnessed in DRC Congo among other states.. In the recent past the China influence and control of continent resource has been a major concern for world powers especially USA and other western powers .The amount of investment in Africa by Chine has surpassed traditional investors in the continent this is neo colonialism at its best and can result to unfavourable balance of trade. The above scenario paints a picture of a continent that cannot extricate itself from web of neo colonial tendencies by European hegemony. The continent must reengineer its foreign policies to cut off the influence of the former colonial masters and their acolytes from continue control and exploitation of resource base in African continent.

Key Words: Colonialism, imperialist, world powers, extra state entities, international capital.

Neo Colonialism and Land Resource Conflict in Laikipia County in Kenya, 1963-2023

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Abstract
Deadly competition for resources in Africa, especially land and water has increased tremendously in recent times, leading to wanton destruction of life and property, as well as the displacement of thousands of innocent people. Ironically, the history of liberation in Africa is characterized by struggles of African communities for access and ownership of land resources, including

water and pastureland especially in the former White settler colonies. These resources were central to the Liberation movements in Algeria, Zimbabwe, South Africa and Kenya, among other countries. The Mau Mau war in the 1950s was principally centred on the need to acquire land from the White settlers. The proposed study seeks to examine the agency of colonial legacy in the increased pressure on land resources in Laikipia County in Kenya, where resource conflict has been reported since independence and has been turning more and more vicious in recent times. The research will seek to examine the role of the British government, White settlers and the Kenyan elite in the redistribution of land resources in the region since independence in 1963. The study will use the Conflict Theory to examine how the post independence land policy has impacted on the nature of both land ownership in the region, as well as the frequent cases of inter community conflict. Both primary data and secondary data will be consulted in the study. Primary data will involve the interrogation of archival resources especially on land distribution during colonialism, including colonial policies and annual reports at the Kenya National Archives, as well as the interviews of some Key informants knowledgeable on the history of Laikipia, who will be selected purposively. Government reports on resource conflict in the region, including security reports, will also be examined. Secondary sources will also be examined including journals, books as well as newspapers containing relevant data on resource conflict. The data will be arranged into relevant themes and subjected to content analysis.

A Return to State-Owned Enterprises in Africa? What are the emerging insights for the continent?

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Abstract
State-owned enterprises (SOEs) are an integral component of the statist economic development model, often operating in critical sectors of the economy to deliver fundamental public services, making their efficient operations decisive for broader economic and societal outcomes. Many post-independent African states ran numerous SOEs, providing essential services and employment for their citizens. However, the biggest debate at the turn of the 1990s was whether SOEs were economically viable and whether it useful any longer for many African states to continuously operate them. They were labelled as non-performing, poorly managed and were loss-making. Following dire need for external financing, and the international advice tied to the funding and many SOEs were closed and privatized, leading to unequal development and social inequity. The broader consensus is; whether SOEs are profitable or loss-making, SOEs can also have significant, and sometimes unexpected, impacts on fiscal budgets. In the recent years there has been an emerging school of thought that African states should not have privatized there SOEs. The belief is that; if SOEs were left to operate efficiently,

transparently and on a level playing field with private companies, they would generate more revenue and services for the state. Indeed, many African states are slowly but surely re-financing SOEs. Using Uganda as an emerging case, this paper seeks to evaluate the return of SOE by examining four key spheres. The first, what is the level efficiency and performance of new SOEs through improved governance? What is their sectoral distribution, employment contributions and performance? Secondly what are their transparency and accountability practices? What are the legal and financing conditions for SOEs and how they affect economic efficiency? What are the regional trends concerning SOE reform in Africa and how will they compare with consistently their private sector peers?

When Women Decide to Fight with Sticks: Local Moralities and Land Subdivisions in Maasailand, Kenya

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Abstract
Early February 2023, 600 Maasai women, armed with sticks (*fimbo*), descended on Isinet town in Kajiado. They were targeting bars and retailers of bang, miraa and *mukoka* (miraa leaves). In Oloitokitok sub County, Kajiado, the last Group Ranches are being subdivided. Land is selling at a fast pace and money is circulating, attracting a lot of interest. Men are selling plots - sometimes even before processing property documents - and going to "town" to drink and entertain girlfriends. Some of the violence turned against alcohol and drug retailers, but also against husbands and girlfriends generally represented as outsiders (i.e. non Maasai). Reflecting a moral crisis, women protests are not isolated cases in maasailand. Yet a number of protests have taken place since the end of 2022 and they are clearly tied to the subdivision of group ranches in Kajiado and to land adjudication in Loita Hills. We explore contrasting narratives about such protests. Some talk about the fight against "drugs" and alcohool. Others complain that men are not coming home to their families while they should be "investing" in them. And others say they are protesting for the rights of future generations. While the subdivision of maasailand is to be analysed as a long-term process (Rutten, Peron) and the more recent subdivision of Group ranches in Oloitokitok sub county was mentioned as early as the 2000s (by E Mwangi and P Ntiati), since 2019, the process has accelerated under the now repealed Land (Group representatives) Act. The last Group ranches (Olgulului, Mbirikani, Kuku) are being subdivided and allocated to men, mostly to the exclusion of women and children.

Environmental Influence on Kenyan Traditional Dressing Accessories the Need for Preservation in the Postcolonial Era

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Abstract

The concept of Art in African Society is perceived as one phenomenon that has been very crucial in the life of the indigenous people in Africa. This is because most African states' creative art and fashion are functional in nature with ideology. This ideology is seen through religion, cultural values, artistic rendition, and tradition including the use of accessories. Accessories, which are synonymous with dressing, which can be worn are carried are seen as those items one put on to complement our dressing for the purpose of attraction beauty, sanity, and completeness. Environmental shifts such as global warming, western culture's impact, and technological advancements, have affected most Africans' cultural values, the indigenous traditional dressing accessories usage and it has undergone a significant transformation over the last years. This paper identifies the dressing accessories and body decoration of the Kenyan people with their sociocultural group to review their historical background and their traditional purpose in line with the contemporary fashion of the people, impact of seasonal variation due to change in climate on the dress pattern of the indigenous people. The paper the traditional dressing accessories that are worn and carried, by different sociocultural groups in Kenya, such as the Kikuyu, the Kamba Massai, and others. In addition, the research investigates the factors that led many Kenyans to embrace western ways of dressing and to give up their customary customs of using accessories and decoration as a means of achieving a more beautiful appearance to communicate their identity. Hence, the study seeks people's perception on the importance of traditional body adornment for the purpose of cultural unity, as well as the effect that changes in the environment have had on the Kenyan clothing system. Data were collected using structured questionnaires, interview was also conducted analyzed using mixed research methods and a conclusion was drawn from the findings.
Keywords: Traditional, Dressing, Accessories, Tribes, Cultural Unification.

Subtheme: Early Yoruba Intellectuals

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Subtheme: Conflict Intractability and Transformation in Africa

Disaster Capitalism and the Crisis of Instability in Africa: The Case of the Democratic Republic of the Congo

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Abstract
Disaster capitalism is an extreme form of capitalism by which both natural disasters like hurricanes, earthquakes and volcanic eruptions as well as manmade disasters such as financial crises, war, or a terrorist attack, are turned into lucrative money-making opportunities for individuals and corporate interests. Such disasters are also converted into an opportunity for the political elite to implement otherwise unpopular policies that serve the narrow interests of capitalism. This paper seeks to explore the phenomenon of disaster capitalism with particular focus on the crisis of perennial instability in the Democratic Republic of the Congo. The purpose of the paper is to demonstrate the corporate interests that have benefitted and that continue to benefit from this manmade crisis of instability. The central argument of the paper is that disaster capitalism has become the modus operandi of capitalism in the postcolonial era.

Relative Deprivation, Protracted Conflict and the Migration of Peoples Across Borders: An Assessment of Prevailing Theories and Models

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Abstract
There are many theories and models propounded by various scholars seeking to explain human migratory patterns. Although they offered part explanations, yet could not take cognisance of the present causes of Africans' mass migration to Europe. Therefore, the paper examines the early theories that have attempted to theorise why people migrate. This was done by grouping the theories into initiation and perpetuation theories, and finally, examined the 'push' factors responsible for current migration. Protracted Social Conflict theory was employed as the paper's theoretical framework of analysis. The paper employed qualitative data, sourced from textbooks, journals, the Internet, among others. The findings revealed that early theories that attempted to explain the causes of migration were predicated on the threats of superpower like that of Cold War which is no longer salient in the present day. Therefore, it was concluded that the current migration Push Factors such as incessant religious and political conflict, relative deprivation, terrorism, lack of political space for minorities, and the struggle for control of natural resources among ethnic tribes are vivid evidences for the sudden

influx of human beings from Africa and Middle East. The paper therefore, recommended that state should focus on human security rather than regime security, that conflict arisen from relative deprivation and others should be avoided to ensure everybody is treated equally irrespective of class and religious affiliation, that state's resources should be exploited to generate public good to halt mass migration.

Ethnic Conflict- A Conceptual Framework of Rational Choice Theory on The Nature of Conflicts and War

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Abstract
The study explores ethnic conflict: a conceptual framework of rational choice theory on the nature of conflict and war. The different occurrence of events in ethnic conflicts are based on the rational choice of an individual on private gain on the nature of conflict and war. However, the study focus attention on critical analysis of misunderstanding why an individuals joined rebellion and cause prolong conflict and war in a state. The study relies on secondary source of data collection and it uses qualitative descriptive method. Some of the findings reveled in the study are the outcome of the concept of ethnic conflict in relations to rational choice, greed, and ethnicity on the nature of conflict and war. The study concludes that an individual analyze his cost benefit in making decision before joining a rebellious organization, this showcase private gain aside any other benefit which is enshrine in public good. The study arrived with numerous finding and assessment at the end of the paper.
Keywords; Rational choice, greed, ethnicity, ethnic, conflict, insecurity.

A Multimodal Stylistic Study of Socio-Economic and Political Conflicts in Nigeria Between December 2022 and February 2023

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Abstract
Nigeria is the most populous country in Africa and supposedly the wealthiest in terms of human resources. Nevertheless, the nation has been experiencing diverse unrest during President Muhammad Buhari's democratic regime. Several researches have been carried out on language use of the leader

without much studies on the effect of some of the policies on the society. Hence, this study examined the experiences of Nigerians before and during the Currency change policy that is from December 2022-February 2023. Having observed a dearth of multimodal phenomenological study on violence in Nigeria during this period, this study filled this gap. The study adopted a qualitative approach, precisely the phenomenological approach. Ten purposively selected ten pictures from the social media that captured the anomalies that occurred during the period formed the study data. The selected pictures were closely examined and discussed for their socio-economic and political imports. Findings revealed that few months and even days to the 2023 presidential elections, Nigerians lacked basic needs like fuel, cash and security –the situation pressured several Nigerians into violence and propelled state of unrest in the nation prior to the election. This paper recommends that African leaders should be more considerate in their policy formulation so that situations that can impede free and fair elections as well peace in the continent as a whole can be inhibited. Key Words: Election, Nigeria, Multimodal, Phenomenological, Stylistics.

Proposed Framework for Managing Conflict in Nigerian Secondary Schools

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Abstract
Conflict is seen as a major literary element of narrative or dramatic structure that creates challenges in a story by adding uncertainty as to whether the goals will be achieved. It is a negative concept that has become a common phenomenon at all levels of education. Specifically, secondary schools across the globe are not immune from the disease of conflict. In fact, studies indicate that conflict occur every day among students. In Nigeria, cases of conflict had been reported in many secondary schools, which is affecting the peace and progress of the affected schools. For instance, a student named Oluwaseun invaded his school in an unregistered vehicle, accompanied by two other persons armed with dangerous weapons, to attack his teacher in Ogun State. He was later apprehended by the security alongside the two others who went with him to the school (Vanguard Newspaper, 2021). In Kwara State, social media was awash with the news of a 400-level student of the Department of Microbiology, Faculty of Life Sciences, University of Ilorin, who was reported to have beaten his project supervisor, a female lecturer, to stupor and this led to serious injury on the lecturer (Tribune Newspaper, 2021). Report indicates that the use of hijab conflict in some public schools generates controversy amongst members of two religious' communities in Kwara State, which later led to the closure of ten schools by the state government (Daily Trust Newspaper, 2022). Since violence will not erupt without conflict as antecedents, it is assumed that many of the conflicts in secondary schools and insecurity degenerated is because their antecedents (causes) were not

properly managed or that the conflicting parties did not explore the power of communication and conflict manager's personality in resolving the crises. Drawing from literature, this study focuses on framework for managing conflict in Nigerian secondary schools. The following research questions were raised to guide the study: What are the causes of conflict in secondary schools in Nigeria? What are the types of conflict in secondary schools? What are the consequences of conflict in secondary schools? What is the framework for managing conflict in secondary schools? Mixed-methods approach of (qualitative and quantitative) will be adopted for the study. Both purposive and convenience sampling techniques were employed to select principals while stratified and systematic random techniques will be used to select teachers in Kwara State, Nigeria. An interview protocol titled ''Interview Protocol on Conflict Management Strategies (IPCMS) and an instrument titled ''Conflict Management Strategies Questionnaire (CMSQ) will be used to elicit relevant information. Both thematic and descriptive methods will be used to analyze the data collected. Findings from both methods will be used to propose a framework for managing conflicts in Nigerian secondary schools.
Keywords: Conflict, Framework, Management, Secondary School

Sub-Theme: Cross-Cutting Issues in Contemporary Africa

The Generation 'Z' and the Problem of Civil Activism in Post-colonial Africa

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Abstract
The post-colonial African society, like other societies in the western world, is not estranged from the challenges posed by the activities of the younger generation commonly referred to as generation 'Z'. One challenge characteristic of this generation is civil activism. Young persons as a show of responsibility and a sense of duty, take to the streets to demand for justice from the society and its existing government. While this trend appears to threaten the very fiber of peace in the political sphere, it is however, not one that should be jettisoned. This paper is therefore, aimed at critically interrogating the trend of civil uprising among young persons within the category of generation 'Z'. It further examines the impact civil uprising has on post-colonial Africa and suggests possible ways of dealing with the problem. The paper shall follow a critical analysis of the attributes of the generation 'Z' as posited by psychologist and the effects of such traits on the African Society. It shall argue for a bridge in generational gap which can be achieved through listening with keen interest to the needs of the younger generation. It is believed that listening will help curtail the trend of civil activism common among young persons.
Key Words: Generation 'z', Post-Colonial Africa, Civil Activism, Listening.

Ṣìgìdì and Artificial Intelligence in Conversation: Towards a Technological Decolonialisation

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Abstract
Like a proverb popularised by Chinua Achebe would say: "Until the lions have their own historians, the history of the hunt will always glorify the hunter." The prevailing story was that Artificial Intelligence (refer to hereafter as AI), like we were made to believe about many other technological innovations too, was an exclusive invention of the West. This was just, but only, one of the multiple effects of epistemic suicidal acts (or simply called epistemicide), whose origin predates, and whose effects survives, the colonial era in African and maintains to be part of the postcolonial realities that is bedeviling African Continent up till today. In this view, a gin distilled through our local technology is marked illicit. A religious practice that has its origin in Africa is idolatry and pagan. African spiritual system is fetish. African Languages are vernaculars. An iron pot made with African initiative is primitive. A sociopolitical system that originates from African is uncivilised and barbaric and, in a world, anything that derives its principle and technique from traditional Africans' is marked substandard and inferior compared to the Westerns' which are the measure of standard. The aftermath of this is that our local technologies were killed at the expense of the Westerns'. Meanwhile, the fact still remains that any human's knowledge, be it technological or spiritual one, comes to be invented in other to come to term with human perennial problems which are essentially two; the problem of life and the problem of reflection of which no people would truly live without facing theirs. Admitting this fact, what humans' existential needs has AI come in to solve? Did the traditional Africans also have these needs? If yes, how did they solve it? Asking similar questions about any technology would help to re-tell the history of its origin. In the light of this, it shows that ṣìgìdì was the mean through which the traditional Yoruba people navigate the same problem that the Whites use AI to solve. Meanwhile, ṣìgìdì is never without its antecedence and transformational stages. This paper traces the antecedence and transportation of ṣìgìdì in the traditional Yoruba practices. Besides, it places ṣìgìdì side-by-side with AI neither for conversion nor for conservation but for conversation.
Keywords: Artificial Intelligence, Aṣóko, Indigenous Knowledge (IK), Epistemicide, Ṣìgìdì, Technological Decolonialisation.

The Nexus of Voters Education and Political Participation in Democratic Nigerian Elections

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Abstract
This research study examines the nexus of voters' education and political participation in the Democratic Nigeria election. The need for the citizens to understand the importance of receiving the right education about the election and also involving in political development must be addressed. Democratic process and people's engagement in elections remain almost important to build a common country. While the effect of voter education will motivate the electorate in participating in various elections in Nigeria. The qualitative research method will be applied through historical and explorative studies and secondary data from articles, journals, government gazette, and internet sources. Furthermore, the Nigerian state has witnesses' carious elections, but some flaws have impeded some of the elections due to low turnout from the people in voting. Nigerian voter education is a non-partisan platform where you can learn more about your rights and responsibilities as a voter in Nigeria. Twenty years after the establishment of the Fourth Republic of Nigeria in 1999, it is widely believed that while democracy appears to be surviving, development and results have been slow. The essence of maintaining better political participation of the people in elections is connected to the level of voter's education, which will pave the way for involvement in a peaceful election in the country. There are challenges observed from the research study: political interference and lack of good funding in building better peace and voter education for the Independent National Electoral Commission (INEC). This research study concludes and recommends that the federal government put in place the voters' education at all levels in the country and create better funding to enlighten the public on the need to involve in political development in Nigeria. Also, citizens must actively build a solid democratic process to achieve a peaceful future election.
KEYWORDS: Voter education, Election, INEC, Political participation, Nigeria

The Dearth of Ideology in our Political Processes and Campaigns and The Persistence of Ethnic Mobilization and Strategy in Kenyan Politics

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Abstract
Ideology is a set of political and economic principles that guides a political process and policy and underpins how the state works and delivers to the masses. It is a candidate's statement about their beliefs. While some nations are guided by liberalism, conservativism, totalitarianism, theocracy or democracy, the main global ideologies still remain capitalism and socialism

(communism). Yet in Kenya, we have continued to witness lack of ideology-based debates relating to the development trajectory that Kenyan should pursue. Under capitalism, the private sector and the capitalist runs the show, while under communism, the centralist planning is done led by the state on how resources would be shared. Yet in Kenya, apart from the 1966 formation of KPU led by Jaramogi Odinga, which was communist and KADU which was pro-capitalist, our politics have remained hinged on personality cults and ethnic mobilization, which has led to lack of principles and clear manifestos on how resources should be used. During the one-party dictatorship under Jomo Kenyatta (1963-1978) and Daniel Moi (1978-2002), political processes were mainly guided by ethnicity and patron-client relationship (Colin Leys, 1978). The results have been political exclusion of some ethnic groups from power. For a long time, the Luo have been perceived as pathological oppositionist (Ogot, 1998, Mwanzi, 1994) who worship Odingaism. The Kikuyu have been seen as conservative/capitalist who face Mt Kenya as they protect their wealth and property acquired during the Jomo, Kibaki and Uhuru administration. The two communities have been political protagonists and the fulcrum that dictates the direction of Kenyan politics. What informs our political campaigns in 2017 and 2022? Why has ethnicity persisted as an ideology despite the changing political terrain and the coming of neo-liberal ideologies? Why have the Luo been perceived as the doyen of political opposition, permanently excluded from the seat of power and government since 1969? What were the implications of the Raila-Uhuru handshake of 2018-2022 in Kenyan politics?

Key Words: Ideology, Kenyan politics, ethnicity, democracy, handshake, political campaigns 2022

Agaciro: Narratives of a hoax dignity within refugee settings in Uganda and the complications for return

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Abstract
In April 2012, Emmanuel and hundreds of others were driven over 12hours across the border to Rwanda and dumped in different local communes. This was his first time back to the country since he fled in 1994. Under a guise call to receive food aid, many Rwandan refugees and asylum seekers converged at the food distribution centre in Kyaka refugee settlement, only for them to be forcefully bundled onto tarpaulin-covered trucks by armed persons in military gear. Their refugee forms were confiscated, stripping them of asylum. Many were injured climbing over the wire fence to escape repatriation while others broke their limbs jumping off the trucks. Children and spouses were left behind. Blame shifted from political connivance between parties in both Uganda and Rwanda governments to denial of any such occurrence by the UNHCR. In Rwanda, Emmanuel and many others were thrown into prisons. With nothing but rags on their backs, most trekked their way back to Uganda. This is not the picture of dignified voluntary repatriation tabled as one of the

UNHCR durable solutions for refugees. Yet with Uganda not acceding to local integration and third country resettlement only accounting for less than 1% of refugees, repatriation remains the only option for refugees. But this feeling of a hoax dignity does not start at the end of refuge. Within settlements, refugees narrate inability to participate in decision making, denial or constraints to their right to work, and inability to sustain their families among reasons that leave them with a sense of lack of self-worth. Barely surviving on a 30*30sq.meter plot and 13,000 Uganda shillings (approximately $3.5) per month, coupled with strict rules on housing conditions that dictate only temporary mud structures, refugees narrate feelings of worthlessness and an undignified life. There are consequent narratives to this: one, refugees must consider undignified means of self-integrating into local Ugandan society. Two, refugees with the resources have self-repatriated back to areas still considered unsafe. Three, some refugees particularly those from the DRC have gone back to join rebel groups because they "would rather die heroes fighting than *this*". Finally, sighting the case of the 1959 refugees that fled Rwanda and went back in the early 1990s with the Rwanda civil war, some refugees vow to also go back fighting to reclaim their dignity and "right to home." Without proper institution of the durable solutions, a long-lasting threat looms over regional peace as refugees pursue their search for home and *agaciro.*

Environment Security and its Effect on Human Mobility in Southern Kaduna, Nigeria

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Abstract
Environmental security is the degree to which the general public is protected from environmental perils arising from within or across international borders, whether those threats are the result of human or natural processes, and whether they are the result of negligence, ineptitude, or malicious intent. These glitches have recently risen to prominence on the international political standards as a direct result of the massive increases in consumption and pollution in today's high-energy societies, which have led to drastic reductions in primary land use patterns, the forcible relocation of people as a result of eutrophication's reductions in water and pasture for livestock, encroachment and possible clashes between farmers and herders, and the forced migration of the indigenous people. The study utilizes a survey research approach to answer the following questions: What kind of dangers did indigenous people in southern Kaduna confront in terms of environmental security? How have those threats affected the region's patterns of land usage and human mobility? In order to achieve these goals, there will be three research questions to guide the investigation and then test two hypotheses about the effect of environmental security on land use patterns and human mobility. Descriptive statistics, such as frequency counts and percentages will be used to analyze the collected data and provide insight into the research questions,

and statistical methods, to establish statistical significance between the study's variables. Findings will be shown using suitable statistical methods, and conclusions will guide some recommendations.

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