WELCOME!

The theme for this year’s conference is “Social Movements, Political Expression and Religion.” It is our thirteenth annual conference. From the diversity of the abstracts we are confident that this year’s conference will continue the excellent tradition of its predecessors. We are particularly delighted to see the growing numbers of young scholars and the continued participation of distinguished members of the academy.

Africa is among the most socially and culturally diverse continents in the world and has traditionally been an economic and cultural highway between Europe and the Middle East. In addition to thousands of ethnic groups and languages, Africa is also a melting pot of world religions, resulting in emergent faiths and new interpretations of established religious beliefs and practices. Furthermore, events since decolonization have shown that Africa is in a constant state of redefinition, with protest, dissent, and revolution a standard in political, cultural and social spaces. Therefore, the goal of this year’s conference is to generate an interdisciplinary dialogue about the historical and contemporary roles of Africa in fostering social, cultural, and political change within the borders of its individual countries, throughout the continent, and around the world. It is also the goal of this conference to engage in a dialogue about the concept of social movements, their evolution through history, and their implications for modern political, social and cultural issues.

I encourage our panelists who have invested their time and resources in traveling such long distances to engage in this discourse and the audience to offer their reflections on the various themes and topics. While our business in the next three days will be intellectually-oriented, I hope that participants will find some time to feed their eyes, minds, and ears with some of the vibrant culture Austin has to offer. After all, we are the live music capital of the world!

Sincerely,

Toyin Falola, FNAL, FHSN, D. Litt. (Monmouth University), D. Litt. (Adekunle Ajasin University, University Distinguished Teaching Professor, Jacob and Frances Sanger Mossiker Chair in the Humanities
**Lady Jane Acquah** is a doctoral candidate in the Department of History. She holds a B.A. (Hons) and a MPHIL (History) from the University of Cape Coast, Cape Coast, Ghana. Her research interests are Ghanaian politics, Islam in Africa and the Diaspora, and gender in the Muslim world.

**Ryan Groves** is a doctoral candidate in the Department of History. He holds a B.A. from West Virginia University and a M.A. from the University of Central Florida. His research interests pertain to African popular culture with a specific focus on Zimbabwean popular music and social identity formation.
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Texas Rib Kings Catering, Austin, TX
Lady T Catering, Austin, TX
Bridgett Ards, Holiday Inn Town Lake, Austin, TX
Lovinia Rodriquez, Holiday Inn Town Lake, Austin, TX

And to all the participants and audience from around the world!
SHUTTLE SCHEDULE

FROM HOLIDAY INN TO UT CAMPUS:

Vans will depart from the front entrance of the hotel:
Friday, March 29, 10:00 - 10:20 am
Friday, March 30, 8:00 - 8:20 am
Sunday, March 31, 8:45 - 9:00 am

FROM UT CAMPUS TO HOLIDAY INN:

Friday, March 29, After the Keynote
Saturday, March 30, After the Last Panel
Sunday, March 31, After each panel, direct to the airport at 11:45am and 1:00pm

DEPARTURE

Reminder: You must check out of the hotel on Sunday morning before going to the conference; Otherwise, you will be charged for an extra day.
a) Holiday Inn shuttle departs according to reservation (we drop you at Holiday Inn), or 
b) Call Austin Cab 512 478 2222, or 
c) Limited shuttle from UT campus to Airport. Shuttle will run Garrison Hall, Department of History to the airport at the following times: 11:45am and 1:00pm on Sunday only
2014 AFRICA CONFERENCE AT THE UNIVERSITY OF TEXAS AT AUSTIN

AFRICAN DIASPORAS: OLD AND NEW

April 4-6, 2014

CALL FOR PAPERS

We are now inviting scholars to submit conference papers and full panel proposals for the 2014 conference on African Diasporas: Old and New. The goal of this conference is to create an interdisciplinary dialogue concerning Africa and Africans throughout the world from both historical and contemporary approaches. This conference seeks to bring together a vast array of scholars on a variety of academic levels to discuss the complex experiences of African-descended peoples across the globe.

What is the African Diaspora? How are old and new diasporas discussed in a variety of disciplines? How can we conceptualize the African Diaspora? What is the role of the African Diaspora in modern politics? How do various groups within old and new African diasporas conceptualize themselves in relation to others? How do diasporic voices shape conceptualizations of individual and collective identities? What will the African diaspora look like in the future?
Potential topics may include:

- Human rights in the African Diaspora
- Identity politics in the African Diaspora
- Conceptualizations of Diaspora
- The concept of homeland
- Reverse migrations
- Transnationalism, immigration, and citizenship
- Expressive culture in the African Diaspora
- Historiographical debates on the African Diaspora
- Religion, traditional culture, and creolization in the African Diaspora
- New Media and social media in the African Diaspora
- Slavery and the African Diaspora
- Kinship
- Indian Ocean networks
- Trans Saharan Trade
- Colonialism, labor, and the African Diaspora
- New Diaspora history
- Migration and memory
- International politics in the African diaspora
- Cultural expressions of political realities, including political protest in the forms of music, literature, film, art, etc., both in Africa and throughout the Diaspora
- Forms of transnational political protest in the African Diaspora.

As with all our previous conferences, participants will be drawn from different parts of the world. Submitted papers will be assigned to particular panels according to similarities in theme, topic, discipline, or geographical location. Papers can also be submitted together as a panel. Additionally, selected papers will be published in book form.

This conference also has a commitment to professional development which will be fostered through workshops in writing, publishing, and conference presentation. The conference will also provide ample time for professionals from various disciplines and geographical locations to interact, exchange ideas, and receive feedback. Graduate students are especially encouraged to attend and present papers and will be partnered with a senior scholar to encourage their own growth as scholars.
The deadline for submitting paper proposals is **November 31, 2013**. Proposals should include a **250-word abstract and title, as well as the author’s name, address, telephone number, email address, and institutional affiliation**.

Please submit all abstracts to

Cacee Hoyer/Danielle Sanchez: africaconference2014@gmail.com

and

Toyin Falola: toyinfalola@austin.utexas.edu

A mandatory non-refundable registration fee of $150 for scholars and $100 for graduate students must be paid immediately upon the acceptance of the abstract. This conference fee includes admission to the panels, workshops, and special events, as well as transportation to and from the conference from the hotel, breakfast for three days, dinner on Friday night, lunch on Saturday, and a banquet on Saturday evening.

Go to the Conference Shop page, where you can pay with a VISA, Mastercard, or Discover card. If you prefer to send a check, select the pre-pay option. Write the check out to the “University of Texas” and enter "2014 Africa Conference" on the memo line. Please be sure that your name is somehow printed on the check so that we can easily correlate your payment with your abstract. All participants raise the funding to attend the conference, including registration fee, transportation and accommodation. The conference does not provide any form of sponsorship or financial support. The University of Texas at Austin does not provide participants with any form of funding support, travel expenses, or boarding expenses.

Convened by Dr. Toyin Falola

Coordinated by Cacee Hoyer and Danielle Sanchez
2013 TOYIN FALOLA ANNULA INTERNATIONAL CONFERENCE ON AFRICA AND THE AFRICAN DIASPORA

(TOFAC)

ETHNICITY, RACE, AND PLACE IN AFRICA AND THE AFRICAN DIASPORA

Lead City University, Ibadan (LCU) and the Ibadan Cultural Studies Groups (ICSG)

Announce the 3rd Toyin Falola Annual International Conference on Africa and the African Diaspora

Date: July 1st - July 3rd, 2013

Theme: Ethnicity, Race and Place in Africa and the African Diaspora

Venue: Conference Centre, Lead City University, Ibadan, Nigeria

Arrival date: Sunday, June 30, 2013

Departure date: Thursday, July 4, 2013
CALL FOR PAPERS

Abstract Submission Deadline: April 15, 2013

While ethnicity has long been a staple analytical category of scholarly engagements on Africa and Africa-descended worlds, sparking rich, variegated conversations on its many referents and meanings, scholars of Africa and its vast diaspora have rarely conceptualized race as a stand-alone unit of Africanist analysis outside the familiar templates of colonial and neocolonial binaries, and outside of oppressive Euro-American racial formations such as apartheid, plantation slavery, and Jim Crow. Nor have they seriously considered how the emerging grid of place as a physical, imagined, and aspirational representation of self and the other might complicate notions of ethnic identity and racial awareness. TOFAC solicits abstracts that address one or more of our sub-themes from empirical and theoretical perspectives. Papers may use the subthemes as framing devices and as touchstones for exploring diverse African and African Diasporic realities either separately or as a cluster. Alternatively, they may explore concepts that derive from or catalyze racial imaginations, ethnic consciousness, and a fixed or dynamic sense of place. Our view of the broad theme is that it is at once elastic and restrictive, and that authors’ scholarly imaginations should define the parameters of how ethnicity, race, and place should be understood and how the epistemological relationship between all three can be posited.

Clearly, ethnicity is an expansive category. It encompasses a plethora of representational practices, textual productions, material cultures, symbols, aspirations, cultural retentions and mixtures, religious belief, and forms of political negotiation. These elements are individually or collectively mobilized to articulate a coherent narrative of identity and solidarity, however transient such a narrative may be. Taken together or unpacked for separate engagement, these constitutive elements of ethnicity offer the space for rich multidisciplinary analyses.

Scholars of Africa and of the African Diaspora spawned by slavery, colonialism, trade, exile, economic hardship, opportunity, adventure, and post-colonial migration, have yet to systematically grapple with the place of race, race consciousness, and constructions of racial communities and attributes in the evolution of African cultures and experiences around the world. Yet racial ideas, not just reactive ideas about racial solidarity, but proactively constructed notions of intra-racial difference have proliferated in the texts and conversations of global black elites, intellectuals, and black communities around the world. This development has in turn given political and social valence to ideas and debates about black authenticity, race treachery,
racial integration and separatism, compromise and resistance, and even the philosophical implications of skin lightening, hair straightening, and other bodily practices among black folk. Differing understandings of racial destiny, black victimhood, black racial purity, and the intertwine of authenticity and place of origin have become subjects of discussion in global black intellectual circles. Moreover, beyond the familiar analysis of the complex and at times difficult legacies of European-African, Asian-African, and Arab-African encounters and miscegenation in Africa, Asia, the Middle East, Europe, and the New World, recent studies have begun to unearth elaborate racial claims and narratives of racial differentiation within “African” communities and in “African” zones of contact previously narrated homogeneously into an African racial formation.

Some questions are already framing discussions of the role of race and racial constructs in the study of African communities around the world; questions about whether the Sahara, Indian Ocean, and certain sectors of the Red Sea constitute a racial divide that disturb the geographical continuum of Africa; whether Africa is a byword for “black” and if so what “black” means in light of its obvious exclusion of “white” Africans; whether the field of play between race and ethnicity is narrow or wide; whether we can posit intra-black racism as a phenomenon; whether a black racial essence exists that connects Africa to its diaspora and produces trans-oceanic communities of solidarity; whether continental Africans and diaspora Africans relate to race and racism differently and/or have different racial imaginations that may engender intra-racial tensions; whether xenophobia and native/immigrant tensions are sustained by popular racial and ethnic stereotypes or are grounded in real differences within black communities; whether immigrant and native-born blacks can work together to pursue agendas specific to their common interests in white-dominated power structures like the United States; whether the fault lines of some conflicts in Africa correspond to a clichéd understanding of racial difference between Africans and Arabs; and whether intra-African racial claims are stand-ins for other aspirations or deserve to be understood on their own racial merits.

We encourage authors to propose papers that explore race, racial politics, and racial transformation in the context of Africa’s encounter with the world outside, in the context of oppression, in the context of the racialization of ethnic difference, in the context of post-slavery and emancipation, and in the context of identity construction in response to colonial and postcolonial policies of differentiation and privilege.

Our conception of place ties in with the provocative outlines articulated above on race and ethnicity. We understand place to be a physical, mental, and ideological location or situation in
which significant sociopolitical, economic, and emotional investments have been made. These investments often define the contours of identity, serving as anchors and referents for a variety of identity practices, including racial and ethnic self-representation. We acknowledge, however, that “place,” its connotations, and the semiotic burdens it is often called upon to bear are always changing. We therefore welcome papers that radically redefine “place,” “home,” “location,” “origin,” and related idioms of affiliation and affinity.

Abstracts may investigate and explore one or more of the following topics:

- Ethnic Associations
- Ethnic Nationalism
- Language Politics
- Ethnicity and Colonization
- Ethnicity and slavery
- Ethnicity and slave culture
- Ethnicity and slave religion
- Politicized Ethnicity
- Ethnic Politics
- Ethnic Literatures
- Ethno-religious imaginations
- Ethno-religious violence
- Ethno-religious communities
- Linguistic politics
- Language and ethnic solidarity
- Ethnicity and civil war
- Ethnicity and electoral contest
- Ethnic cleansing
- Genocide
- Civil war
- Racial authenticity
- Intra-racial tensions
- Racialization of difference
- Arabs and Africans
- Afro-Arab solidarity and conflict
- Berber identity/nationalism
- Tuareg identity/nationalism
- African-Diasporan tensions
- Intra-racial stereotypes
- Racial Writings
- Racial representations
- Race and African identity
- Racism
- Racial mixture
- Miscegenation
- Luso-African communities
- Mixed race communities and social consciousness
- Racial revolutions
- Afrocentrism
- Black power
- Black nationalism
- Black separatism
- Race and ethnicity
- Race and religion
- Race and Pan-Africanism
- Racial origins
- Race and civilization
- Nilo-centric theories
- Ancient Egypt in Africa
- Race in Ancient Africa
- Afro-Arab borderlands
- Xenophobia in Africa
- White Africa
- Apartheid and Post-Apartheid
- Home Exile (or Self Alienation)
- Exile-Exile (or Alienated Exile)
- Exilic Experience
- Origins
- Ancestry
- Local and global identities
- Rural and urban spaces
- Consciousness
- Spatial identities
- Territorial struggles
- Land politics
- Displacement and dispossession
- Refugees
- Domesticity
- Gendered space
- Mobility and migration
- Orientalism
- New Diaspora - Africa in China, etc
- Religious pilgrimage
- Changing concepts of home
- Generational dynamics
Participants will be drawn from different parts of the world. Graduate students are encouraged to attend and present papers. The conference will provide time for scholars from various disciplines and geographical locations to interact, exchange ideas, and receive feedback. Additionally, selected papers will be published in book form.

The deadline for submitting abstracts/proposals of not more than 250 words, is April 15, 2013. It should include the title, the author's name, mailing address, telephone number, email address, and institutional affiliation. Abstracts should be saved with the author’s names as it appears on the abstract. Please submit all abstracts to the following:

http://www.ibadanculturalstudiesgroup.org/toyinfalolaconference/user/register

or

Professor Ademola Dasylva

E-mail: dasylvang@yahoo.com, a.dasylva@ibadanculturalstudiesgroup.org

All inquiries should be directed to Dr. Mrs Doyin Aguoru,

Mobile Phone: +234(0)703 504 7854     E-mail: doyinaguoru77@yahoo.com

For regular update on the conference information visit: ibadanculturalstudiesgroup.org/toyinfalolaconference

A mandatory non-refundable registration fee (ICSG/TOFAC administrative charges) of ten thousand Naira (N10, 000) (for participants from Nigeria and other African countries) and $100 (for participants from USA, Europe, and Asia) must be paid immediately an abstract is accepted. The Registration fee covers conference bag, tag, jotter and biro, lunch and tea/coffee break throughout the conference duration.

Hotel Accommodation: TOFAC 2013 Host, Lead City University, has graciously made available some rooms from its Guest House, gratis, to registered participants on first-register-first-served basis.
It is expected that all participants will raise the funding for their air-ticket/transportation to attend the conference.

**Keynote Speakers:**

Prof. Moses Ochonu, Vanderbilt University

Prof. Ken Harrow, Michigan State University

**Publication of Peer-Reviewed Papers:** Africa World Press and the Carolina Academic Press will publish the best papers selected from the conference.
**African Journal of Governance and Development**

**CALL FOR PAPERS**

The University of Saint Thomas, Maputo, Mozambique is proud to announce the initiation of the *African Journal of Governance and Development*. AJGD is a new multidisciplinary publication that seeks to bring academic researchers from beyond territorial and regional boundaries to share scientific knowledge focused at the intersection of governance and development. The journal aims at providing space for sharing and debating issues of social, political, and economic development not only for academic consumption, but also for policy consideration. The journal will be published on a biannual basis. The journal is peer reviewed. We are calling for papers for the 3rd issue on a rolling basis.

Formatting:

- Submissions must be in the English language only.
- Submissions cannot have been previously published, nor be under review by another journal.
- All papers should have the maximum of 8000 words and at least 5 keywords.
- All papers should have the name/s of the contributor/s, institutional affiliation, country and a short biography referring to the current and/or previous position/occupation of the contributor.
- Contributors must employ the Harvard system of citation. Where extended comments are necessary, they can be made within footnotes.

Manuscripts may be submitted to:

Simão Nhambi, Managing Editor simaono@yahoo.com and snhambi@ustm.ac.mz.
CONFERENCE SCHEDULE

FRIDAY, MARCH 29th

10:00 AM - 10:20 AM: Shuttle Service from Holiday Inn Town Lake to the University of Texas

10:30 AM - 11:00 AM: Conference Opening
PANEL SESSION A: 11:00 AM – 12:30 PM

Panel A1 – Health and the African Body

Location: Chicano Room

Chair: Okpeh O. Okpeh, Benue State University

Mona Hamedani
James Madison University
“Whiteness on Blackness: European Gazes on Black Male Bodies”

Adedayo Ishola Irinoye
Obafemi Awolowo University
“Social Mobilization, Community and Advocacy for Healthcare in the Nigerian Community”

Hannington Ochwada
Missouri State University
“Safari and “Sexploiting the Starved”: The Big Mama and Big Daddy Comes to Kenya”

Jane Saffitz
University of California-Davis
"The Three Bodies: Theoretical Insights into the Albino Body in Tanzania"
Panel A2 – Early Childhood Education in Africa

Location: Texas Governors Rooms

Chair: Michael Odey, Benue State University

Nathaniel Oludayo Adebowale
Adeniran Ogunsanya College of Education
“Mental, Physical and Emotional Re-colonization of Nigerian Children’s Art and Literature”

Oladipo Olufunmilola Temitayo
Adeyemi College of Education

Florence Undiyaundeye
Federal College of Education Obudu
“Child Upbringing and Delinquency: Implication for Societal Development in Nigeria”

Panel A3 - Gendered Analyses of African Religion

Location: Lone Star Room

Chair: Hélène Tissièrre, University of Texas at Austin

Ajayi Elizabeth Adenike
Adeniran Ogunsanya College of Education

Nathanael Homewood
Rice University
“Creating the Cosmic: The Womb as Liminal in African Religions”
Rotimi Williams Omotoye
University of Ilorin
“The History and Challenges of Women Leadership in Pentecostal Churches in Yorubaland, South-western, Nigeria”

Foluso Anna Onaolapo and Rasheed Owoyele Ajetunmobi
Adeniran Ogunsanya College of Education and Tai Solarin University of Education
“Nigerian Baptist Women Union: A Catalyst for Raising and Mobilizing Religious and Socially Responsible Women for Leadership from 1919”

O. Clementina Osezua
Obafemi Awolowo University
“Religion and Sex Trafficking among the Benin People of Southern Nigeria”

Panel A4 - Terrorism and Religious Violence in Africa

Location: Quadrangle Room

Chair: Ademola Dasylva, University of Ibadan

Gaius Umahi Anonaba
Babcock University, Nigeria
“Religious Violence in Nigeria: A Biblical cum Historical Study”

Chinogonum D. Chuku and Eze Wusu
Rivers State University and University of Port Harcourt
“From Niger Delta Militancy to Boko Haram: A Sociological Analysis of Emerging Terrorism in Nigeria”

P. Okechukwu Eke
Ahmadu Bello University
Obinna Innocent Ihunna
Federal University of Technology

S. U. Fwatshak
University of Jos
“Force, Dialog, or Separation?: Contending Strategies in Winning the War Against the Boko Haram Movement in Nigeria”

Bode Jerome Monye
University of Ibadan
“Terrorism and Its Challenges in the Northern Nigeria”

Bolaji Omitola
Osun State University
“Boko Haram and the Challenges of Security in Nigeria and West African Sub-Region”

Bukola Adeyemi Oyeniyi
Universiteit Leiden
“The Boko Haram Terrorist Menace and Nigeria’s National Security”
LUNCH: 12:30 PM - 2:00 PM

Various dining options are available in the Texas Union and within walking distance.

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<tr>
<th>Texas Union</th>
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<td>Madams Mam’s (Thai cuisine)</td>
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PANEL SESSION B: 2:00 PM - 3:30 PM

Panel B1 – Indigenous African Religions and Contemporary Politics

Location: Chicano Room

Chair: Sati Fwatshak, University of Jos

Victor Iyanya
Benue State University
“Historicizing the African Dilemma of Confidence in Foreign Versus Indigenous Belief Systems: the Case of the ‘Igede’ of Central Nigeria”

Adepeju Olufemi Johnson-Bashua
Lagos State University
“Globalization, Colonization and the African Culture: Implication on the Yoruba Indigenous Religion”

Segun Ogungbemi
Adekunle Ajasin University
“The Power and Authority of Indigenous Religion in Social, Political and Aesthetic African Space”

Tushabe wa Tushabe
Kansas State University
“Practical Epistemologies in Indigenous African Religions"
Panel B2 - Uses of Media in African Social Movements

Location: Texas Governors Room

Chair: Aderonke Adesanya

Frederick Madore
Université Laval
“Imams, Islamic Preachers and Public Space in Ouagadougou (Burkina Faso) since the 1990s: Toward New Intergenerational Relationships and a Muslim Public Sphere”

Adenike Olufunke Olufade
University of Ibadan
“Reflections on the Role of Media to Peace and Security in Nigeria”

Charlotte Walker-Said
Webster University/ University of Chicago

Zachary J. Patterson
Indiana University
“Digital Resistance in Uganda: How Mobile Phones are Helping Citizens Collectively Mobilize and Challenge Existing Power Dynamics”

Olubukola Olugasa
Babcock University College of Law and Security Studies
“Sustainable Democratization through ICT Driven Electoral Petition in Nigeria”
Panel B3 - Business and Entrepreneurship in Africa

Location: Quadrangle Room

Chair: Femi Mimiko, Adekunle Ajasin University

Yusha’u Ibrahim Anjo
State University
“Influence of Culture on Entrepreneurship Attitude: Evidence from a Sub-Saharan Africa Study”

Myra Ann Houser
Howard University
“Debswana and Namdeb: Political and Social Transformation Through State Diamond Enterprises in Botswana and Namibia”

Vernon Damani Johnson and Kirsten Lorgen-Knapp
Western Washington University
“NGO-Government Interactions in South Africa: The Possibility of Cross-Sector Cooperation”

Goto Kudzai and Malimela Langelihle
University of KwaZulu-Natal
“Analyzing the Role of Southern African Development Community (SADC) in the Political and Economic Crisis in Zimbabwe”

Maurice Mbam
Ministry of Education, Ebonyi State, Nigeria
“Entrepreneurship Development and the Nigerian Economy”

Ginigeme Uchechi Nnochiri
Federal University, Lafia
“Redefining the Use Of Indigenous Textiles Within A Socio-Cultural Society: A History And Critical Survey Of The Illa-Oso Festival Of Uzuakoli In Eastern Nigeria”

Chukwudi Solomon Osondu and Nwabufo I. Okeke-Uzodike
Federal Polytechnic and University Of Kwazulu-Natal
“Stepping Backward to Move Forward: Re-Regionalization and a Weak Center as Panacea for Achieving Accelerated Development in Nigeria”
Aminu Yusuf Usman
Kaduna State University

Panel B4 - Violence and Victimization in Africa

Location: Lone Star Room

Chair: Ayandiji Aina, Adeleke University

George Amoah
Sikkin Manipal University
“Violence and Victimization”

Oladele Abiodun Balogun
Olabisi Onabanjo University and Afe Babalola University

Consoler Teboh
St. Cloud State University
“Psychiatric Challenges in Africa: Violence and Victimization of Persons with Disabilities in the North West Region of Cameroon”

Amos Adjei Gyaboah
University Of Ghana
“Violence and Victimization”

Peter Ati
Twene Amanfo Senior High School
“Violence Against Women in Ghana”
PANEL SESSION C: 3:45 PM - 5:15 PM

Panel C1 - Protest in Film

Location: Quadrangle Room

Chair: Brian Doherty, University of Texas at Austin

Balogun Temitope Abiodun
Osun State University
“The Interplay of Language and Power in Saworoide (A Yoruba Nollywood Film): its Implications for Nigerian Polity”

Elfatih Maluk Atem Beny and Rebecca Lorins
Ministry of Culture of the Government of South Sudan and Independent Scholar
“Theatre and Video-Making as Social Movement-Making Among Southern Sudanese Youth in Khartoum and Juba”

Raoul J. Granqvist
Umeå University
“The Photographer as a Hunter, The Subject as His Game: Eliot Elisofon in Africa 1966-1967”

Abiodun Kafaru
University of Northampton
“Visual Arts: Its Functions Beyond Aesthetics and Entertainment”

Ademola Omobewaji Dasylva
University of Ibadan
“The Nigerian Nollywood, Modernity and Topicality: Coping with the Emerging Cultures”
Panel C2 - Gendered Politics in Africa

Location: Lone Star Room

Chair: Celine Jacquemin, St. Mary’s University

Abimbola O. Asojo
Institutional University of Minnesota
“Gender and Architecture: Contributions of Nigerian female Architects to the Built Environment”

Jay Carriker
University of Texas at Tyler
“The Ever Evolving Hatshepsut Problem: An African Queen and the Construction, Interpretation, and Expression of Identity”

Folasade Olayinka Ifamose
University of Abuja
“Gendering the Political Space in Nigeria: Discourse on Contradictions between Theory and Reality”

Ologunde A. Olusola
Obafemi Awolowo University
“Gender Politics: A Factor in Grassroots Democracy and Development in Nigeria”

Rachael Folashade Aina
Adeleke University
“Crisis of Safe Motherhood: Information Awareness, Use and Social Neglect among Rural Women in Ogun State, Nigeria”
Panel C3 - Environment, Urbanization, and Borders in Africa

Location: Chicano Room

Chair: Adam Paddock, University of Wisconsin-Whitewater

Akinwale Coker, Mynepalli Sridhar, and Adeniyi Osilagun
University of Ibadan

Patrick Mbajekwe
Norfolk State University
“Embattled Spaces, Elusive Boundaries: Urban Growth and Inter-Communal Land Disputes in Eastern Nigeria”

Ng’ang’a wa Muchiri
University of Miami
“Natural Leitmotif: Land as a Symbol in East Africa’s Socio-Political Movements”

Charles Osei
University of Ghana
“Effects of Post-Flood Disaster Politics on Social Cohesion in Ashaiman Municipality”

Stephanie Zehnle
University Kassel
"From Mount Sinai to the Hausa Savanna: Aspects of Movement and Migration in the Sokoto Jihad"

Hauwau Evelyn Yusuf and Amina Kpana Duniya
Kaduna State University

Hermann W. von Hesse
University of Ghana, Legon
“‘Tsu shwé hi fe koowie’ (‘A dilapidated hut is better than a bush’) Afro-Brazilians and Accra’s Evolving Architectural Landscape; c.1830-1908”

Panel C4 - Ethnic Conflict in Africa

Location: Quadrangle Room

Chair: Antony G. Hopkins, University of Texas at Austin

Osezua Ehiyamen Mediyanose
Osun State University
“Managing Ethnic Conflict in Africa”

Wanjala S. Nasong’o
Rhodes College

Pierre Nzokizwa, PhD.
Southern Adventist University
“Coming to Terms with Ethnic Difference and Pre-Empting Ethnicization: Burundi Case Study”

Tade O. Okediji and Wahutu Siguru
University of Minnesota-Twin Cities

Okpeh Ochayi Okpeh, Jr.
“Ethnic Minorities and the Quest for Political Inclusion in Colonial Central Nigeria, 1945–1960”

Meshack Owino
Cleveland State University
“The Role of Ethnicity in African General Elections: The Example of Kenya”
DINNER RECEPTION, 5:30 PM - 6:30 PM
Garrison Hall, Department of History
(Conference Participants only)

KEYNOTE LECTURE, 7:00 PM - 8:00 PM
Garrison Hall: GAR 0.102
"Social Movements Around Land Claims and Land Rights in Africa"
Professor Catherine Boone
Professor of Government and Fellow of the Long Chair in Democratic Studies
The University of Texas at Austin
Introduction by Dr. Aderonke Adesanya
Catherine Boone is Professor of Government and Fellow of the Long Chair in Democratic Studies at the University of Texas at Austin. She specializes in comparative politics, with an emphasis on theories of political economy and economic development. She has conducted research on industrial, commercial, and land tenure policies in West Africa, where her work has been funded by the Social Science Research Council, Fulbright, the World Bank, and the Harvard Academy for International and Area Studies. Prof. Boone has served as member of the Board of Directors of the African Studies Association (ASA), 2009-2012, and chair of the Publications Committee of the ASA (2011-2012). She was member of the Executive Council of the American Political Science Association and (twice) member of the Executive Committee of the Comparative Politics Section of APSA, as well as a member of review boards for the National Science Foundation, Fulbright, and the Social Science Research Council (SSRC). She was a member of the Africa Regional Advisory Panel of the SSRC, Secretary of the African Politics Conference Group, an APSA-affiliated research network, and is member of the coordinating committee for the APSA African Initiative, which runs training workshops for African scholars in Africa. Prof. Boone was Treasurer and President of the West Africa Research Association (2005-8), which overseas the West African Research Center in Dakar, Senegal, and is National Program Co-Chair for APSA 2013.

SATURDAY, MARCH 30TH

8:00 AM - 8:20 AM: Shuttle Service from Holiday Inn, Town Lake to the University of Texas

8:30 AM - 9:00 AM: European Continental Breakfast, Garrison Hall
PANEL SESSION D: 9:00 AM – 10:30 AM

Panel D1 - Politics, Religion, and Activism in West Africa and the Wider World, 1920s-1950s

Location: GAR 0.120

Chair: Elias Bongmba, Rice University

Elizabeth A. Foster
Tufts University
“African Catholics between Colony and Nation: the Case of Raymond-Marie Tchidimbo in Guinée, 1951-1971”

Gillian Glaes
Carroll College

Kathleen Keller
Gustavus Adolphus College
“An African on Trial: A question of Identity in Post-War France”

Sunday Oludele Babalola
Adeniran Ogunsanya College of Education
“Popular Music as a Cultural Indicator in Yoruba Land of Nigeria”

Theresa Asojo and Abimbola O. Asojo,
J.A. Babalola University and University of Minnesota
Panel D2 - Resistance in African Popular Culture

Location: GAR 0.128

Chair: Neville Hoad, University of Texas at Austin

J. Oklobia Adakole
University of Abuja
“Music of Resistance as Popular Culture: Fela Anikulapo-Kuti in Focus”

Juliet Nkane Ekpang
University of Calabar
“Chronicling the Nigerian Civil War: A Lexico-Semantic Analysis of Wole Soyinka's Season of Anomy and Chimamanda Adichie's Half of a Yellow Sun”

Oladipo Olufunmilola Temitayo
Adeyemi College of Education
“Fela's Music in Nigeria: An Expression of Dissent and Protest”

Itohan M. Idumwonyi and Enoch Gbadegesin
Rice University

Madimabe Geoff Mapaya
University of Venda

Titus Olusegun Stephen
Federal College of Education
“Analysis of Music Performance during Fuel Subsidy Removal Protests in Nigeria”
Panel D3 - Globalization, Politics and Democracy in Africa

Location: GAR 0.132

Chair: Patrick Mbajekwe, Norfolk State University

Amentahru Wahlrab
The University of Texas at Tyler
“Globalizing the “Arab Spring” in Somalia’s 2012 Election”

Brittany Duck
The New School, Graduate Program of International Affairs
“When Obama Met Gaddafi: Intervention, Race, and Global Leadership”

P. Okechukwu Eke
Ahmadu Bello University
“Globalism, Globalization and Liberal Democracy in Africa: Gauging the Gulf between Sloganeering, Appearances and Stark Realities of Deterritorization and Democratization”

Eric Tuffour
University of Cape Coast, Ghana
“Strategies of Social Movements in Ghana: Questioning the Dividends of Democracy and Contesting Globalization”

Gary Blank
London School of Economics
“Between Anti-imperialism and Humanitarianism: Locating Biafra in the Third World ‘Solidarity’ Politics of the 1960s (1967-70)”

Chioma Joseph-Obi
University of Port Harcourt
“Oil and Cultural Globalization: A Case Study of Women and Children in the Ikwerre Area of the Niger Delta Region of Nigeria”
Panel D4 - Redefining Conceptions of Identity

Location: GAR 2.112

Chair: Kwame Essien, Lehigh University

Veronica Savory McComb
Lenoir-Rhyne University
“The Okra Principle: (Re)Constructing Ethnic Identities among Nigerians in the U.S”

Vivian Valdivia
San Diego State University

Bridget Itunu Awosika
Adyemi College of Education
“Effects of Modernism on Ethnicities and Identities in Nigeria: Implications for Sustainability of Material Culture”

Ugwu Ifunanya Gertrude
Osun State College of Education
“Ethnicities and Identities in Nigeria”

Victor Okoye
Federal Polytechnic, Oko
“The Role of the Igbos in the Third World
Panel D5 – Women and Protest in Africa

Location: GAR 2.128

Chair: Alexius Amitaka, University of the Free State

Inyang Etim Bassey
University of Calabar
“Calabar Women Political Activism: Echoes from the Calabar Market Women Revolt of 1925”

Aisha Balarabe Bawa
Usmanu Danfodiyo University
“Feminism and Political Activism in Northern Nigeria: a Case Study of Gambo Sawaba”

Nathanael Ojong Diba
Graduate Institute of International & Development Studies, Geneva
“Women and Social Protest in Cameroon: The Case of the Aghem Women in Menchum Division”

Anthony Olusegun Omoyajowo
Fedearal College of Agiculture
“The Facts and Fads of Women’s Social Movements in Nigeria”

Itang Ede Egbung
University of Calabar
“Women’s Political Empowerment in Nigeria: A Reading of Akachi Ezeigbo’s The Last of the Strong Ones”

Martha Musalia and Joseph Wasonga
Kenyatta University
Panel E1 - Conflict and Exchange at the Frontier of Cultures

Location: GAR 0.120

Chair: Barbara Harlow, University of Texas at Austin

Shery Chanis
The University of Texas at Austin
“The Other Cartographic Pioneer: Michele Ruggieri, Atlante della Cina and Early Modern European-Chinese Cultural Exchanges”

Jenna Hanchey
University of Texas at Austin
“Theorizing Subaltern Epistemologies: An Analysis of International Aid Rhetoric in Sub-Saharan Africa”

Ogechukwu Ezekwem
The University of Texas at Austin
“From Non-Involvement to Intervention: American Responses to Biafra During the Nigerian Civil War”

Cacee Hoyer
The University of Texas at Austin
“Gandhi as a South African? Imagining Non-Violence into the Anti-Apartheid Struggle”

Stephanye Hunter
The University of Texas at Austin
“Performing from the Margins: The Freedom Theatre and Negotiations of Violence”
Panel E2 - Religion and Tradition in African Artistic Expression

Location: GAR 0.128

Chair: Omi Osun Joni L. Jones, University of Texas at Austin

Ogli Godwin Ejembi
Federal College of Education
“Engaging Idoma Chiefs and Ancestors through Music”

Susan J. Rasmussen
University of Houston

Tolu Owoaje
University of Ibadan
“Dayo Dedeke and Popoola Dopemu: Activists of Yoruba Native Air Traditions in Nigeria”

Nathaniel Oludayo Adebowale
Adeniran Ogunsanya College of Education
“Mental, Physical and Emotional Re-colonization of Nigerian Child’s Art and Culture.”

Enoch Olújídé Gbádégésin
Rice University
“Religious Experience, Cultural Expressions: Traditions and Politics in the Making of an Annual Olójó Festival in Ilé-Ifé, Nigeria”
Panel E3 - Corruption and Authoritarianism in Africa

Location: GAR 0.132

Chair: Catherine Boone, University of Texas at Austin

Ayuk E. Augustine
Clayton State University
"Combating Corruption in Cameroon: Is 'Kondengui' the Answer"?

Moti Ukertor Gabriel
University of Abuja

Nicholas A. Jackson
University of Denver
“Fragmented Stability: Dictatorship and Mobilization in Cameroon”

Alhaji Saccoh
University of Pennsylvania
“Sierra Leone: A Case Study for Democratic Reform and Post Conflict Economic Progress”

James Otoburu Okpiliya
University of Calabar
“Nigeria After the Golden Jubilee: Reflections on Ben Okri’s The Famished Road”

Panel E4 - Religious and Cultural Convergence

Location: GAR 2.112

Chair: Elias Bongmba, Rice University

Jamaine Abidogun
Missouri State University
“Roots and Realities: West African Cultural Constructs in Afro-Jamaican Society”
Martin Tsang  
Florida International University  
“Religious Routes, Roots and Offshoots: Yorùbá-Cantonese Religious Expression and Commerce in Cuba and North America”

Kunirum Osia  
Coppin State University  
“Doctrinal and Eschatological Convergence: Christianity and Islam in Nigeria”

R. Adewale Abdul-Azeez  
Osun State College of Education  
“Cultural Integration and Political Transformation in West Africa: The Contribution of Sufi Arabic Scholar ‘Umar bn. Sa’id al-Futi”

Seth Addai  
Christ Apostolic Church International  
“Impact of Christianity in Africa (Ghana)”

Edwin Gyekye  
University of Ghana  
“The Impact of Christianity, Islam and Judaism in Africa”

Joseph O.I. Omoragbon  
Springdale College  
“Secularism: A Threat to the Impact of Christianity in Africa”

Femi Adedina and Atinuke O. Okunade  
Adeniran Ogunsanya College of Education  
“Rituals as Drama: a Look at Dramatic and Ritualistic Elements in the Candomble Worship”
Panel E5 – Nationalism in Africa

Location: GAR 2.128

Chair: Timothy Stapleton, Trent University

Aderonke Adesola Adesanya
James Madison University
“Beast of a Nation: Creative Crusaders and their Imaginations of an Embattled African State”

Amugo Frank Onyema
Rivers State College of Arts and Science
“Ethnic Nationalities’ Struggles in Nigeria: The Case of Ogoni Land and Mosop”

Ntim Gyakari Esew
Kaduna State University
“The Indigene/Settler Dichotomy and Nigeria’s Quest for Nationhood”

Dr. Doyin Agoru
Olabisi Onabanjo University
“Vestiges of Nationalism, Ethno-Religiousism, Rebirths and Contradictions in Nigeria”

Aderibigbe M.O
Federal University of Technology
“Between Tradition and Modernity: an Examination of Cultural Technological Change in Africa”

Mickie Mwanzia Koster
University of Texas at Tyler
“Beating the Kithitu”: Revisiting Mau Mau Ethnicity, Nationalism, and Knowledge”

Philip Akpen
University of Abuja
“Unbundling the Legacies of One “North Phenomenon” with Politics in Northern Nigeria, Since 1967”
LUNCH RECEPTION, 12:30 PM - 2:00 PM
Garrison Hall, Department of History

PANEL SESSION F: 2:00 PM – 3:30 PM

Panel F1 - Redefining Identity and Modernity
Location: GAR 0.120

Chair: Ben Lindfors, University of Texas at Austin

Daniel Jean-Jacques
The University of Texas at Austin
“West African Science and the Challenge of Western Colonialism”

Dotun Ayobade
The University of Texas at Austin
“Renegade Hips: Feminine Revolution in Fela’s Afrobeat”

Abimbola Adelakun
The University of Texas at Austin
“Hip Hop and the Politics of Transnational Brotherhood”

Sheela Jane Menon
The University of Texas at Austin
“Malaysia’s Most Celebrated War Heroine: Femininity, Agency, & Subaltern Identity in No Drama of Mercy”

Hallie Ringle
University of Texas at Austin
“Media in the Work of El Anatsui, and Sokari Douglas Camp”
Panel F2 – Expressions of Dissent in Africa

Location: GAR 0.128

Chair: Jamaine Abidogun, Missouri State University

Babatunde A. Ojedokun
The Electoral Institute, Independent National Electoral Commission Nigeria
“Expressions of Dissent and Protests: Post-Election Reactions in Nigeria and the Future Conduct of Peaceful Elections”

Adam Paddock
University of Wisconsin-Whitewater
“Child Labor Protest in Southern Nigeria, 1911-1935”

Aminah Wallace
Binghamton University
“Historicity and the Move from Afro-Centered Protest to Euro-Centered Protest and Back”

Adeojo Olanrewaju Oladokun and Oluwaseyi Augustine Leigh
Olabisi Onabanjo University
“Expression of Dissent and Protest”

Rasheed Olanrele Popoola
Osun State College of Education
“New Waves of Political Dissention in Nigeria”

Samantha Schivers
The University of Texas at Tyler
“Fighting with Magic: The Maji Maji Uprising and the Politics of Protest”
Panel F3 – African Educational Policy

Location: GAR 0.132

Chair: Ayandiji Aina, Adeleke University

O. O. Shada
Federal College of Education
“Nigerian Language Education Policy”

Céline A. Jacquemin
St. Mary’s University
“The Politics of Mixing Evangelizing with Education & Development: Marianist Projects in Kenya”

Oyesoji Aremu
University of Ibadan
“Deregulated Education: Best Practice for Sustainable Development”

Gee A. Yawson
Florida International University & St. Thomas University School of Law
"Educação e Ações Afirmativas: Redefining Multicultural Legalisms, Justiciability of Rights, and the [In]clusion of African-descendant peoples in Higher Education in Brazil”.

Okpeh Ochayi Okpeh, Jr.
Benue State University, Nigeria
“The Academic Staff Union of Nigerian Universities and the Struggles to Reclaim the Nigerian University System”

Tolulope Elizabeth Adenekan
Lead City University
“Private University Administration in Nigeria: A Constructive Examination”
Panel F4 – Narratives of African Conflict

Location: GAR 2.112

Chair: Charles Thomas, USMA West Point

Berthe Kayitesi
University of Ottawa
“Rwandan Survivors’ Resilience Through Associations”

Mark Reeves
Western Kentucky University
“M’Fain Goes Home: African Soldiers and the Franco-French Conflict in Gabon, 1940”

Mike Odugbo Odey
Benue State University

Abimbola O. Asojo
University of Minnesota
“Literacy and Decision Making on Health Issues among Market Women in Selected South Western States”
Panel F5 – Protest in Visual and Performative Culture

Location: GAR 2.128

Chair: Brian Doherty, University of Texas at Austin

Ikenna Aghanya
Federal Polytechnic, Oko

Nathanael Vlachos
Rice University
“Staging the Good: Ethics and Community Theater in Post-Apartheid South Africa”

Arinpe G. Adejumo
University of Ibadan
“Grass-Roots Movement and Propagation of Indigenous Culture in Akinwumi Isola’s Selected Plays”

Gloria Eme Worugji
University of Calabar
“Marginalization of Women in John Pepper Clark’s P’lay Wives Revolt”

Umana Akpan Ekpe
Cross River University

Faith Idowu Akinnola
Osun State College of Education,
“Child Labour as a Social Menace: A Case Study of Mary Lee Martin-Kone’s Pain Sucre”

Bojor Enamhe
Cross River University of Technology
“The Aesthetics of Carnival Float Decoration in Nigeria: Challenges and Prospects”
PANEL SESSION G: 3:45 PM - 5:15 PM

Panel G1 – War and Conflict in Africa

Location: GAR 0.120

Chair: Alexius Amitaka, University of the Free State

Kevin Karaki
University of Texas at Tyler
“The Boer War: Imperialism in Society”

Charles Thomas
USMA West Point
““Disgraceful Disturbances”: TANU, the Tanganyikan Rifles, and the 1964 Mutiny”

Dorcas Iranwo-Oluwa Ewejobi
Institute of Anglistisches Seminar, Universitat Heidelberg
“MASSOB, the Biafra and the Continuous Battle”

Felix Kiruthu
Kenyatta University

Christian C. Madubuko
University of New England
“Oiling the Gun and Gunning for Oil: The Youth and Niger Delta Oil Conflicts in Nigeria”
Panel G2 – Sports and African Expression

Location: GAR 0.128

Chair: Segun Ogungbemi, Adekunle Ajasin University

Michael Gennaro
University of Florida
“A Social History of Boxing in Nigeria, 1920-1970”

Alain Lawo-Sukam
Texas A&M University
“Soccer and Political (Ex)pression in Africa”

Donald O. Omagu
College of Staten Island, City University of New York
“‘Fatal Attraction’: The ‘Paradox’ of African Cultural Values and Nigerians in the Diaspora”

Anthony Olusegun Omojyowo
Federal College of Agriculture
“Prognosis of Cultural Transformation in Africa”

Juliet A. E. Nwokenkwo
College of Education Mission, Catholic Diocese of Owerri, Imo State

Olusola Richards Ogunnubi and Ufo-Okeke Uzodike
University of KwaZulu-Natal
“Between Soft power and the Currency of Sports: Rethinking South Africa’s Rising Hegemony in Africa”

Steve James Itsewah,
University Of Lagos, Akoka
"Bata and Akoto Dances as Expressions of Sport, Leisure and Cultural Identities of the Yoruba People of Nigeria, West Africa"
Panel G3 – Citizenship and Education

Location: GAR 0.132

Chair: Femi Mimiko, Adekunle Ajasin University

Saloshna Vandeyar and Kolawole Elufisan
University of Pretoria
“African Immigrant Teachers in South African Schools: A Study of Impediments to the Successful Reconstruction of Their Professional Identities”

Ireti Alao
Adeyemi College of Education
“Education, Attitudinal Change and Effective Mobilization of Voters for Political Transformation in Nigeria”

Adejoke C. Babalola and Adedolapo Modupe Aboderin
Obafemi Awolowo University
“An Assessment of the Level of Awareness of Road Users of Traffic Rules and Regulations: Implications for Literacy and Citizenship Education in Nigeria”

Rasheed Adekunle Fasasi
University of Ibadan
Science and Cultural Imperialism: Was There Any Science in Africa?

Panel G4 – Religious Activism in Africa

Location: GAR 2.112

Chair: Ademola Dasylva, University of Ibadan

Louis Audet Gosselin
Université du Québec à Montréal
“Between God, Sankara and Good Governance: Meanings of Moralization among Religious Youth in Ouagadougou, Burkina Faso”
Kamogelo Motshidi
Independent Scholar
“Faith With a Fighting Chance: The Role Religion Has Played in Shaping South Africa’s Social Movements”

Ben Weiss
University of Texas at Austin
"Christianity in German Southwest Africa: A Medium for the Synthesis of Herero Identity"

Joshua Olusola Akande
Obafemi Awolowo University
“‘War against Ourselves’: Ethno-Religious Conflicts in Nigeria: Implications for Promoting Community-Based Peace Education”

Olivier J. Tchouaffe
Southwestern University
“Thoughts on Religious Activism and Democracy in Africa”

John Agbonifo
Osun State University
“The Role of Faith in Grassroots Collective Mobilization in the Niger Delta”
RECEPTION

Holiday Inn, Town Lake

Cocktails, 6:30pm

Conference Banquet and Dance, 7:00pm

Registered Participants and Invited Guests Only
SUNDAY, MARCH 31ST

8:45 AM - 9:00 AM: Shuttle Service between Holiday Inn, Town Lake and The University of Texas

9:00 AM – 9:15 AM: Coffee and Light Breakfast
PANEL SESSION H: 9:00 AM - 10:30 AM

Panel H1 – Revolt in Africa

Location: GAR 0.120

Chair: Okpeh O. Okpeh, Benue State University

Gbemisola Abdul-Jelil Animasawun and Yinka Ahmed Aluko
University of Ilorin
“Governmentalities and Political Technologies in Post-Colonial Africa: The Nigeria Police and Protest Policing in Military and Democratic Dispensations.”

Ntim Gyakari Esew and Agbo Uchechukwu Johnson
Kaduna State University and Taraba State University
“An Appraisal of Youth Revolts in Apartheid South Africa and Contemporary Tunisia”

Abidemi Babatunde Babalola
Rice University
“Materiality of Power and Authority in Yorubaland: 1000 - 1700 A.D”

Martin S. Shanguhyia
Syracuse University
“Rural Mobilization and Protest against State Afforestation Initiatives in Western Kenya, 1945-1975”

Tim Stapleton
Trent University
“Long Term Refugee-Warriors and Other People’s Wars in Post-Colonial Africa”

Alexius Amtaika
University of the Free State
“Challenges and Successes of the Former Liberation Movements in Government: A Case of South Africa Zimbabwe and Mozambique”
Panel H2 – Human and Legal Rights in Africa

Location: GAR 0.128

Chair: Michael Odey, Benue State University

Ronke Iyabowale Ako-Nai
Obafemi Awolowo University
“The Politics of Gender mainstreaming and the affirmative action in Nigeria”

Eke Chidi Idi
University of KwaZulu-Natal
“Women Representation in Public Enterprises: Networking and the Social Imbalances in South Africa”

Akin Alao
Obafemi Awolowo University
“Judicial Attitude to Constitutional Rights of Citizens and State Security in Nigeria”

Oluwaseun Emmanuel Tella
University of KwaZulu-Natal
“From Sharpsville to Marikana Massacre: Human Rights and Conflicts in Post-Apartheid South Africa”

June McLaughlin
University of Warwick
“Socially Responsible Investing and Pension Law Reform: Consequences for the Developing World”

Hauwau Evelyn Yusuf and Adedayo Adefarakan Yusuf
Kaduna State University
“Entrenched Patriarchal System, Women’s Social Movement and Women Participation in Politics”
Panel H3 - Power and Authority in African Religion

Location: GAR 0.132

Chair: Céline A. Jacquemin, St. Mary’s University

Wilhelmina J. Donkoh and Osei B. Boakye
University of Science and Technology, Kumasi, Ghana & Columbia University
“Indigenous and Syncretic Beliefs as Expressions of Power and Authority: a Study of the Musama Disco Christo Church of Ghana”

Samantha Earley
Indiana University Southeast
“Power and Authority in the Early African Methodist Episcopal Church: A Comparative Reading of Reverend Richard Allen’s Spiritual Autobiography and the Original Doctrines of the AME Church”

Hannah Titilayo Kehinde Ishola
Adeniran Ogunsanya College of Education
“Female Power and Authority in Selected Indigenous Pentecostal Churches in Badagry Township, Lagos, Nigeria”

Donald O. Omagu
College of Staten Island, City University of New York
“A Fly in the Ointment: The Dilemma of Religious Pluralism and Contemporary Nigeria Conflicts”

Matsobane J. Manala
University of South Africa
“The Impact of Christianity in and on Sub-Saharan Africa”
Panel Session I: 10:45 AM - 12:15 PM

Panel I1 - Globalization and African Culture

Location: GAR 0.120

Chair: Hauwa Yusuf, Kaduna State University

David Lishilinimle Imbua
University of Calabar
“Globalization and the Imperative of Cultural Renaissance in Nigeria”

Oliver Arko
Catholic University College of Ghana
“The Effects of Globalization on African Society and Culture”

Sule Israel Dantata
Ahmadu Bello University
“Globalization and Socio-Cultural Transformations in Nigeria: Emerging Trends, Challenges and Prospects”

Constance O. Egesi
Imo State Polytechnic
“The Effect of Globalization on African Cultural Value: Looking Through the Prism of Igbo Experience”

Onyee N. Nwankpa
University of Port Harcourt
Panel I2 - Violence and Victimization of Women

Location: GAR 0.128

Chair: Nana Akua Amponsah

Emmanuel Olufemi Adeniyi and Olubukola Christianah Dada
Federal College of Education
“Women with Disabilities, Violence, and Abuse in Nigeria”

Emmanuel Olufemi Adeniyi
Federal College Of Education
“Violence, Victimization And Persons With Disabilities In Nigeria”

Idumbo Marthe
UNICEF
“Rape and Sexual Violence on Women and Social Development in Congo, Democratic Republic”

Adewale Olajide Otesanya
University of Lagos
“Women and Male Partner-dating Violence in Nigeria”

Okafor Nneka
University of KwaZulu-Natal
“Institutionalized Violence against Women in Eastern Nigeria: an Ethical Investigation into the Politics of Gender with Specific Reference to Government Policy Decisions in Anambra and Enugu State”

Ronke Iyabowale Ako-Nai
Obafemi Awolowo University
“Forced Migration: The Impact of the Ruling of the International Court of Justice on Nigerian Women of the Bakasi Peninsular”

Da-costa Asante
University of Ghana, Legon
“Violence and Victimization Against Women in Eastern Darfur”
Adeola Ogunrin  
Obafemi Awolowo University  
“An Examination of the Knowledge, Practices and Experiences of Female Undergraduates with Violence Against Women in Obafemi Awolowo University, Nigeria”

Panel I3 - Borders and African Culture

Location: GAR 0.132

Chair: Kwame Essien, Lehigh University

Daniel Takyi Baah  
University of Education, Winneba  
“Effects of Globalization on African Society and Culture”

Hannington Ochwada and John Mulaa  
Missouri State University  
“‘Tambola na Mokili’: The Language of Congolese Music and Cultural Expressions in Kenya”

Adeniran Ogunsanya and Olasumbo Omolara Loko  
College of Education, Ijanikin-Otto Lagos State  
“Alienation, Culture shock and loss of Identity: Preservation and Innovation in the Music of Migrant Cherubim and Seraphim Movement (Ayo ni o) in America”

C. D. Chuku, Frank Amungo, and Edith Herbert  
Rivers State College of Arts and Science  
“African Culture and Music: The Extinction of Xylophone in the Musical Dance of Ikwerre, Nigeria”

Tajudeen Adewumi Adebisi  
Osun State University  
“Commercial Motorcycling– Antidote to Unemployment or Breading of Crimes and Woes? A Case Study of Southwestern Nigeria”
Panel I4 – Alternative Religion

Location: GAR 2.112

Chair: Segun Ogunbemi, Adekunle Ajasin University

Arthur Bernard
Arizona
“The New God Is on the Way”

Ezekiel Kehinde Akano
Emmanuel Alayande College of Education
“Religions Movements and Expression: Pentecostalism in Nigeria as a Case Study”

Mustapha Sadiq
Sunyani Polytechnic
“Emergence of New Christian Churches and the Politics of Exploitation in Modern Ghana”

Felix Damilola Emoruwa
University of Lagos
“The Impacts of the “Zionic” Protest in Ilajeland, South West of Nigeria”
ANTI-APARTHEID MOVEMENT SAYS

FORWARD TO FREEDOM IN NAMIBIA AND SOUTH AFRICA!
PANELISTS’ ABSTRACTS

FRIDAY, MARCH 29TH

PANEL SESSION A: 11:00 AM – 12:30 PM

Panel A1 – Health and the African Body

Location: Chicano Room

Chair: Okpeh O. Okpeh, Benue State University

Mona Hamedani
James Madison University
“Whiteness on Blackness: European Gazes on Black Male Bodies”

This study focuses on Western interpretations of the African Male nude image in a photographic context. Drawing on the work of such photographers as Robert Mapplethorpe and Rotimi Fani-Kayode, this study will explore western fetishism and sexualization of the African body. Through a visual analysis and interpretations of the photographs of these and other artists, I seek to instill a more thorough understanding of the Western approach to the nude African male image.

Previous studies have yielded significant insights on eroticism associated with the African female under European gaze (as was the case with Sarah Baartman, the Hottentot Venus in the 19th C.). This study, however, is unique in its focus on the African male under European gaze. Exploring exploitation and exotic fixation across gender boundaries and between these two cultures will yield a more holistic understanding of cross-cultural relations and biases.
Socialization for health promotion refers to a collection of strategies that applies to health issues with strategies operating within the context of 'empowerment', 'advocacy', communications', 'education', 'social mobilization', 'community participation', etc. Communities are mobilized for better access to available and affordable healthcare. The objective of the study is to review the literature between 2006-2011 on social mobilization for rural healthcare delivery for both communicable and non-communicable disease; assess the performance of community involvement in health financing in terms of mobilized resources, social inclusion, and financial protection; and establish the determinants of performance results including technical design characteristics, management, organizational and institutional characteristics. Twenty published papers in journals, reports from international organizations’ publications and unpublished documents of academic institutions, and conference proceedings were reviewed.

Community financing mechanisms mobilize resources for healthcare with large variation in the mobilization capacity of various schemes. Social mobilization ensures reaching a large number of low-income populations who had no access to health information, care or financial protection against the cost of illness. Communication and health advocacy significantly reduced the out-of-pocket spending of community members while their utilization of healthcare services increased. Key determinants of successful resource mobilization and effective financial protection included (i) ability to address adverse selection and rent-seeking provider behavior through revenue collection, pooling, and purchasing instruments; (ii) active community involvement in scheme management; (iii) durable relationship between scheme and providers to achieve better value for the money; and (iv) sustained donor and/or government support. Reviewed literature showed a paradigm shift through social mobilization; communication and advocacy as strategic instruments in promoting healthy outcomes.
Hannington Ochwada  
Independent Scholar  
“Safari and “Sexploiting the Starved”: The Big Mama and Big Daddy comes to Kenya”

Prostitution and sex tourism have greatly shaped social and economic relations in modern-day Kenya. However, the various aspects of sex work are rarely subjected to nuanced historical analyses. This paper argues that the practice of prostitution and engagement in sex tourism has been on the rise in recent times due to aggravated poverty and the economic hardships experienced in the country by the general population. Young Kenya women and men have been drawn into the illicit but ‘lucrative trade of the body’ with older Euro-American clients, for the most part—the ‘big mama and big daddy’. This paper argues that the phenomenon has thrived largely on institutional power relations that feed on the delicate class, race, and gender hierarchies that are constantly performed and reproduced in everyday life the inhabitants of the region. Whereas prostitution is prevalent largely in cities and urban areas across the country, the phenomenon of sex tourism has taken deep roots along the Indian Ocean coast resorts of Kenya. Drawing on secondary and primary sources about the twin subject I attempt to analyze the roles of Euro-American tourists to Kenya and their Africans hosts in the web of sex tourism and prostitution in the country. The paper examines the recent history of sex tourism and prostitution and its import for social and economic relations of this East African nation, providing new insights into the phenomenon and how to manage it.

Jane Saffitz  
University of California-Davis  
"The Three Bodies: Theoretical Insights into the Albino Body in Tanzania"

In Tanzania, 71 individuals with albinism have been murdered in occult-based killings in the last five years to satisfy a burgeoning transnational underground market for the sale and consumption of albino limbs, organs, and hair. Based on fieldwork conducted in Western Tanzania during the summer of 2012, I trace the tenuous nature of this demand for albino body parts while accounting for the alleged involvement of the fishing and mining industries, and consider the functions of rumor and discourse in propagating ideas about the supernatural powers of albinos. I then examine how the albino community and the Tanzanian state have responded to these murders, paying particular attention to the myriad ways in which albinos construct their subjectivity amidst everyday experiences of fear and violence, stigma and
discrimination, alienation and isolation. In doing so I engage with a growing body of literature on the anthropology of invisibility to explore how Tanzanians with albinism are rendered invisible or hyper-visible by the masses. Additionally, I investigate how the postcolonial state, “development apparatus,” and neoliberal ideology are complicit in the infliction of multiple forms of violence against albinos. I maintain that the Tanzanian state, in its commitment to preserving its reputation in the international community as a nation of piece, has been able to further its political and economic agenda by appealing to donor countries, intergovernmental, and nongovernmental organizations as the beacon of modernity, denouncing albino-killers as proponents of tradition and therefore antithetical to the nation’s development goals, and by embracing human rights discourses.

Panel A2 – Early Childhood Education in Africa

Location: Texas Governors Rooms

Chair: Michael Odey, Benue State University

Nathaniel Oludayo Adebowale
Adeniran Ogunsanya College of Education

“Mental, Physical and Emotional Re-colonization of Nigerian Children’s Art and Literature”

The symbiotic relationship between culture and creative art is rooted in the prior assumption that art, when effectively and efficiently presented, can influence the human live to assist in the socio-economic transformation and development of a given nation. In other words, it can abate the level of poverty, improve community productivity, enhance tangible economic growth which is viewed through well-grounded cultural and traditional practice in art and craft technologies in both formal and informal education. This paper focuses on the paradox of cultural complexity of Nigeria traditional art and culture that incorporates all shared knowledge and beliefs distinguishing man from his accumulated religions, social, food and nutrition, taboos, dances, drama and general entertainment to succeeding generation.
Oladipo Olufunmilola Temitayo  
Institutional Affiliation: Adeyemi College of Education  

Before the arrival of Europeans in Africa, Africans had indigenous music education which taught the younger generation how to behave and become useful members of society. This paper traces the foundation of Western music education in Nigeria from the period when missionaries came to establish churches and schools. The missionaries, in trying to propagate their denominational belief, promoted music education in schools. The curriculum was fashioned to suit their beliefs. Teachers employed were catechists and the new Christian converts. They taught foreign nursery rhymes and folksongs, and Nigerian indigenous music and instruments were banned from schools, and this has resulted in a gradual extinction of African traditional music. This situation continued until after independence when major curriculum review took place, which also involved music education. The cultural and creative arts curriculum was introduced into Basic 1 to 9 classes to integrate; music, dance, drama, and fine art. Despite this, the present music curriculum in cultural and creative arts is not rich enough to satisfy the cultural needs of the Nigerian child. With the level of moral decadence in the society, it is expedient that the teaching of African traditional rhymes and folk songs that impact moral and cultural values be re-introduced into school’s curriculum. My paper concludes by examining some Yoruba songs, their benefits on educational, moral and social values of the youths who are the future leaders of Nigeria. This will help to develop their sense of responsibility towards themselves, others, society and the world at large.

Florence Undiyaundeye  
Federal College of Education Obudu  
“Child Upbringing and Delinquency: Implication for Societal Development in Nigeria”

This paper investigates the influence of parental child-upbringing styles and juvenile delinquency and the implication for societal development: A total number of 35 female and male delinquent inmates of Children Correctional Centre in Cross River State and 35 female and male non-delinquents from a normal school aged from 12 years to 17 years took part in the study. The Child Rearing Questionnaire (CRQ) designed by the researcher was used for data collection. Two hypotheses were formulated to guide the study. Chi-square was used in testing
the study hypotheses at 0.05 level of significance. The result of the data analysis showed that parental child-rearing style has a significant influence on the three aspects of dishonest behavior namely lying; stealing and truancy and parents bonding with their children is also significant. Based on the findings, it was recommended among others that parents should adopt more of authoritative child-upbringing style. Parents are expected to guide and modify the behavior of their children to conform to the acceptable behaviors in society as well as participate in activities aimed at preventing crime or disorder being committed by their children.
Florence Undiyaundeye
Federal College of Education Obudu
“Play in Early Childhood Education and Cognitive Development”

A child is born with an innate talent and an urge to learn new things through exploration and imitation, thus they play a lot. Play is a much needed activity in early childhood. It is the building block of child intellectual and social skills. Play is essential to the development of the child hence it contributes to the cognitive, physical, social and emotional well-being of children. Play offers an ideal opportunity for parents to engage fully in interacting with their children. Despite the importance of play to both children and parents, time for play must be marked to reduce over indulgence in it. Play addresses a variety of factors that captivate academics and enrich activities at the expense of free child centered play. It offers guidelines on how pediatricians advocate for children by assisting schools, families and communities to consider how best to ensure that play is protected as they seek the balance in children’s life to create optimal development. Children learn more in the process of playing. Adults can facilitate or hinder their learning by understanding what is going on as the children interact. There are different types of play environment and not all children play the same way; play involves different senses like auditory, tactile sensory and visual experiences. Children pass through a difficult time trying to articulate their feelings through play. Through play children develop social skills, problem solving skills and interpersonal relationship skills. When children play together there is a great opportunity to develop relationship. They need to share cooperate needs and deal with issues in the playground including conflicts. Initially children are not able to do these things themselves and so it requires parents to step in beside them to guide and direct them. In the school or child center, the caregivers are therefore equal as surrogate parents.
Panel A3 - Gendered Analyses of African Religion

Location: Lone Star Room

Chair: Hélène Tissièrre, University of Texas at Austin

Ajayi Elizabeth Adenike
Adeniran Ogunsanya College of Education

This paper examines the contributions of Rosemary Abimbola Odukoya to the empowerment and mobilization of women, especially Christian women in Lagos, Nigeria in the late 20th and early 21st century. The paper presents her as a catalyst, highlighting the various ways by which she was instrumental to bringing about changes in their lives and thus exploring her ability to empower the women. The greatest power of the woman, her greatest strength, she argued, is her femininity not feminism. She was instrumental in enabling the women to recognize their authority and take control of their lives. She encouraged their right to ministry, their right of expression, the right to be heard and not just to be seen. She encouraged them to express their individuality in their grooming, their dressing as well as in the freedom of participation and expression in communal fellowship. She encouraged the emergence of women as a strong and influential group, extolling the power in synergy and networking thus promoting women’s empowerment and mobilization. If anything stands Rosemary Abimbola Odukoya out from other women, it surely was her passion. Everything she did was with great passion; a deep love for her God, her family and the church. Every message was delivered with great passion, every course passionately pursued. This paper presents instances where her passion ignited that of other women, thus giving them the necessary push for their total emancipation whether they are married, singles, and single parents or divorced. This paper presents Rosemary Abimbola Odukoya as a catalyst for women empowerment and true emancipation.
Nathanael Homewood
Rice University
“Creating the Cosmic: The Womb as Liminal in African Religions”

In this paper I discuss the place and space of the womb as an important aspect of religion. Perhaps no symbol is as ubiquitous in African religions as the womb. The pursuit of a fecund womb is pervasive in Africa and has far-reaching implications. But, that fetus-nurturing space is always acknowledged as sacred. Repeatedly, religious beliefs and rituals – especially in spirit possession – describe the womb as a primary space of contact between the material and the spiritual. For better or worse it is in the womb, the creative and life-giving space within material bodies, where the limits of materiality are revealed. In the space where material creatures create other material creatures materiality itself is transcended. Indeed, gravid or vacuous, in joy or in mourning, in life and death, the womb is the locus where eternal spirits are encountered, molded, and created. Using the comparative History of Religions method to analyze the centrality of the womb within African spirit possession groups – primarily Pentecostalism, Zar and traditional religions – this paper will show how the womb functions in African religions to open up the human to alternative possibilities beyond merely reproducing another material being. And those possibilities, represented in religious symbol and belief, ultimately illuminate that human creative capabilities extend into the cosmic. By concentrating on the religious beliefs of African possession cults this paper will show that the uterine environment – not only fecund wombs but those that cannot and will not ensconce life – are a province of meaning illuminating the creative relationship between human and cosmic.

Rotimi Williams Omotoye
University of Ilorin
“The History and Challenges of Women Leadership in Pentecostal Churches in Yorubaland, South-western, Nigeria”

The history of Christianity in Nigeria occurs in three phases. The first phase was introduced by the Mainline Churches, such as the Methodist, Anglican, Baptist and Catholic in the second half of the 19th century. The leadership of the above named Churches is dominated by men chauvinist. Another phase emerged in the second half of the 20th century in which women partially featured as leaders in the African Independent Churches, namely: Cherubim and Seraphim, Christ Apostolic Church, Church of the Lord (Aladura) and Celestial Church of Christ.
The third phase is the emergence of Pentecostal Churches, such as the Redeemed Christian Church of God and Living Faith Church in which women are able to demonstrate and exhibit their spirituality. However, many women in the Pentecostal Churches still depend and function as “assistants” or “wives” to their husbands before they could be called “Pastor Mrs.” so as to enjoy acceptability in their churches in particular and in the society in general. Therefore, the paper reports the challenges the women in Pentecostal churches are facing as a result of African beliefs and tradition in Yorubaland, South-western Nigeria.

Foluso Anna Onaolapo and Rasheed Owoyele Ajetunmobi
Adeniran Ogunsanya College of Education and Tai Solarin University of Education
“Nigerian Baptist Women Union: A Catalyst for Raising and Mobilizing Religious and Socially Responsible Women for Leadership from 1919”

In Pre-colonial Africa, women bonded, networked and mobilized in all areas of life for development. The early Christian missionaries preached Christ, their wives helped women to improve their conditions by persuading parents to allow their daughters to be taught how to read and write and be members of Christ’s family. It was characteristic of Nigerians to form societies and the early converts formed societies in the churches. By 1915, First Baptist Church, Lagos had societies like Women’s Preachers Band, Young Women Christian Association, The Aged Women’s Association, etc. At Ogbomoso, Reverend Petterson conceived the idea of Purity Society for young girls. This paper examines Baptist Women Missionary Union in Nigeria and their roles in raising and mobilizing religious and socially responsible women as leaders since 1919 to date. The four level of organization the WMU use as a platform for their operations are examined. They are:

The paper also examines the procedure used within the various levels to train the girl child to be religious and socially responsible members and effective leaders within and outside the church. This paper is an historical work, the authors employed both primary and secondary sources in writing. The writers are of the opinion that the contribution of the Baptist Women Union in Nigeria is a pointer that church women associations could have outstanding positive impacts on the immediate and global societies.
O. Clementina Osezua  
Obafemi Awolowo University  
“Religion and Sex Trafficking among the Benin People of Southern Nigeria”

Very few researches have given serious attention to the way religion is currently engaged in perpetuating existing gender patriarchal hegemony in sub Saharan Africa, especially in the fight against sex trafficking. This paper examines the changing roles of traditional religious institution in a renowned West African kingdom of Benin, in Nigeria and highlights how religious institutions have been transmogrified to support the pervasiveness of sex trafficking in the region. It relies on ethnographic data generated though key informant interviews, participant observation and focus group discussions. Secondary data provided additional insight into the phenomenon under interrogation. The study revealed that religious institutions in the region have continued to sustain patriarchal domination culminating in gender inequality which is a major cause of sex trafficking in the region. It identifies that existing traditional and Christian religion tended to give prominence and spiritual recognition to those who become rich even through chary avenues, thereby creating a prestige structure within the society which many youths strive to attain. Moreover, prescribed religious sanctions against sexual taboos among women of this extraction have become weakened owing to the financial benefits inherent in transactional trade, thereby compromising religious admonitions of sexual purity associated with both traditional and Christian religion. The paper concluded that religious leaders are principal actors that need to be targeted in the efforts geared towards mitigating the phenomenon of sex trafficking in the region.
Panel A4 - Terrorism and Religious Violence in Africa

Location: Quadrangle Room

Chair: Sati Fwatshak, University of Jos

Gaius Umahi Anonaba
Babcock University, Nigeria

“Religious Violence in Nigeria: A Biblical cum Historical Study”

In recent times, Religion related crises have characterized the Nigerian state in the local and international media. In some of these violent acts, churches, mosques and hundreds of human lives are wasted. Although the government continues to do all within her powers to contain the ugly situation and ameliorate the carnage in the land, respite is yet to be realized. Currently, despite the offer for dialogue and negotiation with the Federal Government by the Boko Haram insurgent group, churches (usually), mosques (occasionally) and innocent lives continue to be destroyed. Some of the questions on the lips of many are: Can there really be an end again to these wanton destructions and escalated killings in Nigeria given some historical data from other parts of the world with similar religious mix? Can there really be any religious or political peace in the face of some inferences in the holy books of Christians and Muslims? Will the proposed parley between the government and Boko Haram in Saudi Arabia usher in the much needed truce? Using the historical-grammatical method of study, this paper seeks to proffer answers to the questions above with a view to educating and sensitizing the public adequately. In dealing with these questions, the paper argues that based on historical antecedents and biblical prophetic projections, turmoil and commotion will continue to exist not just in Nigeria but in the other parts of the world until the cataclysmic end of the cosmos.
Chinogonum D. Chuku and Eze Wusu  
Rivers State University and University of Port Harcourt  
“From Niger Delta Militancy to Boko Haram: A Sociological Analysis of Emerging Terrorism in Nigeria”

Academics in Nigeria have been distant observers of terrorism; as its impacts were not felt in the country. However, with recent terrorist attacks experienced in the country, it would be out of place, if its etiology is left uncovered by academics, particularly by sociologists in whose “laboratory”, the “experiments” of terrorism is exhibited. This discourse on emerging terrorism in Nigeria, examines the concept of terrorism. It attempts a comparison between Niger Delta militancy and Boko Haram terrorism. It also focuses on what Nigeria should do or the approach she can adopt in the fight against terrorism. This paper relies extensively on secondary data and interviews. It recommends a collective and comprehensive machinery, not only by Nigeria, but by the entire African nations in the fight against global terrorism.

P. Okechukwu Eke  
Ahmadu Bello University  

By present age, it is possible that the term ‘globalization’ is the most frequently occurring lexical item in any economic, political or social discourse. While its virtues are extolled by many including those with very limited (and even impaired) understanding of its various denotive and connotative significations, dimensions and dynamics, attention has been repeatedly drawn by a critical segment of the intelligentsia to the obvious injuries as well as the potential dangers of the trend especially to the economies, policies, and politics of underdeveloped regions of the world predominantly found in Africa, Asia and Latin America. Though economic globalization has been on for centuries in the course of Western capitalist expansion of empires, the present wave was accentuated by radical advancements in electronic technologies of information and communication and the development of supersonic modes of transportation which have practically shrunk physical space. A second factor is the liberalization of trade and investment policies adopted by many modern states. The process of globalization equally created other semantic companies such as globalism, glocalization and grobalization, and these affiliated
concepts are in essence estuaries of the same phenomenon. The implications of the liaisons between these global trends and the pursuit of democracy and development in Africa will be closely scrutinized in this article. It is hoped that the numerous discrepancies between the political and economic posturing on the one hand and the realities of the situation on the African continent on the other hand can be better apprehended in the end.

Obinna Innocent Ihunna
Federal University of Technology

In recent times, given the trending of some new religious social movements in Nigeria, it has become extremely difficult to talk about Order as the State gradually witness the corrosion and erosion of the climate of amity in the social practices of religion as a particularly personalized interest. Distorting the hitherto prevailing amity means that there is, as it were, a case of overlap of interest – one in which religion now crosses path with politics, attempts to absorb and dictate for it. Perhaps it would seem that the current projections and actions of the Boko Haram sect in Nigeria is a direct confirmation of the confrontations of religion on politics. Could it be that the Boko Haram movement is speaking to a new found love for carnage, for violence and the relish of a throwback into barbarism in the 21st century? This paper examines the challenges presented by the presence, actions and operations of the Boko Haram movement to question the sensibilities of its provocations that seek to alter a pre-existing secular order long informed by the practices of toleration, accommodation and inter-religious dialogue that constitute part of an important toolkit for sustaining the longevity of the State. Furthermore, it contends that if the already prophesied end of the Nigerian state is not what is outlined and pursued in these provocations, then, there is need for a better understanding of the politics of dissent and its adjoining limitations as core concerns of the democratic growth plan that should include the checkmating ecumenical groups.
S. U. Fwatshak
University of Jos
“Force, Dialog, or Separation?: Contending Strategies in Winning the War Against the Boko Haram Movement in Nigeria”

This paper seeks to contribute to ongoing public discourses/debates about winning the war against the Boko Haram (BH) movement in Nigeria. Currently, the BH movement is the single most important challenge to the Nigerian State’s capability to guaranteeing security of lives and property in the country. Between 2003, when the movement first made its public debut attacks under the name Taliban, and 2012, when the attacks became more frequent, more widespread, and more intense, three major strategy options have either been adopted, or suggested to the federal government to apply towards winning the war. These are namely: 1) the use of force, 2) dialog or negotiations; and 3) separation or the “two State solution” (division of Nigeria into two along Christian and Islamic religious lines). The use of force has been tried since 2003 but it has so far not worked. Does it mean the military option is unworkable? If yes why? If no, why has it not worked? What are the problems and prospects of dialog and of separation? To answer these and other possible questions, I will collect and analyze published and unpublished materials, including oral interviews, journal articles, newspaper and magazines reports and opinions.

Bode Jerome Monye
University of Ibadan
“Terrorism and Its Challenges in the Northern Nigeria”

The upsurge of violence, bombing, genocidal attacks, maiming, killings by the radical terrorist group “Boko Haram” with the space of time has been reported on a daily basis in the Northern part of Nigeria. All effort to restore peace has not achieved the desired end. It would be seen the new government has increased the culture impunity; fuel the violence and conflict eruption. The politico-violent has concurrently threatened the nascent democracy, national unity, and the collective identity as a nation state.

This paper explore the recurring flawed political, ethno-religious terrorism, and bombing with a view to pinpointing its causes and proffering sustainable solution for Nigeria democracy to thrive and achieve each administration tenure agenda.
Result shows Nigeria’s government is more reactive than proactive, waiting for crises to break out before managing it. The idea of political thug to causes crises and unstable the nation’s security naturally threatens the innocent citizen. The more disproportional the political system is, the higher the levels of terrorism are likely to be. Thus domestic terrorism tends to occur when minorities are excluded from the decision-making process on matters they find important.

Political differences and intolerance has fueled this terrorism attack and resolving conflict is got different methods and models but most importantly is the actors involve willingness for amicable solution over the continuous issue. Other Nation with similar experiences and proven local best practices in the area should also be involved to help resolve terrorism.

Bolaji Omitola
Osun State University
“Boko Haram and the Challenges of Security in Nigeria and West African Sub-Region”

The Nigerian state is currently facing a serious security challenge owing to the activities of diverse groups unleashing terror on the country and thereby undermining her corporate existence. Of these groups, the most recent and most violent, Boko Haram, a local sect that has metamorphosed into a group widely recognized even in international media posed the greatest challenge to security and almost drawing the country into precipice.

Fundamentalism movements and uprisings, though not alien to Nigeria, are unique in the sense that apart from deriving support from inconsonance between the state and the people, groups such as Boko Haram are providing alternative and autonomous platform to the people away from the state. The group’s activities are further intertwined with politics and increasing connection with international terror network. No doubt the agenda of the group is now receiving impetus from the fall out of the Libya crisis and the activities of the demobilized Ghaddafi mercenaries and proliferation of small and light weapons in the Sahel region noted for its vast ungoverned space.

This paper therefore concludes that a multi-faceted approach is imperative to stem the tide of terror and insecurity in Nigeria as well as curbing its expansion in the West African sub-region. This becomes important as Nigeria remains strategic to the fight against cross border crimes and terror gangs in the area.
Bukola Adeyemi Oyeniyi
Universiteit Leiden
“The Boko Haram Terrorist Menace and Nigeria’s National Security”

This paper examines the emergence, operations, and impact of Boko Haram terrorist group on Nigeria’s national security. Using bombs, drive-ins, and suicide bombings; Boko Haram has engaged the nation’s security system in ways that forced government in 2011 to wind-down its 51st Independence Day celebration. More recently, the group also held foreigners as hostages; asked non-Hausa/Fulani and non-Muslims to leave Northern Nigeria; and attacked a number of targets including Nigeria’s Police Headquarters, United Nation’s office in Nigeria, churches, mosques, schools, and markets. Although statistics are few, the Nigerian state has claimed that more than a thousand lives and property worth millions of dollars had been lost to Boko Haram’s activities. Boko Haram’s demands include full implementation of the Sharia across Nigeria, the release of its members in police custody, and justice for its slain leader who died in police custody.

Official responses to Boko Haram’s menace have been characterized by an initial period of denial, followed by a tacit acceptance, which culminated into a carrot-and-stick approach. These interventions, coupled with international involvement by United States, Great Britain, etc., have yielded a number of arrests and dismissal of high-ranking police officials. However, the March 2012 murder of two hostages (one Briton and the other Italian) by Boko Haram watered down whatever successes recorded by the state. The same can be said of other attacks in Kano, Kaduna, Plateau, Borno and other states. Given Nigeria’s ethnic and religious mix; are there possibilities of Boko Haram achieving its objectives? In a multi-religious and secular Nigeria; what are the imports of a government negotiating with a terrorist group? Given its modus operandi, especially its attacks on Nigeria security architecture and Christians in northern Nigeria, foreign nationals and multi-national institutions; what are the security implications of Boko Haram’s menace? Using official documents, newspaper reports, oral interviews and extant literature; this paper finds answers to these and many other questions as well as examining the odds on the paths of Nigerian government in negotiating with Boko Haram.
There exists a multiplicity of indigenous belief systems across the length and breadth of the African continent. While some of them evolved or at least acquired radically new identities in contemporary times, most others originated several centuries before the advent of European Colonialism, and have managed to retain some of their most vital elements through time. Belief systems that fall under the two classifications spelt out above are collectively categorized as belonging to the indigenous African religions. However, there exist yet another category of belief systems, which were introduced into the continent from outside at different times during the pre-colonial, colonial, and post-colonial periods. Most prominent among these are Christianity and Islam. Each of the two has specific areas where it commands greater followership than the other. In areas where either of the two is more widely accepted, all other belief systems are seemingly relegated to the background at least in the socio-political arena.

This paper however argues that such superficial display of supposed loyalty to any of the foreign religions often contradicts with the practical lifestyles of most Africans. This is especially the case when such individuals are confronted with health crisis or other difficult situations that seem to defy all known remedies. The north central part of Nigeria where Igede land is located is one of the areas where Christianity appears to have an upper hand in the country, while Igede land itself is almost entirely taken over by Christianity to the exclusion of Islam. In historicizing this phenomenon, the paper examines the origin, evolution, nature, and impact of this trend on the contemporary Nigerian society in general, and Igede society in particular.
Adepeju Olufemi Johnson-Bashua  
Lagos State University  
“Globalization, Colonization and the African Culture: Implication on the Yoruba Indigenous Religion”

Each culture is believed to have its own unique identity; and within this cultural mosaic are various customs and traditions that regulate the lives of the people. Like other cultures of the world, the African culture is practiced by diverse ethnic groups in different traditional facets that are rich, colorful and exciting. These traditions influence all strata of the people’s lives including religion. In fact, it is believed that in most African societies including the Yoruba there is no strict demarcation between religion and other societal institutions. However, with the effect of colonization and globalization these religious values have been gradually eroded in order to accommodate urbanization and other trends of modern development.

The assumption was that development for the colonized people must involve a denial of their history, a rejection of their cultural and religious heritage and the adoption of western cultural practices. The impact of this is the relegation of the Yoruba religion and culture. It has consequently become increasingly fashionable to identify with the modern religions and to accept only those aspects of African religion that helps boost tourism and foreign initiatives. Other aspects of the religion that do not conform to this are brandished as pagan practices.

This paper attempts to present a detailed survey of the positive and negative effects of globalization on the Yoruba religion in Nigeria despite its strong influence on in African Diaspora, particularly in the Caribbean and Latin America. It also provides useful information on how the African cultural identity is sustainable based on the trans-continental evolving dynamics of the Yoruba Indigenous religion in the Yoruba Diaspora.
Segun Ogungbemi  
Adekunle Ajasin University  
“The Power and Authority of Indigenous Religion in Social, Political and Aesthetic African Space”

Before foreign religions, namely Islam and Christianity, had an inroad to Africa, indigenous religion of Africans had been the source of the unquestionable power and authority over the social, political, moral and aesthetic relations that made the live of the people to flourish. Indigenous religion of African peoples was not just power and authority for the sake of it but for cultural identity and pride ostensibly unique to Africans. In this paper I want to examine the import of the power and authority of the indigenous African religion and the claims made by some scholars that the religion is on the decline. I want to argue that contrary to the view that the indigenous religion in Africa particularly among the Yoruba in Nigeria has lost its potency of power and authority over the people is incredibly false. Rather, it is an indisputable fact that without the power and authority of the indigenous religion which foreign religions have contextualized their death warrants would have been sealed and removed from the scene of African values. The indigenous religion of African peoples particularly that of the Yoruba, became a source of identity and cultural affinity among the Yoruba in the Diaspora. Today both the Yoruba on the continent of Africa and their kin and kith in the Diaspora have become united than ever before because of their common religious heritage. I conclude in this paper that the current transformation in terms of development in Africa needs to borrow a leaf of knowledge from the nature and power of the indigenous religion for it to succeed.

Tushabe wa Tushabe  
Kansas State University  
“Practical Epistemologies in Indigenous African Religions”

European Empire’s introduction of Christianity in Africa banned African Indigenous Religions (or African Traditional Religions) and marked them as pagan, barbaric, superstitious and immoral. Many Africans converted to Christianity and abandoned their indigenous religions. Converts identify with Christianity and practice Christianity in their lives according to its constitutions as instituted by authority at the world headquarters of each Christian version, such as Canterbury or Rome. African conversion to European Christianity advanced colonial methods of erasing African precolonial history and of abating African postcolonial struggle for meaning. The goal of this conversion was to make Africa a discourse of (an)Other. With many Africans converting to
European Christianity, African Indigenous Religions (AIRs) seem no longer present, a relic of a long-gone past. However, African scholars have consistently analyzed the nature of AIRs and how they are fused within community. African epistemologies and practices reveal the persistence of AIRs to the extent that religion constitutes a powerful cultural and cosmological site of meaning making. This paper will examine particular African cultural practices, such as name giving and burial as struggles over meaning, and demonstrate how these cultural practices produce a communal memory of which colonial imagination of Africans marked as pagan, barbaric, superstitious and immoral. I will argue that these cultural practices provide a site of return, reconnection, resistance, remembrance, identification and renewal, and create personal and communalized responsibilities for the formulation, identification and creation of knowledge against colonialism.

Panel B2 - Uses of Media in African Social Movements

Location: Texas Governors Room

Chair: Aderonke Adesanya

Frederick Madore
Université Laval
“Imams, Islamic Preachers and Public Space in Ouagadougou (Burkina Faso) since the 1990s: Toward New Intergenerational Relationships and a Muslim Public Sphere”

Since the early 1990s, Islam has increased its visibility in Burkina Faso's public space with the proliferation of mosques, madâris, Islamic associations and private medias in attempt to respond to the fierce competition with Evangelists and other Christian movements. This vitality was due to a political liberalization who resulted in a regular and prominent broadcast of religious shows on public and private radio and television, as well as the broad distribution of sermons on audio and even video-recordings on cassettes, CD, DVD and Internet. This allows the emergence of a new generation of charismatic imams and preachers with good knowledge and oratory skills and some of them who are young. This paper will examine the changing intergenerational relationships between elders and youth and will explore how the adoption of new media technologies affects the discourses of Ouagadougou's imams and preachers.
The gerontocratic power characterizing Islam before was renegotiated and remodeled in the mosques by elders and youth. The latter, known for their knowledge of the Koran, were called on more frequently by their elders to recite the Friday sermon. Moreover, the higher mediatization of imams and preachers didn't result in discourses more politically oriented but rather characterized by a standardization of its contents. Indeed, there is an increasingly central place given to individual and collective Islamic practice. Through the figure of the "good Muslim" in their sermons, these imams and preachers advocate for the moralization of public space and thereby, they participate to the formation of a Muslim public sphere.

Adenike Olufunke Olufade
University of Ibadan
“Reflections on the Role of Media to Peace and Security in Nigeria”

The roles media played in the recent past have confirmed the assertion that the media, as it is known to be the voice of the common man, does not only protect the interest of the people, but also contribute meaningfully to national peace, development and security in Nigeria. It has come to the point at which the contributions of media to all stages of conflict resolution, and peace building processes, can no longer be underestimated. There is no doubt that media plays a critical role as actors for change and building the capacity of communities to prevent new or recurrent violence. In the light of this, this study attempts, in particular, to understanding the role of media in curbing ethno-religious and political dimensions of conflict in Nigeria, as it contributes, in great deal to our development and considered the major problems facing the country. The study also underscores the role of media in peacekeeping and peace building. This paper concludes by exploring the ways of strengthening the existing relationship between the Government and mass media, to have effective discharge of roles, in order to achieve peaceful and sustainable development in Nigeria.
Charlotte Walker-Said
Webster University/ University of Chicago

This paper examines the process by which women engaged in the production of media messaging, including print journalism, radio addresses, and live, recorded, and transcribed prayers and sermons to disseminate the political beliefs and social values of the Catholic and Protestant Churches in Cameroon during the era of revolutionary nationalism. Between 1950 and 1960 in Cameroon, African Christian communities (which included nearly a million members) became highly influential in nationalist politics and sought to engage in religious debates that could reframe conceptions of society, citizenship, culture, and nation among both devout and non-Christian populations. African Christian women also joined Christian-leaning political parties, such as the Bloc Démocratique Camerounais (BDC), as well as the Comité de Coordination du Cameroun (COCOCAM), and broadly circulated the political agenda of Cameroon’s devout citizenry using new technologies of propaganda. Christian social groups and political parties worked to shift the focus of nationalist discourse from economic emancipation and political suppression to social issues, particularly discussions of public morality, marriage custom, family formation, sexuality, gender roles, and women’s rights. By modifying the debate, introducing sensitive and controversial questions, and even making incendiary claims to moral authority and political legitimacy, Cameroon’s Christian communities—made up of both Catholics and Protestants—succeeded in radically transforming the decolonization and independent state-building movements and multiplied the forms of activism and political organization operating in late-colonial Cameroon.

Within this process, Cameroonian Christian women increasingly offered their writing, editing, publishing, and other professional services to a growing number of Catholic and Protestant magazines, newspapers, radio stations, and churches to participate in the production of religious propaganda and the promotion of Christian prerogatives in formulations of post-independence institutions, laws, and policies. While initially guided by priests, pastors, male elders, and others, a certain number of Cameroonian women soon diverged from official doctrine and protested their churches’ singular vision for women, families, and African society in the nascent nation-state. While Christian women did not typically abandon their faith and continued to lobby for its inclusion in national law and state policy in the post-independence
period, a significant number of individuals and groups sought to diversify what was considered “Christian politics” in Cameroon.

The Cameroonian Christian brand of nationalism was disseminated in established periodicals such as Cameroun Catholique, Nleb Bekristen (a newspaper published in the Ewondo language), and Drum Call, as well as newer and more overtly political and youth-oriented papers and magazines launched in the last years of French rule, such as L’Effort Camerounais and NKU le Tam Tam. The most common form of women’s involvement in these publications was writing articles and letters to the editor. Print publications capitalized on Cameroon’s high literacy rate and popular interest in decolonization, and the burgeoning radio industry soon included several Christian radio stations. Cameroonian women’s articles and letters ignited persuasive social debate on agendas such as polygyny, widow inheritance, bride price, gender mixing, sexual ethics, public morality, and women’s education, and broader agendas such the rejection of secularism and the state’s promotion of the marriage within a conjugal—rather than lineage-based—model as the bedrock of social progress and the modern nation-state. Many African Christian women organized letter-writing campaigns to nationalist politicians, arguing for the eradication of the custom of bride price after national independence and the expansion of professional opportunities for women in the national government.

Many Christian women in Cameroon at this time also read and were influenced by leftist anti-colonial propaganda disseminated by the radical Marxist party, the Union des Populations du Cameroun (UPC). This party’s propaganda portrayed Catholics in particular as subversives fundamentally opposed to Cameroon’s progress and independence, as well as enemies of Cameroon’s “authentic culture and traditions” including polygyny, lineage-based family life, and traditional gender roles, religion, and authorities, such as chiefs and elders. While many devout women rejected the Marxism and anti-clericalism of the UPC, they did at times appropriate criticisms from their campaigns, protesting the Catholic Church’s aggressive stance against polygyny and the refusal to distribute the Eucharist to women in polygynous marriages. Women also began questioning the paltry number of African priests in positions of power within the Protestant and Catholic Churches’ ecclesiastical hierarchies and many parishes’ exclusive (and often unpaid) use of female labor for agricultural, clerical, and janitorial work.

This conference paper demonstrates that African Christian women in Cameroon both produced and were shaped by religious and political propaganda and new media technologies in the decade before Cameroon’s independence. They proved themselves to be a diverse and articulate group, both promoting and questioning religious rhetoric concerning gender rights,
gender roles, marriage, family organization, and sexuality. Christian Cameroonian women’s responses to their churches’ politicization of marriage, family, and sexuality was varied and vibrant, and women created many powerful parallel discourses within the bloc of Cameroonian who sought to form a unified, coherent Christian advocacy movement in the new nation-state. Women frequently sought to put themselves at the center of the debate by writing weekly columns on why the independent nation-state should discourage divorce, or alternatively, forming prayer circles outside of parishes from which they were banned for engaging in “forbidden” activities such as divorce or remaining in a polygynous marriage. By engaging in a wide variety of propaganda and disseminating Christian thought or criticism, women challenged both liberal and conservative notions of modernity, liberty, femininity, and citizenship. African women’s involvement in politics and their initiation of their own contentious social debates and public demands for recognition provide striking evidence that in periods of profound transformation in Africa, myriad fault lines could be drawn within and outside of political, social, religious, and gender groups.

Olubukola Olugasa
Babcock University College of Law and Security Studies
“Sustainable Democratization through ICT Driven Electoral Petition in Nigeria”

Democratization is a foreign phenomenon to the indigenous system of governance in Africa. For instance, the Yorubas in the Southwest Nigeria have an adage that aptly captures the philosophy of governance in the words, “Ade a pe lori, bata a pe lese” (which translates to “Long Live the King”). It is not quiet an easy task to adopt the Western philosophy of ideal governance expressed in the term “democratization.” It cannot be easily imbibed in Africa. That is why there is so much controversy over acceptance of defeat in elections in a majority of African states. In Nigeria, huge public fund is used to defend the mandate supposedly given by the people in courts and where the petitioner defeats the incumbency in court he recoups his expenses back from state coffers. The judiciary that should be the unbiased and final umpire has been dragged into politics of highest bidder. Recent cross allegations of bribery of the electoral tribunals by the political parties culminated in the battle between a Chief Justice and a President of the Court of Appeal. Besides, a petition when it runs its full course from the Trial Tribunal to the Appeal Tribunal may last a tenure before judgment in finally delivered. This paper seeks to
propose an ICT driven electoral petition tribunal as the way out to eliminate the human interface in the tribunals that are inimical to sustainable democratization through the judiciary.

**Panel B3 - Business and Entrepreneurship in Africa**

**Location: Quadrangle Room**

**Chair: Femi Mimiko, Adekunle Ajasin University**

Yusha’u Ibrahim  
Ango State University  
“Influence of Culture on Entrepreneurship Attitude: Evidence from a Sub-Saharan Africa Study”

Evidence from literature is somewhat unanimous that culture has impact on entrepreneurial attitude. Scholars have long associated the differences in entrepreneurship levels between nations and communities from the perspective of the differences in cultures of the various communities in addition to other factors. Such studies are, however, rare in sub-Saharan Africa in general and in the context of Nigeria in particular. This study investigates the influence of culture on entrepreneurial attitude among the three major ethnic groups in Nigeria: Hausa, Igbo and Yoruba. 399 copies of a questionnaire was distributed to a sample in three randomly selected Nigerian states; one from each of the regions dominated by the three ethnic nationalities – Sokoto in the Northwest for the Hausa, Imo in the Southeast for the Igbo and Osun in the Southwest for the Yoruba sample. The study adopted four of Hofstede’s dimensions of culture: Power Distance, Uncertainty Avoidance, Masculinity/Femininity and Individualism/Collectivism as the independent variables and questions adopted from the Global Entrepreneurship Monitor (GEM) Questionnaire as proxies for entrepreneurship attitude. Using Logistic regression, five models were developed and each of the models confirms that culture has significant impact on entrepreneurship. This confirms several earlier studies conducted elsewhere that culture has influence on entrepreneurship attitude even in sub-Saharan context. It recommends that more studies need to be done on entrepreneurship culture in Nigeria and sub-Saharan Africa.
Myra Ann Houser
Howard University
“Debswana and Namdeb: Political and Social Transformation Through State Diamond Enterprises in Botswana and Namibia”

As southern African nations have undergone social and political transformation during recent decades, many discussions have centered as well around economic transformation. Liberation movements cum political parties often promised nationalization as a part of their platforms, but this has rarely happened on a large scale. In Botswana and Namibia, however, government partnerships with the De Beers Corporation have resulted in enterprises between private multinational corporations and partly state-run resource management. Debswana and Namdeb have benefitted both De Beers, which feared being expelled from newly liberated states and found itself not only able to stay but incentivized to do so through tax exemptions, and the states themselves, who have profited off proceeds that have remained in-country. Debswana has pioneered healthcare programs for its employees, and Namdeb has begun initiatives to eschew migrant labor practices in favor of establishing permanent communities for its miners. These partnerships have, however, also posed risks to the populations of each country, as issues of land ownership and labor regulation that might be subject to government regulation in a purely private corporation have largely been overlooked under the hybrid structure. Although diamonds in Africa tend to be viewed as either “bloody” or “life-saving,” they are not a zero-sum game in either public or private enterprise. As Botswana continues to hold its place as a nation quite literally considered a “gem,” and Namibia continues its transition to a fully African-rulled political structure, the nations’ partnerships with De Beers provide interesting case studies in economic transitions as well.

Vernon Damani Johnson and Kirsten Lorgen-Knapp
Western Washington University
“NGO-Government Interactions in South Africa: The Possibility of Cross-Sector Cooperation”

Based on interviews and academic sources, this paper brings together perspectives from government and nongovernmental organizations (NGOs) in addressing the challenges of local economic development in the South African community of Kurland in the Western Cape Province. Questions to be addressed include what is the potential for conflict and cooperation between the national and local governments, and NGOs in pursuing what are often shared
development goals? Why are some local actors skeptical of government initiatives in local economic development? Where are the areas that government has shown some effectiveness in assisting with locally-based economic development efforts? Where government is seen as ineffective, is this due to lack of political will, incapacity to deliver material and administrative resources, or a combination of both? In addressing these questions the paper draws upon Nerfin’s (1986) notion of a citizens’ instigated “third system,” and Pinkney’s (2009) analysis of the opportunities and constraints facing NGOs structured into a global system of states. It will also engage political science debates on state-society relations and state capacity (Migdal, 1988). While noting possible areas to develop successful government-NGO coordination, it finds that given the distinct nature of government and NGOs such coordination will face many challenges.

Goto Kudzai and Malimela Langelihle
University of KwaZulu-Natal
“Analyzing the Role of Southern African Development Community (SADC) in the Political and Economic Crisis in Zimbabwe”

Zimbabwe has been in a severe crisis in the past decade, one which has seen a once vibrant and dynamic society and economy virtually collapsing due to political instability, lawlessness, bad governance and a relentless economic meltdown. The Zimbabwean crisis has directly and most severely affected Zimbabweans who have endured the worst effects of the country’s decline into collapse, the crisis has had widespread negative regional ramifications. This has gradually led to the realization by Zimbabwe’s neighboring countries, through the Southern African Development Community (SADC), that they had to assist in resolving the crisis for the good of the region as a whole. In light of the above, this paper analyses the role of SADC’s intervention on the political and economic crisis in Zimbabwe. The manifestation of this paper examines if SADC has the capacity to solve the Zimbabwean Crisis. The paper seeks to outline the methods or strategies which SADC used to solve the Zimbabwean crisis, as they gave South Africa a mediating role to try and solve the crisis. The study adopts the concept of regionalism as its conceptual framework to explain and analyses the role of SADC in trying to solve the Zimbabwean crisis. Regionalism encompasses efforts by a group of nations to enhance their economic, political, social, or cultural interaction. Such efforts can take on different methods, such as, regional cooperation, market integration, development integration, and regional
integration. In conclusion, the paper states that SADC should increase its role to try and solve the Zimbabwe crisis to bring about peace and stability in the country as well as the region.

Maurice Mbam
Ministry of Education, Ebonyi State, Nigeria
“Entrepreneurship Development and the Nigerian Economy”

This conceptual paper explores the role of entrepreneurship in the economic growth of Nigeria. Entrepreneurship is closely associated with knowledge and flexibility. It is a source of innovation and change and as such spurs improvement in productivity and economic competitiveness. Despite the fact that Nigeria is endowed with abundant resources, several studies have shown that there is a great lack of entrepreneurial capacity, which in turn has a negative effect on the economic growth of the nation. Finally, the article made it clear that entrepreneurship development programmes should be seen as an engine of economic growth and development.

Ginigeme Uchechi-Nnochiri
Federal University, Lafia
“Redefining the Use of Indigenous Textiles within a Socio-Cultural Society: A History and Critical Survey of the Illa-Oso Festival of Uzuakoli in Eastern Nigeria”

Indigenous textiles thrived in the eastern region of Nigeria as far back as the ninth century (Afigbo, Okeke 1985). The Illa-Oso festival began as a means of propagating the affluence of families who had made wealth with the acquisition of textile weaving skills and ownership of indigenous textiles. This later metamorphosed into a full blown cultural festival, celebrated annually with various families showcasing their wealth, economic prowess and advancement in the production and ownership of textiles. This show encouraged individuals to acquire skills and improve their skills in textile traditional weaving to be able to compete favorably during the Illa-Oso and also belong to particular strata of the society. Thus, the trade flourished. However, with the advent of western technology, faster mode of production; textile use was redefined to include contemporary george textiles. This paper takes a look at the history and use of the indigenous textiles in eastern Nigeria and a critical survey of the Illa-Oso festival, as a means of fostering socio-cultural and economic change in the Uzuakoli region of eastern Nigeria.
Chukwudi Solomon Osondu and Nwabufo I. Okeke-Uzodike
Federal Polytechnic and University Of Kwazulu-Natal
“Stepping Backward to Move Forward: Re-Regionalization and a Weak Center as Panacea for Achieving Accelerated Development in Nigeria”

The current process review of the 1999 Nigerian constitution by the National Assembly is grappling with some critical issues of national significance. One of such issues is what to do with the current structure of the Nigerian nation. Various positions are being canvassed by the various interest groups in the Nigeria project. A proposal which seems to be gaining a widespread support and momentum is the ideal of going back to the regional structure which was jettisoned during the Nigeria-Biafra war with the creation of twelve states out of the then existing regions. The Presidency and National Assembly opposition to the seemingly popular clamor for a sovereign national conference to define basis for the relationship of the constituent units of the Nigerian state, have made the proposal for regional arrangement and fiscal federalism gain momentum. The memories of the developmental achievements of the then regional governments have made proponents of the reverse argue that it was a mistake to disband the regional structure. This paper interrogates the proposal, examines the challenges that comes with it. It concludes that restructuring of the Nigerian federation with the six geopolitical zones as the federating units, fiscal autonomy and a loose center, will make the center less attractive and spur an accelerated development at the regional levels.

Aminu Yusuf Usman
Kaduna State University

Nigeria is a country of about 160 million people and has been independent since October, 1960. The country is rich in cultural, ethnic, linguistics, religious and political diversity. However, endemic corruption has made an average Nigerian to be poorer than what he was some 15 years ago. With no jobs many youth has turned to crime thereby making life more difficult for those that are gainfully employed. This paper reviews the role of corruption in the failure of a dozen or so of policies, schemes and programs designed to promote industrialization, create employment and foster economic growth. Specifically the paper reviews the role of corruption
in the failure of programs like Small and Medium Industries Equity Investment Scheme (SMIEIS), Small and Medium Enterprises Development Agency of Nigeria (SMEDAN), and Small and Medium Enterprises Credit Guarantee Scheme (SMECGS) to bring about desired industrial development of the country. The paper is literature survey type, relying on documented evidences and research findings. The paper found that Nigeria’s industrial support strategies are mostly compromised by the people entrusted to implement and bring the benefit to the intended beneficiaries and the economy in general. The paper recommended that the programs and schemes should be redesigned to remove areas of duplications, conflict of interest and eliminate chances of corrupt officials compromising the programs. This is in addition to the punitive measures that should be taken to punish offenders.

Panel B4 - Violence and Victimization in Africa

Location: Lone Star Room

Chair: Ayandiji Aina, Adeleke University

George Amoah
Sikkin Manipal University
“Violence and Victimization”

Violence, according to the World Health Organization (WHO), is the intentional use of physical force or power, threat against a person, group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm or deprivation. The human right approach to violence refers to violence as a violation of many human rights; the rights to life, liberty, autonomy and security of the persons, the right to equality and non-discrimination, the right to be free from torture and cruel, the right to privacy, the right to the highest attainable standard of health. Beyond deaths and injuries, highly prevalent forms of violence such as child maltreatment and intimate partner violence have serious lifelong consequences for victim’s physical and mental health and social functioning and can slow economic and social development and erode personal and collective security. Victimization on the other hand refers to situations where individual people are targeted with abuse, suffer detriment to their employment condition or are dismissed. Victims who may suffer violence and victimization may engage in high risk behaviors such as alcohol, drugs and other substances misuse, smoking and unsafe sex, which in turn can contribute to cardiovascular disorders, cancers, depression,
diabetes and HIV/AIDS resulting in premature deaths. Violence and victimization have many causes including frustration, exposure to violent media, misunderstanding in the home or neighborhood, abuse of drugs, jealousy and a tendency to see other people’s action as hostile even when they are not. Violence and victimizations are however preventable. Strategies such as reducing alcohol availability and misuse through enactment and enforcement of liquor licensing laws, taxation and pricing, reducing access to guns and knives, improve social skills, boast educational achievement and improve job prospects and the criminal justice unit ensuring that offenders are properly identified that the degree of their guilt is as accurately ascertained as possible and that they are punished appropriately to serve as deterrents to other potential offenders

Oladele Abiodun Balogun
Olabisi Onabanjo University and Afe Babalola University

The paper attempts a critique of the Hobbesian concept of self-defense and violence in 21st century Africa from both the philosophical and legal points of view. The paper argues, philosophically, that the Hobbesian concept of self-defense and violence is a utopia which cannot work in 21st century Africa. This is a result of the fact that the concentration of absolute power in the hand of the sovereign will make self-defense on the part of the subjects who are constantly being terrorized by the contemporary sovereign in Africa, a futile effort. In addition, the risk of the abuse of power by the contemporary sovereign in 21st century Africa renders the Hobbesian concept of self-defense and violence invalid and impracticable. Moreover, the paper argues, legally, that any form of contract that fails to provide an equal platform and legal cover for both the sovereign and subject as experienced in some African countries today cannot only guarantee an effective concept of self-defense and violence, but also does not worth embracing. Finally the paper recommends a just, equitable and practicable contract which recognizes and respects the fundamental human rights of both the sovereign and the subjects in order to facilitate progress and development in 21st century Africa.

Consoler Teboh
St. Cloud State University
“Psychiatric Challenges in Africa: Violence and Victimization of Persons with Disabilities in the North West Region of Cameroon”

Although there have been many studies on violence and victimization of women and children in Africa in recent years, few of them have focused on studies directed toward persons with physical as well as mental/psychiatric disabilities. As in most countries of the region of Western Africa, there is a void in studies on violence and victimization perpetrated toward people with mental disabilities in Cameroon. In the Northwest region of Cameroon (one of the two Anglophone regions in the country), there is an obvious lack of social and health services, especially those that cater for persons with psychiatric disabilities (Soh, 2007). Other than the lack of health and social services, persons with disabilities have not only been mentally, physically and psychologically abused but have also been blamed for their predicaments. Whereas such treatments have been attributed to illiteracy, poverty and witchcraft, this study addresses these issues as extreme forms of violence and victimization of persons with disabilities, as well as government’s neglect of one of the most vulnerable groups in society. This presentation is based on fieldwork in Cameroon, and in-depth interviews of 9 persons with mental illnesses within the Batibo Central Division, and 12 others within the Bamenda Municipality. Preliminary results indicate that, only 11% of the respondents stated that they lived at home with family, while the rest reported issues of homelessness and sexual abuse especially among females. Whereas 90% of the respondents said they got food from village and town functions, and dustbins, 86% said that they had not seen a mental health professional or social welfare personnel in the last two years. Lastly, of the number of respondents interviewed, 86% said that have been beaten, stoned, or called a witch or wizard, while 79% reported that they had been blamed for their predicament. Ultimately this essay/presentation highlights other challenges, social work implications and suggestions for community engagement.
Amos Adjei Gyaboah  
University of Ghana  
“Violence and Victimization”

Violence is a grim and a vicious crime. Victims suffer physically, mentally, socially, and emotionally. The question then is, what is the state of violence and how is it doing in Africa? Unfortunately, violence is thriving and doing very well in Africa. Wars, terrorism, armed robbery attacks, social uprisings, sexual abuses, suicides, name-calling, disappointments, and many other forms of violence occur at our homes, streets, churches, schools, workplaces in Africa. When violence strikes, the vulnerable —women, children, physically challenged, and the poor — are the regular victims of which the outcome is pain and death. In fact, depending on the country, 70% of women report their intimate partners in Africa have assaulted them. All forms of violence in Africa erupt out of anger, intolerance, poverty, inequality, debauchery, drug abuse, desperation and despair, hatred and jealousy, false religion, lax-criminal justice, lust for power and authority, corruption and imbalanced development. The media through songs, video clips, and video games also promote violence. Corporal punishment to children in school is doing more harm than good. Poor governance comes with poor policies. My plea to the governments, civil societies, and religious leaders is that, let us build strong institutions and not strong men, let us all walk peace and not always talk peace. Election is about ballot and not bullet. It is about head count and not head cut. As a victim and witness of violence, I will use my own life to discuss violence and victimization.
Violence against Women in Ghana

In most parts of the world, including Ghana, women and children are subjected to a host of violent actions by men and this makes their lives very miserable and vulnerable. Some of these violent acts against women in Ghana are discussed below.

Physical Abuse: Physical attack, in the form of severe beating, using metals to inflict severe pains/injuries on women and young girls, is a very common phenomenon in most African countries including Ghana. When there is a civil war, tribal warfare, one sees clearly the vulnerability and its attendant abuses of women. Young girls, women in marriage are violently raped, beaten and abused.

Female Genital Mutilation: Female Genital Mutilation is also called female circumcision. It is a practice whereby the clitoris of the girl child is cut literally with a sharp knife. The supporters of this practice state that, it checks promiscuity among young girls thereby, preserving them as pure girls at least before marriage. In Ghana, this practice is highly prevalent in Muslim and some Ewe communities.

The ‘trokoso’ system in Ghana: One cannot talk of violence against womanhood in Ghana without mentioning “trokosi”. Trokosi is a practice where parents pledge their young girls to shrines as compensation for offences committed by relatives. This practice is common in the lower Volta, Togo and Benin. Here girls are treated like slaves as well as objects of sex by the fetish priests. It is estimated that over 4000 girls are in this inhuman act.
Panel Session C: 3:45 PM - 5:15 PM

Panel C1 - Protest in Film

Location: Quadrangle Room

Chair: Brian Doherty, University of Texas at Austin

Balogun Temitope Abiodun
Osun State University


Yoruba Nollywood, like its counterparts in other continents, attempts to mirror the Nigerian society. Different films that relate to various themes are produced and released all the time through this medium. Saworoide is both a historical cum political film which tries to adapt the political practices of the pre-colonial Yoruba political system with the modern Nigerian political system. The paper investigates the interplay of power in Saworoide as it indicates both symmetrical and asymmetrical nature of power in relation to culture and also shows how power is used, shared and maintained by different people in the construction of social systems. The paper examines the manipulation of language in the exhibition of social struggles and emancipation which is manifested in power relations among different agencies in the film. It also examines how language is used to represent and misrepresent the citizenry as the leaders compete and negotiate for power at different levels. The paper reveals some unsaid intentions of principal power agencies in the film. The paper uses critical discourse analysis and sociopragmatic theory coupled with speech acts theory to investigate power roles in the film. The findings reveal that traditional leaders in Yoruba cultural system used the instrument of language to assume and enjoy unnecessary concentration of power to the detriments of the citizenry and a challenge to that system is usually met with conflicts and disorders in the structures that govern such society.
Elfatih Maluk Atem Beny and Rebecca Lorins
Ministry of Culture of the Government of South Sudan
“Theatre and Video-Making as Social Movement-Making Among Southern Sudanese Youth in Khartoum and Juba.”

The formal independence of South Sudan in 2011 was the result of years of military strategy, diplomatic negotiations, political organizing and social movement building. Although there has been much focus on the military, diplomatic and political dimensions of the struggle for independence, there has been arguably less attention paid to the cultural dimensions of that struggle. This presentation will discuss the role of theatre and video-making in building social movements among southern Sudanese in diaspora, and in the new nation-state.

Raoul J. Granqvist
Umeå University

Is the Western camera a vampiric machine stalking its gamelike subjects “suspended between an abyss of indeterminacy and plenitude” only waiting to be literally captured? Is/Was photographing Africa a kind of sport? These questions, formulated by Okwui Enwezor, will agitate this presentation of the American Broadcasting Company's four-part documentary of Africa (1966-1967), whose creative director was the famous LIFE photographer Eliot Elisofon (1911-1973). Six camera crews under his leadership invaded 36 African countries, producing 600 feet film or 278 viewing hours that were cut down to a broadcast of three hours and 24 minutes. Elisofon directed and produced two large parts of them. The ABC television documentary was called "Africa” and was the first of its kind in the US. I will pay particular attention to the filmic staging of the animal world, its phantom essence of proximity, remoteness, estrangement, and their reflections of the human.
Abiodun Kafaru
University of Northampton
“Visual Arts: Its Functions Beyond Aesthetics and Entertainment”

In Nigeria, visual arts have been understood to perform the role of beauty and entertainment. However, this paper sees the role which visual arts play is as vital and equally engaging in industrial planning, environmental design, and economic development among others. Its potency and dynamism appears noticeable among practitioners, industrialist, academia, technologist, administrators and politicians. The use of visual arts potentials, products, imageries and forms in nation building cannot be over emphasized. Also, it is a catalyst for sustainable development and social change. Even at that, the visual arts profession in contemporary Nigeria appears to have been fraught with challenges in relation to acceptability partly because of the naivety of our policy makers, administrators, and also the society is not educated enough to understand much of what visual arts is and what artists do today. In the light of all these, the visual arts records low job security, low patronage and low enrolment on the part of students in higher institutions to study visual arts. This study therefore seeks to draw on critical issues that brings to light the many roles of visual arts in nation building and, of which the different genres such as painting, graphics, ceramics, textile, print-making, sculpture, pottery, metal design, industrial design, fashion design, product design, and craft to mention just few. This study posits that visual arts opportunities are so enormous and are a template for constructive development in pedagogy. It equally enable a proactive planning, innovation, discoveries, creation of wealth, job opportunity, image making, propaganda, agent of mass communication and educational amongst our teaming population will be a thing of the past.

Ademola Omobewaji Dasylv
University of Ibadan
“The Nigerian Nollywood, Modernity and Topicality: Coping with the Emerging Cultures”

Nigerian Nollywood is largely a veritable marker of Nigeria's advent and presence, like most developing African countries, into modernity. The film industry is the third largest, after the American Hollywood and the Indian Bollywood. Modern technology has contributed immensely to its emergence, development and, more significantly, the rapidity of its growth. It is a fact that like other genres of the performing arts, the influence of the Nollywood films on its viewing audience is quite overwhelming to the degree that the effect of such influences on indigenous
cultural codes and mores, especially for example, the daring and erosion on the one hand and the subtle nature of its subversiveness on the other hand, remains both unqualified and unquantifiable. This paper examines basic (con-)textualization of themes that are considered to be common to some randomly selected Nollywood films; locates and situates the extent of inter-culturation and non-Nigerian (African) cultural influences, the changed and changing world views, belief system and cultural codes leading to dislocation of cultural values, through stereotypic characterology and syntax of actions. This affords the paper to determine the extent to which Nollywood films are factorial of the Nigerian, nay African, cultural miscegenation. The study observes that culture is by its very nature dynamic and it is no use attempting to stop cultural dynamism through cross-culturation, as some State governments in Nigeria are currently doing, given the fact that the world is now a shrunken mass and a global village. Therefore, the paper recommends that the custodians of the Nigerian cultures will need to rise up to the occasion by putting relevant structures in place for proper education on, and promotion of, cultural identity as a way of driving national consciousness into the citizenry so as to maintain a win-win situation. Anything short of this could lead to Nigeria's cultural miscegenation.

Panel C2 - Gendered Politics in Africa

Location: Lone Star Room

Chair: Celine Jacquemin, St. Mary’s University

Abimbola O. Asojo
Institutional University of Minnesota
“Gender and Architecture: Contributions of Nigerian female Architects to the Built Environment”

The Nigerian Institute of Architects (NIA) was founded on April 1, 1960 six months before independence from British rule by three Nigerian architects studying in the United Kingdom. By April 2005, forty five years after the Nigerian Institute of Architects (NIA) was founded, it membership reached 4,000 including fellows, full and honorary members, associates graduate and student members located in thirty-two state chapters in Nigeria. Female Architects of Nigeria (FAN) was founded in 1991 to advocate for Women’s issues in architecture. The 1995
edition of the Architects Registration Council of Nigeria (ARCON) decree 10 noted 80 women who were registered out of a total of 1,383 registered members of the Nigerian Institute of Architects. From 1993 to 2006, Female Architects of Nigeria (FAN) noted an increase from 40 to 285 female registered architects. FAN helped to produce the two female past presidents of the Nigerian Institute of architects (NIA). As of 2011, 9 women were listed as Fellow of the Nigerian Institute of Architects (FNIA) out of the 251 fellows listed on the Nigerian Institute of Architects (NIA) website. This paper presents the work of some leading female architects in Nigeria from the period of 1960 to present. Through a discussion of their built work, the author highlights the contributions of female architects in Nigeria from 1960s to present. A major finding of this essay is that despite that these female architects spanning a wide generation, their work is influenced by modern idioms, balance of the art and sciences, and integration of traditional African architecture and forms. Contemporary Nigerian women in architecture are continually drawing inspiration from modern idioms just like their predecessors, the likes of Drew, Hopwood and Olumide. The work of Corbusier, Frank Lloyd Wright, and Mies Van Der Rohe and other modern movement architects are often cited as inspirational. Many female Nigerian architects also mentioned their strong passion for mathematics, the sciences and fine art again reinforcing the notion of architecture as an art and science. Finally, traditional African architecture and form are strong aspects in their design problem-solving.

Jay Carriker
University of Texas at Tyler
“The Ever Evolving Hatshepsut Problem: An African Queen and the Construction, Interpretation, and Expression of Identity”

In 2011, days after the January 25 Egyptian revolution began Hatshepsut's mummy—the most powerful woman in Egyptian history was threatened with destruction, but the Egyptian people rallied to save her. “We are not Baghdad,” responded one Tahrir Square demonstrator, drawing a parallel to the looting and destruction of Iraq's heritage. Egyptians fought for their future even as they defended their past—their identity. Westerners too use Ancient Egypt to construct Western identity. Ancient Egypt, Rome, and Greece are vanished others whose traces and silence are mined by modern peoples constructing their own identities. Perhaps the construction of Hatshepsut over the last three centuries exemplifies this more than any other Ancient Egyptian topic. Scholars from François Champollion to Zahi Hawass were shaped by the political, social, cultural, and intellectual movements of their day. The discourse over the ever
The evolving Hatshepsut Problem reveals how historians constructed various Hatshepsuts for consumption. The academic discourse in turn continues to shape the image of Hatshepsut in everything from Afrocentric websites to video games. Ideologies and movements from European Imperialism to Arab Nationalism have produced their own Hatshepsuts for their own audiences using archeology, linguistics, and even genetics. You cannot ask “Who is Hatshepsut?” without also asking what it means to be Egyptian, what it means to be a woman, what it means to be African, and what it means to be Western. For two-hundred years women and men—knowingly or not—have been ready with an answer.

Folasade Olayinka Ifamose
University of Abuja
“Gendering the Political Space in Nigeria: Discourse on Contradictions between Theory and Reality”

Women issues offer a distinctive vantage point from which to assess and understand how the political arena has functioned and what changes have or have not occurred in the decades of democratic governance in Nigeria. The Nigerian state has responded to the international environment through adoption of public policies and programs to redress the imbalance in gender differences in the social, economic and political sphere. The objectives of National Policy on Women which was adopted in year 2000 are to ensure that the principles and provisions of equality of rights, obligations and opportunities before the law and non-discrimination acts against any citizen, as contained in the Nigerian constitution, are effectively enforced and to mainstream the gender perspective in all policies and programs based on a systematic gender analysis at all levels of government. In spite of the improved gender mainstreaming in politics through the gradualist approach, consistently, women have remained a minority participant in the political arena. The central argument of this paper is that, put in proper perspective, empowerment of women is still far from being realized as realities of the Fourth Republic presents women in political arena as those that rode on the back of ‘peculiar god-fathers’ such as spouses and biological fathers thereby distorting the gains of several decades of achievements of women groups through the gradualist approach. The paper, relying on primary data generated through interactive methodologies and secondary data, concludes that, until democratic governance is predicated on rule of law, due process, accountability and adequate
transparency contradictions between theory and realities especially regarding women empowerment will continue to widen.

Ologunde A. Olusola
Obafemi Awolowo University
“Gender Politics: A Factor in Grassroots Democracy and Development in Nigeria”

Available data shows a lack of gender balance in Nigeria’s political arena. The powerless grassroots, women inclusive, need to be mobilized in this new democratic dispensation. Though in Nigeria today, democracy is in place, there is no true representation in government in terms of gender. The need for more women to participate in the political process is informed by the fact that women constitute 48.78 percent of the country’s population, according to the 2006 census figures. Using publications in books and journals obtained in university libraries, population reference, bureau and Independent National Electoral Commission (INEC) Abuja and Osogbo, this paper discusses the level of participation of Nigerian women in politics. It observes that for women at the grassroots level to be politically mobilized in the spirit of true democracy, there is the need for the removal of socio-economic road blocks, and constraints which may hinder political participation of the marginalized and disadvantaged group - the women. The paper also discusses ways by which these constraints can be removed. To have true democracy and meaningful economic development, we must involve the best minds with the best interest of the nation at heart in the democratic process and the best minds with the best interest cannot necessarily be all male.

Rachael Folashade Aina
Adeleke University
“Crisis of Safe Motherhood: Information Awareness, Use and Social Neglect among Rural Women in Ogun State, Nigeria”

Safe motherhood is taken as set of programmes or protocols put in place to ensure safe delivery of a woman of her pregnancy from conception has suffered neglect among rural women in Ogun State. Registry statistics and newspaper reports indicate that there is increase in maternal mortality. This crisis of safe motherhood anchors on lack of information use, despite its awareness as well as government inaction. The result is deep social neglect of rural women as a
This study examined if rural women in Ogun State, Nigeria was aware of information on issues of safe motherhood, used it in decision-making and its implication on their health status.

The study utilized survey design and adopted both quantitative and qualitative methods of data collection. For the quantitative method, 550 copies of a questionnaire were administered among rural women in eight selected local governments of the state using simple random sampling and purposive techniques with 92% return rate. For the reliability of the questionnaire outcome, Cronbach’s alpha test with an overall coefficient of 0.82% was obtained. For qualitative method, twenty in-depth interviews (IDIs) among stakeholders and 16 focus group discussions (FGDs), comprising 320 women, were conducted. The total number of respondents was 890. The data collected were analyzed using descriptive (percentile, frequency table and mean) and inferential statistics (Chi square, Person Correlation, Content and Regression Analyses) with four research questions and five hypotheses tested at a significance level of 0.5.

Safe motherhood among rural women in Ogun State will be enhanced if there is significant improvement on reproductive health information, use and provision of medical facilities. Therefore, both government and non-governmental organizations need to further collaborate with information professionals, health practitioners and community development units of each local government to increase reproductive information awareness that could assist rural women in Ogun State in taking effective decisions on matters of safe motherhood.
Panel C3 - Environment, Urbanization, and Borders in Africa

Location: Chicano Room

Chair: Adam Paddock, University of Wisconsin-Whitewater

Akinwale Coker, Mynepalli Sridhar and Adeniyi Osilagun
University of Ibadan

Waste is inevitable fallout of human living anywhere, yet in many cities of the developing world, inadequate and inefficient management of waste has constituted a serious environmental problem. For a religious community, where most congregants worship for several hours and return to their homes with some residents in the camp, the management of waste in such a setting deserves unique attention. A study was carried out by the authors to quantify and characterize wastes generated at the Redemption Camp owned by the Redeemed Christian Church of God, with the international headquarter in Lagos, Nigeria. It has been reported that up to 6 million people congregate at the week-long annual “Holy Ghost Congress” in December. For the purpose of the study, the entire Camp was divided based on the consideration of usage into Church Auditorium, Mission Estates, Residential Quarters, School and Hostels, Offices, Restaurants and others. The schedule of data collection which lasted for 12 months were for three different scenarios of the camp: Normal period when no special religious programmer holds, periods of monthly “Holy Ghost Service” and the period of special annual “Holy Ghost Congress”. Apart from waste quantification and characterization using weighing and sorting instruments, questionnaires were also administered to residents, workers, waste managers, refuse handlers and congregants at the Redemption Camp.

The findings of the study indicate that there is a functional waste management system at the Redemption Camp and the church authority has taken advantage of modern technology to manage the enormous waste being generated. The study concluded with some recommendations aimed at improving the collection, transportation and disposal of materials in the waste stream at the camp.
Patrick Mbajekwe  
Norfolk State University  
“Embattled Spaces, Elusive Boundaries: Urban Growth and Inter-Communal Land Disputes in Eastern Nigeria”

Since the colonial times, inter-communal boundary disputes have marked communal relationships in several African societies. As the politics of map making, boundary and cadastral demarcations expanded, African communities have increasingly been engaged in struggles over shifting boundaries. In Nigeria, the politics of boundaries associated with creations of provinces, states and local governments have generated fierce and often deadly confrontations among adjoining communities. Even more ferocious are the conflicts between expanding urban centers and adjoining villages.

Indeed, disputes over land and boundaries had been at the center of relationships between Onitsha, the largest city in Eastern Nigeria, and its neighbors since the colonial days. As the value of land in Onitsha rises to astronomical heights, and as the city sprawls almost uncontrollably into the neighboring communities of Obosi, Nkpor, Nsugbe, and Nkwelle, these communities became engaged in extensive struggles over rights and boundaries. Most of those were farmlands that had since converted into lucrative urban real estate. Many of those land cases have lasted for about a century, and had gone the gamut of the court systems many times over – from the Native Court through the High Court, the Supreme Court and the Privy Council.

Maintaining as many scholars have argued that competing claims over particular land and space in Africa ever since the colonial days are more than just about land, this paper explores the history of land disputes between Onitsha and its neighboring communities. The paper argues that these struggles were embedded with multi-layered meanings and implications. Not only were they serious legal and economic struggles for control of lucrative urban real estate, they were also struggles over history, debates over communal identity, and contests for power in contemporary Nigerian and Igbo politics. They also had far-reaching consequences in the inadequate planning and proliferation of slums in the city of Onitsha and environs. This paper is part of a larger project on the social history of urban land in eastern Nigeria.
Ng’ang’a wa Muchiri  
University of Miami  
“Natural Leitmotif: Land as a Symbol in East Africa’s Socio-Political Movements”

By the advent of Africa’s independent states, the centrality of land as a rallying cry for anti-colonial efforts was well understood. Franz Fanon’s remarks that “for a colonized people the most essential value, because the most concrete, is first and foremost the land,” were confirmed repeatedly in Algeria, Kenya, and Zimbabwe. However, scholarly interest has not undertaken comparative work to better understand this phenomenon as most of Africa’s postcolonial nations attain fifty years of self-rule. Some of the questions this paper hopes to answer include: how do popular representations of land in fiction, music, and film continue to generate political activism and impetus for social change? How is “land” figured and depicted differently in the post-independent moment to take into account neo-liberal states whose executive face is no longer white/foreign/other, but rather black/indigenous/self? Focusing on Ethiopia and Tanzania, my analysis will investigate literary representation of land in Ebrahim Hussein’s Arusi and Berhane M. S. Sellasse’s 1968 text, The Afersata. In both texts, opposition movements contested with ruling regimes on “ownership” of the land metaphor. Student and peasant protest in Tanzania – the setting for Hussein’s text – privileged subsistence farming over collective agricultural enterprise, while in Ethiopia – where The Afersata is set – Mengistu Haile Mariam enacted socialist policies that disrupted traditional forms of “belonging to” the land. Methodologically, by adopting a transnational project, I hope to uncover patterns of how postcolonial Africans – across varied colonial, political, and cultural histories – have modified their use of land as a clarion call to re-define, re-imagine, and re-write their social, cultural, and political spaces.

Charles Osei  
University of Ghana  
“Effects of Post-Flood Disaster Politics on Social Cohesion in Ashaiman Municipality”

Highly concentrated urban areas have been places where many major flood events have occurred over the last decades. Globally, Asia-Pacific is the worst affected in terms of economic impact and size of population involved, followed by Africa, and cities of Ghana have not been exception. There has been significant increase in the trend of extreme rainfall events, in the face of a lack of effective flood management systems. Ashaiman has been a highly heterogeneous
Municipality both culturally and socio-politically with frequent flood outbreaks. The post-flood situations, in which competing interest for response services arise to their peak, act as catalyst to put in motion potentially provocative social processes at multiple social levels within the Municipality. The study explores the character of political tension in post-flood disaster situation in Ashaiman. This is undertaken through review of articles and journals as well as interviews with residents and local leaders such as assemblymen in Ashaiman. It’s identified that violent protests were registered across the streets of the Municipality against the perceived unfair disbursement of relief services. Existing inequalities within the Municipality were heightened as a result of political manipulation of the response operation. Perceived dominance of priorities and actions by particular group of people ignited tensions among existing groups, thereby, creating insecurity and halting rebuilding exercises. It is recommended that post-flood disaster situation becomes a platform through which sustainable unity in diversity is achieved. This is possible through representative, and multi-cultural local involvement in the management of the overall response and reconstruction activities.

Stephanie Zehnle
University Kassel
"From Mount Sinai to the Hausa Savanna: Aspects of Movement and Migration in the Sokoto Jihad"

“We are the masters of migration”, the Sokoto Jihadists in early nineteenth-century West Africa claimed. This Jihad was a political and at the same time an Islamic reform movement which led to the establishment of the Sokoto Caliphate in 1809. The Jihadists derived and propagated a common identity based on common and ancestral migration in order to mobilize their followers. This is how a new “proto-ethnic” reformist identity was initiated. Firstly, the jihadists’ myths of origin represent a historical consciousness being based on their ancestors’ journey from the Middle East or more exactly from Mount Sinai. The clans initiating the Jihad were mostly Fulbe having immigrated from the Futa Toro to the Hausa region some generations before. Existing Fulbe legends were re-interpreted and thus their war movement legitimized by a manifest destiny to populate and govern pagan regions. Secondly, the mobile practices during the Jihad were related to theological concepts: Mass escapes were depicted as a Hijra – a protest against a non-Islamic leader by leaving his sphere of influence. Furthermore, their own war expeditions were called Jihads and organized after Prophet Muhammad’s model including prayers and Islamic burials. Lastly, the paper will show how spatial and topographical attributions were
linked to a barbaric and non-Islamic lifestyle. The political frontier of the Caliphate was in the meantime considered a borderline where civilized society ended and pagan cannibals lived. Thus a new dichotomous concept of “Land of War” and “Land of Islam” was created on a regional scale.

Hauwau Evelyn Yusuf and Amina Kpana Duniya
Kaduna State University

Cross boarder busyness is a form of busyness that is continually attracting participation of a large number of people, male and female. People engage in this busyness with little or no knowledge of the rules and regulations guiding it. This paper exposes the risk and problems attached in trance boarder trade and its effect on participants. To achieve this, a survey was conducted in the two border towns of Jibya (Nigeria) and Maradi (Niger) where questionnaires were administered to people who engage in businesses across the borders. Findings revealed that a lot of these traders lack the basic requirements of the businesses they engage in, that majority possess little of no capital and above all are not aware of the rule and regulation of such busyness. They also put up with risk factors like extortion, loss of life and property as well as exposure to HIV/AIDS.

Hermann W. von Hesse
University of Ghana, Legon
“Tsui ishe hi fe koowle” (‘A dilapidated hut is better than a bush’) Afro-Brazilians and Accra’s Evolving Architectural Landscape; c.1830-1908”

The architectural landscape and social space of Accra, where the Gâ people settled has been shaped by a series of cultural accretions and the eco-spatial environment since the 17th century. The clustered nature of the architectural and social landscape was the result of two major historical realities: – increasing insecurity arising from slave raids, in the aftermath of the Akwamu defeat in 1680; and strong bonds of kinship. The original nucleus of Accra which includes settlements in Nleshi (Jamestown or British Accra), Kinka (Dutch Accra, renamed Ussher Town after 1868) and Christiansborg (Osu or Danish Accra) had become important Atlantic ports
and European trade enclaves. The flux and reflux of African slaves and ideas across the Atlantic and back led to a process of creolization on the Accra (and the entire West African) littoral. Accra was transformed into an ethnic melting pot of cultures—Afro-Brazilian, Akan, European and to a lesser extent Yoruba elements. Indigenous Gâ architecture, far from being a ‘timeless tradition’, effectively incorporated the architectural styles of these assimilated ‘alien’ cultures. The Afro-Brazilian or Tabon ‘returnees’ epitomized this cultural bridge and set Accra’s modern architectural evolution in motion in the 19th century.

Panel C4 - Ethnic Conflict in Africa

Location: Quadrangle Room

Chair: Antony G. Hopkins, University of Texas at Austin

Osezua Ehiyamen Mediyanose
Osun State University
“Managing Ethnic Conflict in Africa”

This paper centers on the management of ethnic conflicts in Africa which has been anchored on the fallout of colonialism. Ethnic conflict in Africa is reaching critical level of great concern. National economies are collapsing and the potential for civil unrest—even violent encounters throughout the continents threatens to engulf not only Africa, but much of the world’s salvation depends on the development of effective institutions of ethnic management. This paper therefore underscores the intricacies involved in managing deep seated and complex conflict in Africa. This work discusses the endemic nature of colonialism which has led to expressions of insecurity, instability, ethnic identity, segregations and all forms of corrupt political institutions who found their way to power in Africa.
Africa is the continent with the most ethnically diverse states in the world. On account of this fact, and given that the states of the continent are essentially artificial creations of colonialism save perhaps for Ethiopia and the island states, political conflict defined in ethnic terms is ubiquitous on the continent. There is ample evidence of this reality scattered across the continent, from the Biafra war in Nigeria in the 1960s and the current oil wars in the Niger Delta Region, through the North-South Sudanese civil war and the current Darfur conundrum, to the Rwandan genocide of 1994 and the post-election ethnic violence in Kenya in early 2008 among many others. The purpose of this paper is to conceptualize and explain these conflicts from the standpoint of the grievance model and to use the case of the North-South Sudanese civil war to demonstrate the practical explanatory potency of this conceptual framework. The basic thesis of the paper is that for an ethnic group to mobilize politically and engage in political violence on the basis of ethnic identity, there must exist a deeply-felt sense of grievance among group members. Such grievances may be economic or political, social or cultural, tangible or intangible; and are, it is assumed, perpetrated by those against whom the group mobilizes.

Pierre Nzokizwa
Southern Adventist University
“Coming to Terms with Ethnic Difference and Pre-Empting Ethnicization: Burundi Case Study”

Although the 1994 genocide in Rwanda is the most known of the Great Lakes region of Africa notorious mass killings, the first postcolonial African genocide happened in Burundi in 1972. The region’s elite has used crystallization and polarization of ethnic identities as a means to achieve control of power - military, political, and economic - for self-preservation, and for one’s ethnic group, clan, region, or cabal.

The 1972 genocide decimated virtually the Hutu elite of Burundi, allowing the all-dominated Tutsi military apparatus to assume power. A short-lived democratic opening in the early 90’s led to the assassination (1993) of the first elected Hutu head of state. The ensuing full-fledged civil war forced the belligerents to a negotiation table, and to power sharing arrangements. Unexpectedly, Burundi went from a Bethan’s Panopticon system which manipulated and exacerbated ethnic differences, to the current relative ethnic tolerance and dialog – admittedly
unstable and vulnerable to the region’s geopolitics. The dialog has unleashed a “reality therapy”, a cathartic environment, an apparent rejection of ethnically framed incitation to conflict, and the will to relearn to “live well with one another” (kubana neza).

This paper attempts to assess the chances of Burundi to succeed on such a path. It draws mainly from Brubaker’s “Ethnicity without groups” (2004), Hameso’s proposition of “positive approach” to ethnicity in Africa (2001), and from Lemarchand’s seminal study of the “dynamics of violence in Central Africa” (2009).

Tade O. Okediji and Wahutu Siguru
University of Minnesota-Twin Cities

This paper presents an historical account of the role of ethnicity in the formation of political alliances in post-independent Kenya. Since the inception of independence in 1963, the contestation over land ownership has played an integral role in political alliances and has intensified ethnic divisions. We show that at the core of the formation of political parties, existing grievances over land ownership remains a critical aspect in political alignment. Albeit, ethnicity has neither been pernicious to political development, nor has it resulted in civil conflict, as experienced in other African countries. However, to the extent that these inequalities persist among the ethnic groups, political alliances have been utilized as a form of redressing the rent-seeking activity of the political elites who tend to belong to the ruling ethnic group.

We provide a theoretical exploration in which we illustrate how political party formation in Kenya post-independence has its foundation in the unequal distribution of land. Specifically, the displacement of the Kalenjin, Maasai, and a portion of the Abaluhya from their lands in the highland region by the British settlers and the subsequent redistribution of land to Kikuyu elites by founding president, Jomo Kenyatta at the inception of independence.
Okpeh Ochayi Okpeh, Jr.
“Ethnic Minorities and the Quest for Political Inclusion in Colonial Central Nigeria, 1945–1960”

Studies have shown that colonial policies had profound consequences on the way ethnic minorities perceived themselves in colonial Nigeria. Indeed, the emergence, growth and development of political leadership among ethnic minorities during the colonial period was partly a direct response of the people to the way and manner they were treated by the colonial State and its agents on the one hand, and on the other, the pattern, nature and character of their integration into the colonial political economy. The emerging constitutional compromises between ethnic majority nationalities had the consequence of excluding ethnic minority groups from the decolonization politics of the period and underscored the fear and fact of ethnic majority political tyranny in postcolonial Nigeria. Thus, political mobilization and agitations in colonial Central Nigeria particularly after the Second World War represent both a struggle against domination and marginalization by the Central Nigerian ethnic minorities, and their struggle for political inclusion. In this paper, an attempt is made to historicize these issues and critically examine how they impacted the decolonization process in Northern Nigeria. The paper discusses the Middle Belt Movement, the fundamental ideas that informed its activities and its significance in the political history of the Central Nigerian peoples.

Meshack Owino
Cleveland State University
“The Role of Ethnicity in African General Elections: The Example of Kenya”

Kenya faces arguably one of its most important general elections since independence. The General election will be held this coming March 2013. The full implementation of the newly adopted progressive constitution, for example, hinges on the outcome of this election. Yet, in spite of the significance of this election to the collective hopes of Kenyans for a better future, it is instructive that ethnicity and ethnic politics are expected to play, for better or worse, a huge role on the outcome of the election, and, specifically, on the election of new leaders that will be charged with the responsibility of fully implementing the new constitution as well offering solutions to the myriads of problems that have afflicted Kenya since independence. The purpose of this paper is therefore to refocus attention of scholars, policy analysts, students, observers, commentators, and ordinary people on the role that ethnicity has played in the politics of Kenya since independence, and will likely play in the coming General Election of March 2013. Although
there are many scholars who have studied the role of ethnicity in Kenyan politics in detail, this paper contends that their tone and approach to the subject have often tended to be negative, accusatory, and dismissive, and that there is perhaps a need to adopt a different tone and approach to the entire issue of ethnicity and ethnic politics in Africa, in general, and Kenya, in particular. The paper seeks to suggest that, given the apparent constant, resilient, and persistent role that ethnicity and ethnic-based identity politics play in Kenya’s elections, it is perhaps time for scholars to look at the subject afresh with a view to identifying ways in which ethnicity and identity politics can be harnessed, corralled, configured, and channeled to play a positive role in Kenya as well as African politics.

SATURDAY, MARCH 30TH

PANEL SESSION D: 9:00 AM – 10:30 AM

Panel D1 - Politics, Religion, and Activism in West Africa and the Wider World, 1920s-1950s

Location: GAR 0.120

Chair: Elias Bongmba, Rice University

Elizabeth A. Foster
Tufts University
“African Catholics between Colony and Nation: the Case of Raymond-Marie Tchidimbo in Guinée, 1951-1971”

In the decade immediately preceding independence from France, French and African Catholic priests, lay activists, and intellectuals throughout the empire carried on a lively discourse about Africa’s future and the place of the Church in that future. Though often overlooked by historians, French Catholic missionaries and African Catholics discussed and debated varying
visions of what the end of empire in Africa would mean. This paper examines the case of Raymond-Marie Tchidimbo, who became a Catholic priest in his native Guinée, and then subsequently a member of the predominantly French missionary Congregation of the Fathers of the Holy Spirit (Spiritans), who directed evangelization in most of colonial Guinée, beginning in the nineteenth century. In 1962, eager to appease Seku Ture (yet also not wishing to appear to be doing his bidding), the Vatican elevated Tchidimbo to Archbishop of Conakry, making him one of the first Africans to hold such a prestigious position in the Church. Ture approved of the appointment, but Tchidimbo eventually ran afoul of the leader, was tried in 1970, and sentenced to hard labor. He spent nearly a decade in a prison camp until his release in 1979. This paper reflects on the place of the Church in Guinée, and French colonial sub-Saharan Africa on the eve of and just after independence by examining Tchidimbo’s career as priest, missionary, published author, archbishop and dissident. He lived and worked at the intersection of two crucial transitions: colony to nation and French Catholic missions to indigenous African Churches.

Gillian Glaes
Carroll College

My paper will evaluate the relationship between the PCF, other French leftist organizations, and African trade unions in West Africa and France in before and after decolonization in AOF. While several works examine political activism in the West African and French context undertaken by different sorts of organizations, few have directly addressed the ways in which left-leaning organizations and African unions and associations interacted with one another before and after independence. Authorities in AOF in the 1950s, for example, expressed concern about the possible communist infiltration of African trade unions and French officials did the same after 1960 and the rise of post-colonial African immigrant organizations in Paris and other cities. The perception of political allegiances was significant from the standpoint of authorities in both areas – but what was the reality? How did African trade unions in Senegal and France operate in regards to other leftist organizations, including the PCF and the CGT? What was their level of involvement? How did official perceptions of leftist influence policies in AOF before 1960 and in France after 1960? And how did political activism by African trade unions such as the UGTAN influence African immigrant organizations in France after independence? My paper will
examine these questions in the pre- and post-colonial eras looking at developments in West Africa and France as case studies.

Kathleen Keller
Gustavus Adolphus College
“An African on Trial: A Question of Identity in Post-War France”

In 1945, Mamadou Alioune Kane, a Senegalese resident of Paris was tried and convicted of treason for his association with German authorities during the occupation. Before and during the Second World War Kane took on many identities. He claimed to be a prince, a wizard, a Muslim chaplain, a fruit seller, and taxi driver among other things. Kane had also been convicted of black market activity in 1941. In 1956 Kane applied for amnesty in a petition that depicted him as a French patriot and victim. This paper examines the various depictions of Kane through multiple sources—French newspaper accounts, trial records, and his amnesty application to probe diverse constructions of Franco-African identity in post-war France. Historians of France and Africa have characterized the role of African identity in France as one linked closely with the movements of pan-Africanism, Garveyism, and Négritude. Other scholars who have studied African stereotypes in France have highlighted the role of exocitism in defining “Africanness” for the French. This article seeks to bridge the gap between these two ways of thinking about Africans in France by analyzing the life of a man who used stereotypes and expectations to his own advantage. The paper will argue that Kane embodies a new way of thinking about African identity in France by crafting an innovative and useful identity that both manipulated and defied expectations of acceptable behavior for Africans.

Sunday Oludele Babalola
Adeniran Ogunsanya College of Education
“Popular Music as a Cultural Indicator in Yoruba Land of Nigeria”

Making music is not for fun in Africa because there must be reaction to an action. African music is either for ritual or entertainment, that is, for worship of God, deities, or as part of an event, for instance, during festivals. Africans express their emotions and missions in several ways in which music is one. Music portrays so many functions such as, culture, moral, education just to mention a few. Some of the popular music in existence among the Yorùbá, southwest Nigeria,
are Highlife, Juju, Fuji, and hip-hop and reggae which dominates the youth circles. This popular music has served and still serving as cultural indicators especially in the use of text and language employed. This paper, therefore, using bibliographical evidences and the author’s involvement in the popular music terrain, bring to fore, using Juju music as a classical example, the values, norms and ethics that some of these popular music have contributed to the Yorùbá cultural society.

Theresa Asojo and Abimbola O. Asojo  
J.A. Babalola University and University of Minnesota  

This paper examines religious architecture in Catholic Churches in Nigeria after the Second Vatican Council as a manifestation of indigenous forms and symbols. The authors will demonstrate through two case studies how cultural heritage, traditional forms, materials, and symbols have been integrated in Catholic Churches after the Second Vatican council. The first example, the Dominican Church in Ibadan, Nigeria, was constructed during the 1970s. The facility is modeled based on the traditional West African hut, a form which reinforces the nature of community. A significant tenet of the Dominican Order is the vow of poverty. In his design for the building, the Nigerian Architect Demas Nwoko integrated traditional elements and natural materials with contemporary forms and materials to mimic the Dominican order’s need for simplicity. Major elements from the Yoruba and Benin culture can be seen in the engravings on columns and the wall treatments in the sanctuary. The sanctuary radiates around the altar to reinforce the notion of community. A pond around the perimeter of the church relates to the Yoruba appreciation of natural forms. The exterior façade is left unfinished to depict the notion that the Catholic Church is evolving and growing. The second example, the SMA Church in Ibadan was designed by the Design Group Nigeria. It is located on the seminary campus of the Society of African missions in Ibadan. The building form is also based on the traditional African hut. The sanctuary radiates around a centrally located altar again reinforcing the notion of community. A high steeple above the altar expresses the notion of spirituality. Engravings and wall treatments in the sanctuary are derived from traditional elements.
Panel D2 - Resistance in African Popular Culture

Location: GAR 0.128

Chair: Neville Hoad, University of Texas at Austin

J. Oklobia Adakole
University of Abuja
“Music of Resistance as Popular Culture: Fela Anikulapo-Kuti in Focus”

Popular culture, albeit music, changes constantly and occurs uniquely in time and space. It creates currents and represents a complex of mutually interdependent and/or perspectives and values that influence individuals, society and its institutions in various ways. Fela Anikulapo Kuti was one of the most vibrant and outspoken musicians in Nigeria. Despite his claims that his music was not commercial or for any particular class of the society, it transverse all parts of culture and modernization. As we know, music in Africa, in particular, consists of three basic elements, these are; instrumentation, singing and dancing. Even though these elements can be performed independently, most musical performances combine them. Music is useless if it does not communicate. Fela and his music were part and parcel of this, he decried the state of the society as he saw it, he sang against politicians, religion and especially military juntas, who try to intimidate, harass and browbeat the people. His songs were popular, yet he was not. This paper tries to elucidate on this irony, looking at his song and stance against the military juntas in his time and his music as popular culture.

Juliet Nkane Ekpang
University of Calabar
“Chronicling the Nigerian Civil War: A Lexico-Semantic Analysis of Wole Soyinka’s Season of Anomy and Chimamanda Adichie’s Half of a Yellow Sun”

The Nigerian civil war of 1967-1970 remains one of the most remarkable incidences in the life of the Nigerian nation. Two out of the three major ethnic groups embarked on a spree of gruesome murders, massacre and dismemberment, economic and political sabotage against each other. These resulted in a secession though short lived and a declaration of the State of Biafra from old Nigeria. Many writers have documented and attempted to recapture that
Nigerian experience. Two of such writers are Wole Soyinka in Season of Anomy and Chimamanda Adichie in Half of a Yellow Sun. This paper sets out to study the lexical and semantic devices used by both writers in recapturing the story of the war. In each of the novels, samples of lexical items and expressions have been selected, examined and analyzed for their phonological, syntactic morphological, semantic as well as stylistic peculiarities. The findings show a difference in point of view and setting though the thematic preoccupation is the same. Whereas Adichie tells her story using real life cities scattered across Nigeria, Soyinka uses fictionalized setting which the researcher is able to demystify through certain linguistic, cultural and geographical peculiarities of the people. However, both texts are characterized by metaphors, peculiar collocation, code mixing and switching, morphological and syntactic gymnastics, re-patterning of idioms, proverbs and features of intersexuality. The framework for the study is drawn from the systemic linguistic model and lexical semantic approach to language study.

Oladipo Olufunmilola Temitayo  
Adeyemi College of Education  
“Fela’s Music in Nigeria: An Expression of Dissent and Protest.”

Popular music in Nigeria has been discovered to be a powerful and effective medium of political expression and participation. This was exemplified in the music of Fela Anikulapo Kuti’s Afro Beat, who was a political activist and musician. Fela used the medium of music as an expression of freedom of speech, social, religious and political emancipation from oppression. His music was to a large extent an expression of dissent and protest against bad government and religious leaders. The period between 1960 and 1970 witnessed the discovery of crude oil in Nigeria and proceeds from the oil boom were embezzled by the people in government at that period. Fela’s Afro beat exposed these corrupt practices and campaigned against it. Afro beat revealed to Nigerians, Africans and the outside world the atrocities happening in high places in Nigeria. Through rhythmic movement, satirical lyrics, call and response and chorographical displays on stage, he mocked various corrupt practices and oppression of Africans by the government, ridiculed the craze in town which was bleaching of skin by ladies and imitation of the Europeans by Africans who dressed like them. He rebuked the worship of religious leaders by their congregation. All these were reflected in his music such as; I.T.T (International Thief Thief), Suffering and Smiling, Coffin for Head of State, Zombie and Unknown Soldier. This paper analysis the harmonic, melodic, instrumental structure and vocal techniques of Fela’s Afro beat. It
concludes that Afro beat revealed past events in Nigeria and predicted the present situation of Nigeria.

Itohan M. Idumwonyi and Enoch Gbadegesin
Rice University

That African Pentecostal churches are effecting radical changes in church history today and that their presence is marked by a change in the global religious market is no longer an understatement. Not only is their gospel reformulated, they have also introduced new waves of popular gospel music; a very huge industry that is growing by leaps and bounds in many African countries today. We note that the influential power of popular gospel music in contemporary African Pentecostal churches can no longer be undermined. In Nigeria alone, this popular gospel music cuts across gender, class, ethnicity and age; and arguably, has contributed immensely to the phenomenal growth of Pentecostal Christian movement.

The focus of this paper, therefore, is to critically examine and analyze the emergence of popular gospel music and explore how popular music is contributing to shifting gender, ethnic, and class boundaries in Nigeria. The paper argues that beyond missionary hymns and hymnodies, Nigerian popular music mobilizes people within and without the Christian circles and, thus, helping to shape and transform lives. The paper seeks to address questions such as: what factors aid gospel artists to be able to break the gender, ethnic, class and age boundaries? To what extent have these factors revolutionized the growth of Pentecostal churches in Nigeria? And lastly how has popular gospel music helped in making visible the youth, women and children in the public space? The paper concludes by demonstrating that popular gospel music shares in the Pentecostal religious experience and expressions, which make different categories of people to be attracted to Pentecostal Christianity in Nigeria.

Considering the practitioner’s perspective, the study of African music is misaligned with the indigenous African music enterprise. Consequently, fabrications packaged as theories and/or philosophies about and on the phenomenon by scholars are self-serving, and at worst, moot. Against the backdrop of African development, these theories seem to be scantily relevant insofar as the advancement of scholarship in African music in concerned. This presentation is based on a current study that examines peculiarities of the indigenous African music phenomenon in terms of its constructs, abstractions and philosophies. Specifically, the study aims to highlight the inadequacies of canonized ethnomusicological methodologies. Participative observations, including interviews, were used to gather data about indigenous African music. Particular attention was given to the ideations and vocalizations of the indigenous practitioners. The preliminary results show the existence of an African way of conceiving, comprehending and communicating knowledge about indigenous African music. For this reason, it becomes prudent to propose what could be known as Ordinary African Musicology, thereby harnessing the best of both worlds; scholarship and the African folkloric epistemology. Following in-depth study of the indigenous African music peculiarities, and the testing of the efficaciousness of current ethnomusicological methodologies on indigenous African music, ordinary African musicology should be able to meaningfully distil theories that are informed by the practitioner’s views. Such theories would be usable in decoding the inner workings of a phenomenon such as indigenous African music.

“Analysis of Music Performance During Fuel Subsidy Removal Protests In Nigeria”

Protest is a result of unpleasant situations and the need for a change for social and economic improvement. Music is employed most of the time during protests and this sometimes results in granting the desire of the Protestants. Music is a powerful force due to the textual potency of the songs and messages passed. Previous studies on music performance during protest are not common. This paper therefore focuses on the music performance during fuel subsidy removal
protest in Lagos. The music of Fela, Eedris, African China and other local musicians were examined and evaluated. The study employed content and context analysis of selected songs of selected artists that were used during the protest. Materials were also sought from media houses. Secondary data were obtained from written texts, newspapers, periodicals, journals and the internet. The result shows that music is powerful to strengthen and arose the stamina of protestors. Secondly the text of the songs was able to send signals to the government on fuel subsidy removal saga.

Panel D3 - Globalization, Politics and Democracy in Africa

Location: GAR 0.132

Chair: Patrick Mbajekwe, Norfolk State University

Amentahru Wahlrab
The University of Texas at Tyler
“Globalizing the “Arab Spring” in Somalia’s 2012 Election”

Perhaps the least likely place on the planet to illicit a discussion of nonviolent protest or civil resistance, the recent election of President Hassan Sheikh Mohamud in Somalia presents an opportunity to reconsider the uses of political repression and coercive force as compared to more nonviolent expressions of political dissent and protest. Seemingly spent, the democratic wave known, controversially, as the “Arab Spring” has spread to numerous Arab and African states (Manji & Ekine, 2012; Beinin & Veirel, 2011). As it moved to different geographic locations, aided by the process of globalization, it evolved according to the local political and cultural conditions--becoming violent in Libya and Syria and largely ignored in Burkina Faso (see Wahlrab, McNeal, & Wienert, forthcoming). In Somalia the ongoing uprisings appear to have taken a different form entirely: a resurgent middle class. Long time expert on the politics of the Horn of Africa, Ken Menkhaus asserted that “what happened was not a mass mobilization in Somalia. It is a very unique variation on the Arab Spring. In this case it was not street protest, it was organization by second-level professionals and civil society leaders who successfully outmaneuvered the ‘money-lords’ and persuaded Somalis in Parliament to vote their conscience” (Menkhaus, 2012). This article asks whether the Somali elections truly represent a
case of the evolution and globalization of the “Arab Spring” into a more mature form of political change or if, instead, the elections are another example of what some scholars refer to as “low intensity democracy” or “polyarchy” (Gills, Rocamora, & Wilson, 1993; Robinson, 1996). In the final analysis, the recent elections indicate the globalization and evolution of the “Arab Spring” that has been heavily influenced by the United States’ policy of democracy promotion.

Brittany Duck
The New School, Graduate Program of International Affairs
“When Obama Met Gaddafi: Intervention, Race, and Global Leadership”

On July 9th, 2009, Barack Obama became the first U.S. president to shake the hand of Libyan leader Moammar Gaddafi. More than a customary meeting of heads of state, this was an encounter between two iconic figures of African descent. Two years later in the Spring of 2011, President Obama authorized a U.S.-NATO-led intervention in Libya which resulted in the overthrow and execution of Moammar Gaddafi. My paper explores this final “meeting” as indicative of competing visions for the future of leadership on the African continent. I offer an alternate vantage from which to view the 2011 Libyan intervention by exploring the racial identities and historiographies of Barack Obama, the first Black U.S. president, and Moammar Gaddafi, a Pan-African icon. Following in the tradition of postcolonial critical theory, this paper privileges marginalized histories and personal narratives to trace the development of political subjectivities and situates these divergent narratives within the sphere of political power. Additionally, I examine the construction of leadership personas that, both, rely on and are the result of racialized notions of authority and authenticity. Thus, my analysis reframes the 2011 Libyan intervention as a site of contestation between two racialized subjects and as emblematic of, what I call a post postcolonial crisis of leadership throughout Africa. Finally, through this historical excavation, my paper offers insight into the future of global African and African-American leadership in the 21st century.
P. Okechukwu Eke
Ahmadu Bello University
“Globalism, Globalization and Liberal Democracy in Africa: Gauging the Gulf between Sloganeering, Appearances and Stark Realities of Deterrioration and Democratization”

In the present age, it is possible that the term ‘globalization’ is the most frequently occurring lexical item in any economic, political or social discourse. While its virtues are extolled by many including those with very limited (and even impaired) understanding of its various denotive and connotative significations, dimensions and dynamics, attention has been repeatedly drawn by a critical segment of the intelligentsia to the obvious injuries as well as the potential dangers of the trend especially to the economies, policies, and politics of underdeveloped regions of the world predominantly found in Africa, Asia and Latin America. Though economic globalization has been on for centuries in the course of Western capitalist expansion of empires, the present wave was accentuated by radical advancements in electronic technologies of information and communication and the development of supersonic modes of transportation which have practically shrunk physical space. A second factor is the liberalization of trade and investment policies adopted by many modern states. The process of globalization equally created other semantic companies such as globalism, glocalization and grobalization, and these affiliated concepts are in essence estuaries of the same phenomenon. The implications of the liaisons between these global trends and the pursuit of democracy and development in Africa will be closely scrutinized in this article. It is hoped that the numerous discrepancies between the political and economic posturing on the one hand and the realities of the situation on the African continent on the other hand can be better apprehended in the end.

Eric Tuffour
University of Cape Coast, Ghana
“Strategies of Social Movements in Ghana: Questioning the Dividends of Democracy and Contesting Globalization”

Despite claims that Ghana is now receiving the “dividends of democracy” the country’s current form of democracy has favored outside investors and sidelined the average Ghanaian. Using Ferguson’s notion of topographies of power the dominance of neoliberal forms of transnational governmentality in Ghana is explored, as is an emerging form of struggle that combine Ghanaian social movement with transnational solidarity networks. Two contemporary examples
of social movements in Ghana reveal how this emerging form of struggle also constructs a parallel topography of power where transnational solidarity networks turn local struggles into episodes deracinated from the location of struggle. Ferguson and Gupta (2002) noted how neoliberal globalization in the African context has constituted a new topography of power, where the streamlined neoliberal state is reconfigured as either an enabler of capital, or bypassed by transnational capital altogether. They call this transnational governmentality, a term that focuses on the “mentality”, or the “how” of governance. In this case there is a strong emergent case for examining the ways in which capital is reconfiguring itself in the local, often either using or bypassing the state, and the way in which local movements are emerging to context attempts to enclose, privatize or expropriate communal resources. This paper will examine how this transnational governmentality enables the emergence of new capital that is at stake and how the livelihoods of Ghanaian are threatened.

Gary Blank
London School of Economics
“Between Anti-imperialism and Humanitarianism: Locating Biafra in the Third World ‘Solidarity’ Politics of the 1960s (1967-70)”

The Nigerian Civil War (1967-70) is widely remembered as a turning point in the history of contemporary humanitarianism. Seeking to galvanize international public opinion and relief efforts, the Biafran government and Western humanitarian groups jointly pioneered an ‘iconography of famine’—shocking images of starving black children, ‘innocent’ casualties of post-colonial crisis. Analysts of the conflict often suggest that Western humanitarian groups and Biafran solidarity activists engaged in a common propaganda strategy, one which represented Biafrans as victims of starvation and genocide but also appealed to abstract notions of humanitarianism and human rights. Focusing on Oxfam and the Britain-Biafra Association as case studies, this paper argues that humanitarians and solidarity activists utilized a similar ‘iconography of famine’ and rhetoric to frame distinct and even counterposed representations of Biafran victimhood. In the propaganda of the Britain-Biafra Association, rhetoric of child starvation and genocide never stood alone. They were accompanied by political claims which positioned the Biafran struggle as an assertive, masculine defense of modernity and progress against Nigerian barbarism and reaction, necessitating a dramatic shift in Britain’s perceived neo-colonial foreign policy. Oxfam, in contrast, deployed rhetoric of starvation and genocide while appealing to a universal and explicitly apolitical ‘humanity’. This constructed Biafra as a
site of paternal humanitarian concern rather than progressive political struggle, a terrain of infantilized victims who required Western relief but not necessarily Western protest. Oxfam’s framing ultimately came to dominate, establishing a powerful template for future representation of African famine. Focusing on how this process unfolded illuminates the post-colonial dynamics of knowledge transfer and transformation between (ex)colony and (ex)metropole, and highlights struggles over the very meaning of human rights and humanitarianism at a pivotal moment in their international negotiation.

Chioma Joseph-Obi
University of Port Harcourt
“Oil and Cultural Globalization: A Case Study of Women and Children in the Ikwerre Area of the Niger Delta Region of Nigeria”

An increasing rate of loss in cultural identity and the growing compliance to globalization is an issue which has troubled the minds of many scholars. This paper will attempt to examine the relationship between globalization and the destruction of cultural heritage of the Ikwerre people. It will show how through oil exploratory activities by oil multinational companies the people have loss what defined their own identity, the effects have been devastating on women and children, as they have loss interest in their indigenous culture, such as cultural festivals, traditional artisan skills, storytelling, language, and food. Today the old people in ikwerre are silently witnessing the loss of their culture. In Nigeria not much has been done on the area of cultural globalization only few studies exist on cultural dimension to globalization; other scholars have done more work on the economic and ecological dimension to globalization. This paper attempts to close this existing gap in knowledge on cultural globalization. As part of our attempt in examining the problems on cultural globalization we raise the following questions. What is cultural globalization? What is the impact of globalization on women and children in the region? To what extent has globalization impacted negatively on the Ikwerre cultural heritage? How have the activities of oil multinational companies impacted on the lives of the Ikwerre people? What is the role of socialization in preserving the culture of the Ikwerre people? What can be done to preserve the Ikwerre cultural heritage. Finally, some recommendations will be made.
Panel D4 - Redefining Conceptions of Identity

Location: GAR 2.112

Chair: Kwame Essien, Lehigh University

Veronica Savory McComb
Lenoir-Rhyne University
“The Okra Principle: (Re)Constructing Ethnic Identities among Nigerians in the U.S.”

Ethno-religious and ethno-linguistic differences have been the source of numerous social, political, and economic conflicts throughout Nigeria's history. Britain's synthetic amalgamation of radically different cultural and spiritual traditions during the colonial period has had lasting effects in modern Nigeria; this dissidence created the socio-economic and political conditions that influenced migrations abroad from 1965 to the present. These pre-migratory complexities are compounded when Nigerians migrate to other lands, forcing them to not only come to terms with their own elaborate nationality but also to find a comfortable social space in their new homelands abroad. Nigerian American filmmaker Nneameka Andrew Madueke captures this phenomenon in his film The Okra Principle. The cooking of soup is a staple of Nigerian culinary culture and custom. The recipe, preparation, and serving of the soup functions as an extension of family, village, and regional tradition as well as kinship connections. For many Nigerians, village and family associations are the closest relationships one has throughout his or her lifetime. As a result, the immigration/migration process has a great effect one’s ability to maintain or redefine these ties. This interdisciplinary paper uses oral history, film, and literature to explore the complexities of Nigerian ethnic identity in the United States. In doing so, it seeks to unpack the essence of the okra principle and its implications for the construction of a Nigerian national identity through the diaspora.
Vivian Valdivia  
San Diego State University  

Relationships that arose during the Nigerian Civil War have remained unexplored and offer another side to the conflict. Through my research, I interviewed retired military solders that fought for the Nigerian military during the Civil War. The solders interviewed live in Southwest Nigeria and are mostly Yoruba. The retired solders recounted their relationships with Igbo women. Through the love affairs between Nigerian military solders, ethnic divisions were blurred. During these romances, the common language used between the two parties was Pidgin English and the romances lasted between 6 months to 10 years. Some soldiers ended their relationships when they left the area and others came back and married the women. This paper will share the personal accounts of retired soldiers and their experience of love and ethnic intermixing during war. This work will also be discussing pictures of Federal soldiers with Igbo women obtained from the Nigerian National Archives in Ibadan. The purpose of this study is to understand the irony of inter-ethnic romances during a war sparked by ethnic conflict.

Bridget Itunu Awosika  
Adeyemi College of Education  
“Effects of Modernism on Ethnicities and Identities in Nigeria: Implications for Sustainability of Material Culture”

An individual’s ethnic group is identified and recognized anywhere in the globe by his/her expression of accepted norms, values and way of life through language, food, clothing, and other forms of material culture. This paper looks at the effects of modernism on Nigeria’s ethnic groups and cultural identity with specific interest on the ways of dressing, housing structure, interior décor, language, and food consumption patterns. The paper observes that in contemporary Nigerian society, consumption of imported food, use of imported fabrics and skimpy outfits have taken over from our rich cultural heritage of decent dressing, consumption of nutritionally wholesome and safe food. Many youths and adults attend official, religious and corporate gatherings in bikinis and micro/macro mini dresses to show off Modernist lifestyles and express high social status at the detriment of cultural exposition and sustainability. Families no longer communicate in the local dialect, they consume imported, synthetic, and unsafe food items which may pose serious dangers to health and lead to the extinction of our food culture.
The paper discusses the implications of the above for the sustenance of material culture and proposes mitigations against further damage

Ugwu Ifunanya Gertrude
Osun State College of Education
“Ethnicities and Identities in Nigeria”

It is estimated that Nigeria has about three hundred ethnic groups which make up the overall population. This large number of ethnic groups led to the existence of more than 450 languages. Among these ethnic groups, there are three major ones namely: Igbo, Hausa and Yoruba. These ethnic groups both majorities and minorities have their common language and cultural values. These numerous ethnic groups can be identified by their language, way of dressing, system of marriage, religion, type of food they eat, occupation, entertainment etc. This paper therefore aims at identifying the ethnic groups in Nigeria and the features that can be used to identify them.

Victor Okoye
Federal Polytechnic, Oko
“The Role of the Igbos in the Third World”

This paper captured the sustaining essence of the fundamental strands of belief which is held across the Igbo nation. “Nkeiruka” as a generic concept is a well adopted axiom which signifies hope as a factor that drives the undying itinerant spirit of the Igbo personality. This discourse also made a succinct historical survey of the documented proof and oral traditions pointing to the origin and ancestral roots of the Igbo nation found in the present day south-eastern Nigeria. The study further expounded organizations the contributions of the Igbos in contemporary world affairs, identifying them as industrious, energetic, explorative and culturally conscious people that have contributed and are contributing most significantly to the advancement of human civilization in the areas of policies, economics, commerce, science and technology. Globalization which is the dominant paradigm in the new world order has inspired a compelling need for a rigorous appreciation, understanding and re-conceptualization of Igbo life, thought and world view. The continued search for Igbo identity is obviously gathering steam in the turn of the century. Scholars are urged to re-appraise the fundamental traits and characteristics that
can convincingly define Igbo-ness. The misleading approach of relying on Western oriented paradigms in the critical assessment if Igbo origin, culture, belief system and socio-economic life should be discouraged.

Panel D5 – Women and Protest in Africa

Location: GAR 2.128

Chair: Alexius Amitaka, University of the Free State

Inyang Etim Bassey
University of Calabar
“Calabar Women Political Activism: Echoes from the Calabar Market Women Revolt of 1925”

In the study of movements to oppose British rule in Nigerian history, the 1925 Calabar market women’s protest movement stands out as significantly epochal. It formed the seed-bed of women’s rebellion in Nigeria. The significance of this protest lies on how a group of “ordinary” market women expressed their collective consciousness to oppose political chicanery and nihilism. The revolt at Calabar was sparked-off by government’s attempt to encroach upon women’s traditional territory, the local market place and impose certain economic measures, which affected the market women, without adequately consulting them on the matter. The women from all available documents had exhausted all constitutional measures in presenting their grievances and for which there was no amelioration from the white colonial administrators. It is also worth noting that these great revolutionary women were not literate. They were from the core of Efik traditional women elite. They knew their rights and would not be pushed around even without the “acquisition of the Whiteman’s book.” Within a given contest, they were politically articulate; to recognize the denial of one’s basic rights does not require any degree of analytical abstraction. Hence, these women knew their rights were infringed upon. The central thrust of this paper is to examine the reaction of the Calabar market women’s protest movement of 1925 as a trail blazer of women participation in the political process in Nigeria.
Aisha Balarabe Bawa  
Usmanu Danfodiyo University  
“Feminism and Political Activism in Northern Nigeria: A Case Study of Gambo Sawaba”

The global women’s movement is a diverse social movement that seeks equal rights and opportunity for women in social, economic and political spaces. The first wave of the feminist movement dealt mainly with suffrage, working conditions and educational rights for women and girls which gathered considerable momentum in Europe in the 19th and early 20th century. This movement created new awareness among women particularly in developing countries like Nigeria. Women took the initiative in organizing political action against colonial domination and exploitation by imperial and its agents. In Northern Nigeria, Gambo Sawaba played an active role in the anti-colonial struggle and campaign for female suffrage. In spite this roles, scholars have paid relatively little attention to her political activism. It is in line with this that, this paper seeks to look at the political activism of Gambo Sawaba. The paper using historical methodology argued that, Gambo Sawaba suffered series of victimization, abuses and humiliation in the course of her struggle to free the northern women from the shackle of male patriarchy. Yet, her contribution in the nationalist and anti-colonial movement eventually culminated in the withdrawal of imperial control and the granting of Nigeria’s independence in 1960.

Nathanael Ojong Diba  
Graduate Institute of International & Development Studies, Geneva  
“Women and Social Protest in Cameroon: The Case of the Aghem Women in Menchum Division”

In Cameroon, like in other developing countries, women remain marginalized even though they play a vital role in the household economy in particular and society in general. Their role is strongly felt in the rural areas where they remain the main provider in the household. They ensure that there is food on the table for members of the household, provide the school needs of their children as well as cover their health expenses. For women to meet these household needs, they have to engage in income generating activities. Thus when certain events or actions hinder them from carrying out such productive activities, they are pushed to put up a resistance. This is the case of the Aghem women in Menchum Division. This paper examines the social protest of Aghem women as a result of the farmer-grazer problem in the division. It analyses their structure, strategies and impact at different levels. It argues that such protests show another ‘face’ of women which is usually hidden or ignored.
Anthony Olusegun Omoyajowo
Federal College of Agriculture
“The Facts and Fads of Women’s Social Movements in Nigeria”

The role of women in the political and social structure of any state or nation worldwide cannot be over emphasized. This assertion is consistent with the fact that quite a lot of feats had been achieved in Nigeria before and after independence, through the pivotal roles played by women in diverse facets, including politics, religion, social, economy, which all translated into emancipation, thereby engendering an atmosphere devoid of tension and upheavals at least to all intents and purposes.

Drawing upon the above, history is replete with various activities of women in Nigeria, aimed at giving a niche to the women as well as the nation’s social and political wellbeing. To each of them were unique approaches and objectives. Albeit, despite the huge successes of women’s social and political movements in Nigeria, some of them were expectedly faced with diverse problems due largely to the seemingly awry approaches or leadership, on one hand, and the wrong interpretations of the prevalent powers that be. A case in point was the Aba riots of 1929, which continue to be the cynosure of history when the issues of women movement come to the fore for discourse.

This paper attempts a chronology of women’s social and political movements in Nigeria, with a view to assessing their effects on the supposed social and political camaraderie of the country, and also to appraising the position being occupied by women in power distribution and equation.

Itang Ede Egbung
University of Calabar
“Women’s Political Empowerment in Nigeria: A Reading of Akachi Ezeigbo’s The Last of the Strong Ones”

Nigerian women have been agents of positive change politically in pre-colonial and colonial eras. Although their importance was not acknowledged in the colonial era because they were excluded from direct involvement in the affairs of the colonial government, the Women’s War of 1929 gave rise to the Nationalist Movement. The colonial government was masculinized while the domestic responsibilities were delegated to women. The political relevance of women is
rooted in their patriotism to their Fatherland. The postcolonial era witnessed the re-emergence of women as partners in nation building. However, the political empowerment of women is not limited to the educated women; rural women in the pre-colonial context were able to assert themselves positively in the politics of their community. Particularly in Igboland, women had the opportunity to participate in decision-making, especially where matters affecting their welfare and status were concerned. They also utilized the female political institutions to air out their views. These women exhibit their political relevance as they act with a collective will because they wield more power in groups than individually. Using Akachi Ezeigbo’s The Last of the Strong Ones, this paper locates African (Nigerian) women as active decision-makers in the politics of their community, chronicling the history of their people and intervening in conflicts. This paper argues that through the four female characters known as the Oluadas, women as agents of political change are capable of withstanding political pressures. Therefore, the empowerment of women in politics is a necessary step towards a stable society.

Martha Musalia and Joseph Wasonga
Kenyatta University

Scholarship on democratization in Africa has stressed popular participation as a critical element of political transformation. One of the ways of achieving participation is through the activities of various organs of civil society asserting themselves and contributing in political processes. Civil society enshrines social forces with vested interest, immanent power and obligation that should effect fundamental societal changes. They can do this through consensus building, negotiation and freedom of participation in sociopolitical space. Women’s movements are some of the organs of civil society. These movements have existed in Kenya in various historical and political epochs since colonialism. This work takes an examination of women movements across political regimes in Kenya in order to highlight and examine the link between women’s movements, political participation and political transformation. It looks at the democratic legacy of various women’s movements. It does this by focusing on the distinctive features of these movements such as the internal and external environments; structures of these movements; their place in the wider political power struggle and how this affects their internal structure and goals. The paper recommends that to effectively manage ethnic conflicts in Africa, African leaders must encourage the institution of national unity, the recognition of languages of ethnic groups as official languages, prohibition of unfair discrimination, proportional representation of political
parties in parliament and strengthening an inclusive and constructive conflict resolution procedures at all levels.

PANEL SESSION E: 10:45 AM - 12:15 PM

Panel E1 - Conflict and Exchange at the Frontier of Cultures

Location: GAR 0.120

Chair: Barbara Harlow, University of Texas at Austin

Shery Chanis
University of Texas at Austin
“A Cartographic Pioneer: Michele Ruggieri, Atlante della Cina and Early Modern European-Chinese Cultural Exchanges”

If measurement was a benchmark of modernity, how does one understand pre-modern cartography? In 1606, Michele Ruggieri (1543–1607), Jesuit missionary to China, finished compiling Atlante della Cina in his native Italy. The atlas contained 28 maps of China and 37 pages of descriptions that detailed each of the Middle Kingdom’s fifteen provinces. In addition to the remarkable details, Ruggieri’s maps also showcased mapmaking techniques and geographic knowledge from both Europe and China. With his maps mostly in Latin, Ruggieri’s primary audience was clearly Europeans. However, who were these Europeans specifically? Who had access to the maps? Why did he compile three of the maps in the Chinese language? Why did Ruggieri, who was in ill health, make those maps? And why did he do so almost twenty years after he had returned from China? This paper examines Ruggieri’s maps in the broader context of early modern European and Chinese cultural exchanges through cartography. Decades before Dutch cartographer Johannes Blaeu’s 1655 atlas became a landmark of early modern European mapping of China, Ruggieri had compiled his groundbreaking maps of the Middle Kingdom that scholars have yet to examine in details. This analysis seeks to re-frame our
understanding of east-west cartographic encounters by demonstrating that Ruggieri’s detailed maps from the early years of the seventeenth century were pivotal to the study of European-Chinese cultural exchanges in the early modern era.

Jenna Hanchey
University of Texas at Austin
“Theorizing Subaltern Epistemologies: An Analysis of International Aid Rhetoric in Sub-Saharan Africa”

Using methods of rhetorical criticism (Black, 1978; Kohrs Campbell & Burkholder, 1997), this paper examines the discourse surrounding international aid to Sub-Saharan Africa in order to interrogate the epistemological groundings of such rhetoric. Focusing specifically on three organizations—(RED)TM, Invisible Children, and Mama Hope—this paper will examine the way in which ‘Africa’ and ‘the African’ are discursively constructed and reveal the epistemological assumptions involved in such constructions. Mama Hope presents a point of departure somewhat from the other two organizations, claiming that their approach “challenges the conventional approach to development” (Mama Hope, 2011). Thus, by examining this organization in conjunction with the two more conventional groups, this paper will depict a complex view of Western epistemologies within international aid rhetoric. Drawing together this critique with commentary on these organizations from African and African diaspora writers and speakers, this argument aims to theorize the dimensions of subaltern epistemologies in relation to international aid.

Ogechukwu Ezekwem
The University of Texas at Austin
“From Non-Involvement to Intervention: American Responses to Biafra During the Nigerian Civil War”

In 1967, Eastern Nigeria created an independent Republic of Biafra. This secessionist attempt resulted in a civil war between Nigeria and Biafra from 1967 to 1970. Biafra’s secession failed, but it left a long history of violence and loss of human lives in its wake. At the beginning of the war, United States involvement was minimal. Most Americans were barely concerned with a crisis they considered as just another political conflict. This attitude would change dramatically and drastically by 1968 when images of hunger and starvation caused public outcry in the United States. It became the first time the American public would be intensely involved in a
‘Third World’ conflict in the modern era. The U.S. media representation and public outcry against the war was to influence Western views of subsequent conflicts in Africa. This paper traces the development of American attitudes and comprehension of the Nigeria-Biafra war. It examines the factors that shaped American opinion, hence intervention, in the civil war.

Cacee Hoyer
The University of Texas at Austin
“Gandhi as a South African? Imagining Non-Violence into the Anti-Apartheid Struggle”

South African Indians consists of a small minority (3%) of the overall South African population, yet they have been historically very influential in agitating for political, economic and social rights in South Africa. Mohandas Gandhi’s name is at the forefront of this struggle. Gandhi created the Satyagraha (non-violent resistance) movement in South Africa and would later transfer these non-violent tactics towards the struggle for Indian independence. Shahid Amin has examined Gandhi as an idea, rather than as a person, seeking to understand the relationship between the peasants and Gandhi as they connect to movements for change, especially for national independence. This paper explores a similar method of examining Gandhi as an idea, but located in the South African Indian imagination instead of the Indian. Despite the many cultural similarities and deeply complex connections, the South African Indian of the 1940s was something very much apart from their Indian neighbors and kin. Does this mean their interpretation and understanding of Gandhi is also different? How do the peasants see Gandhi? What impacts does this imagining of Gandhi have on the political movements of the Indian elite? South Africa in the late 1940s was a politically highly charged and volatile place. How did the image of Gandhi contribute to the growing anti-apartheid struggle? In order to answer these questions this paper will be examining local South African Indian Newspapers, specifically the Indian Opinion (founded by Gandhi in 1903) and the Indian View, both from 1949.
Stephanye Hunter  
The University of Texas at Austin  
“Performing from the Margins: The Freedom Theatre and Negotiations of Violence”

During the Second Intifada from 2000-2005, over 1,000 Israelis were killed by Palestinian suicide bombers and other targeted acts of violence within Israel and the Palestinian Territories. Israel claimed that many of these suicide bombers came from a refugee camp in the Palestinian town of Jenin in the West Bank. As a result, in 2002 the Israeli army invaded Jenin and launched a full attack on the town. Recognizing the damage done to the town and particularly to the children who have been surrounded by violence, an Israeli actor established the Freedom Theatre in Jenin. Since 2006, the Theatre has offered the opportunity for Palestinian children and young adults to participate in theatrical performances and other methods of creative expressions. When asked about his attitude to the violence of the Intifada, one of the theater directors answered, “Perhaps we must speak the language of the occupier.” By locating the Freedom Theatre within the context of the violence of the Israeli occupier and the counter-violence of the Palestinian occupied, this paper will examine the role of the Freedom Theatre in suggesting alternative languages to this dialogue of violence through the education of children and the art and literature they perform.

Daniel Jean-Jacques  
The University of Texas at Austin  
“West African Science and the Challenge of Western Colonialism”

When Europeans arrived in West Africa, they encountered a region thoroughly isolated from their own. The Europeans brought with them notions regarding the acquisition and validity of knowledge that were quite distinct from local epistemological frameworks. With the onset of large-scale colonial occupation during the late nineteenth century, West Africa’s diverse peoples faced a profound challenge to their previously established knowledge systems. What was the nature of the discourse between Western and West African thought, and what did this discourse yield in its wake? It is the ambition of this work to address these questions through an examination of the historiography of West African science and its interaction with Western conceptions of scientific inquiry. Central to this examination are three questions. First, what is the meaning of the term “science,” and how did understandings of this concept differ between West African indigenes and the newcomers they encountered? Second, following the moment
of contact, how did local and foreign conceptions of the “scientific” interact. What was the result of this interaction? Finally, as West Africa struggles with issues of “modernity” and development, what options are available to the peoples of the region in moving forward? Given the centrality of education and economic development to the future

Panel E2 - Religion and Tradition in African Artistic Expression

Location: GAR 0.128

Chair: Omi Osun Joni L. Jones, University of Texas at Austin

Ogli Godwin Ejembi
Federal College of Education
“Engaging Idoma Chiefs and Ancestors through Music”

Idechi music is unique in Idoma culture because it engages the different levels of audiences it satisfies. It connects ancestors, the royal and the ordinary Idoma citizen. As a royal music, it is performed specifically for Idoma chiefs and their families as entertainment, leisure and as part of royal function. During royal entertainments, the general audience is never forgotten as some of the music is specifically meant to entertain them. Beyond this, Idechi is equally performed as part of funeral ritual required to satisfy the ancestors. This paper, therefore, examines the significance of Idechi music in Idoma society and how its performance validates the royalty in Idoma land. Data for this paper was collected from the field in Idoma land using In-depth Interviews (IDI) of the musicians themselves and other elders reputed as knowledgeable about Idoma culture, and Participant Observation methods. The paper observes that while the performance of Idechi music performance provides a platform for expressing the relationship between the divine, political institution and entertainment among the Idoma, it demonstrates the deep spirituality that underlies music performance in Africa. Undoubtedly, Idechi music proclaims both Idoma royalty and artistry which must be preserved for posterity and cultural perpetuation.
Susan J. Rasmussen  
University of Houston  

As in some other Muslim communities, the production and consumption of music has been a matter of ambiguity and controversy among the Tuareg, who speak Tamajaq, a Berber (Amazigh) language, and reside in Saharan and Sahelian regions of Africa. This essay explores contestation, contradiction, and flexibility in longstanding and changing attitudes toward music in the context of Tuareg cultural interpretations of Islam. It examines viewpoints on several different genres of music, as expressed by composers, performers, audiences, Islamic/Qur’anic scholars, and Islamist reformists, based on this researcher’s social/cultural anthropological fieldwork in socially stratified, semi-nomadic rural and urban Tuareg communities of northern Niger and Mali. The focus includes several different types of instruments, music, poetry, and song. The essay offers insights into the wide range of local cultural interpretations of Islam regarding music, as well as the negotiations over African indigenous and syncretic religions. The essay assesses the extent to which, and ways that particular arguments in religious debate have shaped the nature and course of Tuareg music making and music production, and vice versa: the extent to which, and how, the nature and course of music making and music production have shaped arguments in religious debate. The essay argues that, not solely the musical genres themselves, but also their performers, performance contexts, and the practices they evoke are the key foci of much moral discourse surrounding Tuareg music and Islam.

Tolu Owaje  
University of Ibadan  
“Dayo Dedeke and Popoola Dopemu: Activists of Yoruba Native Air Traditions in Nigeria”

Yoruba Native Air (YNA) tradition of choral music in Christian liturgy evolved as a result of the conflict which developed between European and Yoruba church music traditions at the inception of Christianity in Yorubaland. The growing body of scholarship on Nigerian choral music has, so far, only tangentially referenced the YNA tradition in spite of its being the foundation of Yoruba church music today. This paper, therefore, investigates the activities and the involvement Dayo Dedeke and Popoola Dopemu as religious activist and crusaders against western compositional styles which lead to the establishment of African
indigenous churches in Western part of Nigeria. The paper employed the theories of interculturalism and conflicts. The activism and advocacy of the early YNA composers were manifestations of the cultural nationalism characteristic of the late 19th/early 20th centuries. They produced works which satisfied the musical, liturgical and spiritual needs of Yoruba Christians of that period. As an intercultural music tradition, YNA successfully resolved the conflict that was generated between European and Yoruba music traditions at the inception of Christianity in Yorubaland through the activities of the eminent composers.

Nathaniel Oludayo Adebowale
Adeniran Ogunsanya College of Education
“Mental, Physical and Emotional Re-colonization of Nigerian Child’s Art and Culture.”

The symbiotic relationship between culture and creative art is rooted in the prior assumption that art, when effectively and efficiently presented, can influence the human life to assist in the socio-economic transformation and development of a given nation. In other words, it can abate the level of poverty, improve community productivity, enhance tangible economic growth, which is viewed through well-grounded cultural and traditional practice in art and craft technologies in both formal and informal education. This paper focuses on the paradox of cultural complexity of Nigeria traditional art and culture incorporates all shared knowledge and beliefs that distinguish man from his accumulated religions social and food & nutrition, taboos, dances, drummer, and general entertainment to succeeding generation.

Enoch Olújídé Gbádégesin
Rice University
“Religious Experience, Cultural Expressions: Traditions and Politics in the Making of an Annual Olójó Festival in Ilé-Ifé, Nigeria”

Scholarly interest in African traditional religions has evolved in two interrelated ways: there is a growing interest in studying the construction of the people’s uniquely religious experiences, and greater attention is paid to cultural expressions of the people themselves which, continue to serve as the sacred vitalizing force. Socio-anthropological approach to religion in particular, involves seeing how symbols, myths, rituals, ethics, and experiences of the sacred operate within and are produced by a given society. One of those unique traditional Yorùbá religious
experiences is the conception through myth that Olójó festival started with the third Oòni of Ifè, Ògún. The festival is done in honoring Olódùmarè, the “owner of the day (Olójó).” My ethnographic field research experience shows that the significance of the Olójó festival cannot be over-emphasized, as it is the festival that unites the people together. It is a time when people with diverse socio-religious identities are brought together through symbolic rituals. This paper, therefore, uses ethnographic, descriptive phenomenological and anthropological approaches to critically analyze the impact of Olójó festival on Ilé-Ifé’s religious and social life. The paper examines how Olójó festival has influenced the way Yorùbá traditional religious worshippers in Ile-Ife interpret reality and how that interpretation has reinforced Yorùbá traditions as expressed through music, drumming and dancing. The paper will conclude by showing that annual Olójó festival transcends sacred history; it is also socio-politically motivated religious ritual.

Panel E3 - Corruption and Authoritarianism in Africa

Location: GAR 0.132

Chair: Catherine Boone, University of Texas at Austin

Ayuk E. Augustine
Clayton State University
"Combating Corruption in Cameroon: Is ‘Kondengui’ the Answer’?"

Although it difficult to measure quantitatively the extent of corruption in any political entity there is general agreement of the prevalence and pervasiveness of this practice in developing regions, especially in Africa. Corruption, according to Joseph Nye is “behavior which deviates from the formal duties of a public role because of private- regarding (personal, close family clique) pecuniary or status gains or violates rules against the exercise of certain types of private-regarding influence” This definition of corruption includes such societal vices such as bribery, graft, nepotism, embezzlement, misappropriation of public funds. In Cameroon, corruption has not only impeded development and exacerbated and regional and ethnic animosity, it has tarnished Cameroon’s image internationally as the most corrupt country in the world in 1999. The goal of this paper is to focus on the implications and impact of corruption in Cameroon and
steps taken by the leadership to reduce and contain corruption through countermeasures, including long term jail sentences for violators. Many in Cameroon argue that the leadership uses corruption as a smokescreen to silence his political opponents rather than deal with the problem at hand. The paper will conclude with some suggestions on how to deal with Cameroon’s endemic corruption.

Moti Ukert Gabriel
University of Abuja

Trust between citizens and their government officials and elected representatives is a vital element of a well governed society. In the absence of trust, citizens become cynical about their political system and disaffected with the existing order. Distrust may produce alienation and withdrawal from the political process, leaving behind a shallow, fragile state that cannot mobilize national resources or shape a collective vision for national development. This has been the case with Nigeria and several African countries where deep-rooted misgivings about government is connected to the breach of the social contract by successive governments through corruption, abuse of power, lack of accountability and gross mismanagement of resources. My paper examines the concept of trust, its determinants, why it is important, why it is declining and how governments can prevent its decline. It also undertakes a survey on trust and mistrust of institutions as well as a comparison of levels of citizen’s trust in government globally and concludes that unless the problem of corruption is tackled vigorously and forthrightly, building trust in government in Africa will continue to be a great challenge.

Nicholas A. Jackson
University of Denver
“Fragmented Stability: Dictatorship and Mobilization in Cameroon”

Cameroon is one of the most fragmented countries in Africa, according to almost any measure except destabilizing violence. The land area is split between Muslim and Christian or animist regions; the state covers both Anglophone and Francophone colonial legacies; and over 200 language groups are spoken. Yet, Cameroon has “boasted” only two leaders since the end of
colonial control in the early 1960s. Why has Cameroon not splintered like Nigeria or Somalia, or been the target of coups like the Ivory Coast? Alternatively, why has "democratization" not been instituted along the lines of Ghana? I suggest that Paul Biya in particular has survived by leveraging strategic distribution of state spoils among contending affinity groups; external alliances with Western powers; transparently deceptive moves toward multi-party "democratization"; and selective but regular use of "divide-and-rule" brutality against any social mobilization. While Biya seems to have mastered the art of retaining power, a paramount lesson of the 2010-2011 uprisings is that no dictator is completely inoculated against revolutionary regime change. Therefore, we do well to examine flash-points within Cameroon's recent history. I examine the following events, trends and conditions: the failed violent mobilization of the Union of the Peoples of Cameroon (UPC); the weak and fragmented political opposition (from John Ngu Foncha to John Fru Ndi); the continuing mobilization for independence of the Southern Cameroons National Congress; sporadic mobilizations for workers' rights and political transformation; and continuing cultural, political and religious divisions. Any one of these has contributed both to opposition weakness as well as social mobilization.

Nicholas A. Jackson
University of Denver
“Anarchy and Stable Dictatorship: Two Sides of the Same Coin?”

On the surface, there are few countries with histories as different as Somalia and Cameroon. Only two people have ruled Cameroon since the end of formal colonial rule. On the other hand, Somalia is Admiral Michael Mullen's classic "ungoverned space," presumably an area of anarchy and clan warfare. A comparison of political change, Western intervention and local mobilization indicates that Somalia and Cameroon are not as different as they may seem, and indeed are more like two sides of the same coin. Such examination holds significant lessons for understanding the legacy of the "Arab Spring" and social mobilization more broadly in sub-Saharan Africa.
Alhaji Saccoh  
University of Pennsylvania  
“Sierra Leone: A Case Study for Democratic Reform and Post Conflict Economic Progress”

The purpose of this paper is to identify effective democratic reforms that have emerged in Sierra Leone since its brutal decade-long civil war ended in 2001. Sierra Leone, like most developing countries in Sub-Saharan Africa, has embraced democracy and focuses on civil engagement and political dialogue in dealing with problems of the 21st century. This research will demonstrate how democratic institutions have enabled Sierra Leone’s political and economic transformation. My research looks at data collected from the past two presidential and parliamentary elections in Sierra Leone. The data indicate fewer election discrepancies and violent outbursts. Although there are some issues around inadequate voter education, mainly at the local level, data from the U.S.-based Carter Center poll monitoring especially in the recent presidential and parliamentary elections held November 17th, 2012 reveal that few inadequacies were found in the electoral process. Significantly, the UN considered the election free and fair, peaceful and well-organized. Furthermore, as the incumbent president (Ernest BiaKoroma) won 58 percent of the vote to be re-elected—eliminating any possibility of a run-off election. This paper presents evidence that Sierra Leone is moving toward creating effective, transparent, accountable, and responsive democratic reforms. By encouraging democracy and support, good governance is also central to the transition to longer term economic development. However, my research undertakes a critical assessment of major limitations that might disrupt political expression and democratic reforms in the future: the government ability to confront endemic corruption, nepotism, rebuilding infrastructure and strong judiciary and legislative branches of government.

James Otoburu Okpiliya  
University of Calabar  
“Nigeria After the Golden Jubilee: Reflections on Ben Okri’s The Famished Road”

Situated within the framework of African Post-Colonial Literary Discourse, this paper reflects on Nigerian Literature, Governance and Development using Ben Okri’s The Famished Road. Nigeria was one of the many African countries that gained independence from European powers in 1960 amidst high expectation of a just, egalitarian and contented new state with emphasis on equal distribution of goods and services. From the summit of ecstatic goodwill, the world’s hope has slumped into the value of despair, with some people asking “When would
independence be over?” The realities of the post-colonial Nigerian state informed the writing of the Famished Road, which articulates the people’s woes and miseries and indicts the political leadership of their insensitivity to the sufferings of the majority of the people. Since the publication of the Famished Road in 1991, the tale of flagrant abuse of power which manifests in over-riding quest for materialism, corruption and moral decadence has not changed. Believing that the purpose of literature is to “clarify a nation’s vision of itself”, this paper points out the missed steps and suggests signposts for the enthronement of justice, equity, sense of belonging, transparency and accountability in Nigeria.

Panel E4 - Religious and Cultural Convergence

Location: GAR 2.112

Chair: Elias Bongmba, Rice University

Jamaine Abidogun
Missouri State University
“Roots and Realities: West African Cultural Constructs in Afro-Jamaican Society”

Today 90% of Jamaica’s population is of African descent. Of this 90% a significant portion appear to originate from West African ethno-nations, including, but not limited to Akan, Yoruba, and Igbo. This historical and cultural reality is documented in recent ethnographies and histories. It is carried down through family origin stories and as a part of the public record via plantation records, city and province census information, and court records. What do these histories have to offer? They offer the connection of origin and the demonstration of West African cultural survivals within modern Jamaican society. Even as recent histories continue to document these stories; the impact of the historical disconnection is evident in the loss of a conscious Afrocentric identity for the majority of Afro-Jamaicans. Similar to other Diasporic Africans who were forced into slavery, a position that separated them psychology and physically from their peoples’ histories, Afro-Jamaicans have lost much of their awareness of their African heritage. This is the result of three centuries of public histories that emphasized a hierarchy based on race and descent that privileged European origins and cultural norms above that of African. In the past few decades, based on the works of early Pan-Africans, the public histories began to shift and reconnections to Africa continue to emerge within Jamaican society, through
history, education, and culture. This paper explores Jamaica’s ongoing efforts to reclaim her African past and present through the exploration of Jamaican West African origin stories.

Martin Tsang
Florida International University
“Religious Routes, Roots and Offshoots: Yorùbá-Cantonese Religious Expression and Commerce in Cuba and North America”

While Afro-Atlantic religions are well known for being a mélange of ethnic and social identities reflecting both African and diasporic cultures that give rise to such phenomena, little is known of the Chinese influences and syncretism inherent in Cuba’s religions of African heritage. Following the wholesale importation of Chinese plantation workers to Cuba, more than 100,000 Chinese men made Cuba their naturalized home, the vast majority marrying black or mixed-race women. This resulted in the combination and union of Chinese and African religious systems and a vernacular religious system resulted, incorporating knowledge, philosophies, tropes and icons from both sides in a unique and, so far, severely under-documented fashion. My paper will explore this trajectory of Afro-Chinese religion in Cuba, how this came about and has been able to continue based on the important notion of movement of religion and people. I will also present data on research I am currently conducting on religious commerce in the United States: Chinese production of goods used in Afro-Cuban and Yorùbá religious worship. Chinese owned and operated enterprises catering to these religions are engaging a complex network of manufacturers and consumers. The nature and role that these chains of knowledge and production will be examined, alongside working hypotheses so far gathered in order to understand and redefine these contemporary movements and processes.
Kunirum Osia  
Coppin State University  
“Doctrinal and Eschatological Convergence: Christianity and Islam in Nigeria”

Religion evokes emotions of attachment on the one hand and explosions of violence on the other hand. Events in Nigeria’s recent history have given cause for concern. Religious issues which used to be handled cautiously and reduced to low levels of visibility have become dominant. Christian-Muslim disharmony persists and episodically erupts into violence claiming lives and properties. The questions are: what is it about religion that some adherents choose the path of violence to communicate to others? Why is it that the tenets of religion seem to be unable to foster tolerance? Questions such as these will be answered. We hypothesize that faithful observance of the tenets of Christianity and Islam by their adherents should foster tolerance rather than conflict. Our discussion will cover the period of the 1970s to the present including Boko Haram resurgence.

We will review Christian and Islamic traditions and belief, their theological perspectives on doctrines and eschatology to demonstrate their convergence. By convergence we mean areas of agreement, similarity, situations of comparability and conformity and contexts of equality. We will discuss these areas of convergence to show that Christians and Muslims have so much in common that the festering conflicts between them could be contained or resolved. Conceptually, Christianity and Islam have foundations from which their adherents draw their convictions. We will conclude that dialogue and inter-faith ecumenical undertakings would help attenuate and ultimately eliminate the incidences of Christian-Muslim conflicts in Nigeria.

R. Adewale Abdul-Azeez  
Osun State College of Education  
“Cultural Integration and Political Transformation in West Africa: The Contribution of Sufi Arabic Scholar ‘Umar bn. Sa’id al-Fut’i”

Cultural integration is one of the means through which solutions could be found for the judgment of the nature which decreed that different groups of people would belong to varied cultures. Because we belong to diverse cultures, barriers are created if means are not found for integrating these cultures into a harmonious whole. Cultural affiliations also determine political orientations. Differences in cultural and political backgrounds are obstacles that threaten unity,
coherence and co-operation which are needed for economic advancements and social developments sought after by all nations of the world.

Some centuries back, certain individuals had distinguished themselves in their personal and group efforts at integrating African diverse cultures, thereby bringing about both political transformation and advancement of the black Africans. One of such personalities is the eighteenth century born Senegambian Tijaniyyah conqueror, Umar bn. Said al-Futi who became well known for his itinerary in many old African towns and empires; his proselytization for the Tijaniyyah brotherhood, and his subsequent Jihad and conquest of many towns and villages in Futa Toro and Futa Jallon.

Seth Addai
Christ Apostolic Church International
“Impact of Christianity in Africa (Ghana)”

Before the inception of Christianity in the continent of Africa, there were already in existence various forms of beliefs practiced by the indigenes of Africa. Traditional religion was the maiden religion of the people of Africa and forms part of their culture. However in most African countries including Ghana today, Christianity has being a factor that has really impacted on traditional religion. It has brought along with it western education and culture, and therefore has de-traditionalized most Africans in their own society. Today in Ghana if one is not a Christian it will be unpardonable to say he is never a Muslim. Not to belong to any of the alien religions is to be called ‘colo’ (aged illiterate). During the colonial days education was the concern of the missionaries. The acceptance of Christianity and western education meant the abolition of African culture. To demonstrate that you are a Christian you have to bear a European name. Chiefs who are the patrons of traditional culture are now Christians. Christianity also touched on our system of marriage. The traditional marriage rite was replaced by wedding. Puberty rite which was one of the paramount rites that ushers boys and girls into adulthood is now a thing of the past. The neglect of this puberty rites has led to teenage pregnancies and illegal abortions. In the past before a Ghanaian girl indulges in sexual intercourse, she had to go through the puberty rites, failure of which was a taboo.
Edwin Gyekye
University of Ghana
“The Impact of Christianity, Islam and Judaism in Africa”

This paper looks at the impact of Christianity, Islam and Judaism. Today, religious beliefs and practices are central to all aspects of life in Africa. Judaism, Islam and Christianity are the main monotheistic religions. These religions teach that there is only one God and that, God did not only create the world, but also has complete control over the universe. The monotheistic religions provide a system of morality through their teachings in African. These religions also help the children who are growing up in Africa to learn right from wrong, and also learn what appropriate and inappropriate behavior is in every situation they find themselves. Moreover, Islam, Christianity and Judaism impact Africa in a way that, education could reach most communities in Africa by way of their mission schools which were established in their mission houses. Through this, many Africans received enough education to become scholars in the continent. Most of them could take up leadership positions to lead their own people even in the absence of the missionaries. It is therefore not surprising that, Africans from all over the continent often accept the introduction of Islam, Christianity and Judaism into their communities. However, these same religions have negative impacts in Africa, in that, most Africans were used as a tool to get most minerals explored and extracted, most of which were taken away in return even in Africa today. However, most African traditional religions were also affected badly to the extent that most followers became converts and they were no longer accepting their own traditional religion, no wonder monotheistic religions dominate traditional religions in most African communities.

Joseph O.I. Omoragbon
Springdale College
“Secularism: A Threat to the Impact of Christianity in Africa”

Despite the horrors of colonialism, one of the greatest impacts of the West in Africa is the Christian gospel. However, the West seems to have ‘left their first love’ and the gospel now appears strange to them. The trend also shows that due to technological advancement which Africa quickly absorbs, there is a tendency for Africa to continually be influenced by the West. This paper examines in interplay of secularism and Christianity in Africa. It also examines the
effort the Western world to impose a postmodern secularist ideology on the rest of the world, and Africa in particular.

Femi Adedina and Atinuke O. Okunade
Adeniran Ogunsanya College of Education
“Rituals as Drama: a Look at Dramatic and Ritualistic Elements in the Candomble Worship”

At the heart of every religion is a ritual, a ceremony that is always performed in order to make an important religion or social occasion. The root of all ritual is role taking, where the normal self is abandoned and assume the role of another. The body gets into touch with otherness, and this signifies the unconscious ability to basically loose oneself in recreating a particular role with a particular purpose or cause for celebration. Ritual in the Candomble faith is in a dramatic form of two parts. Candomble, a syncretized religion of the Afro-Brazilian in Salvador, Brazil, the capital of Bahia and Cachoeira was developed in Brazil with the knowledge of African priest that were enslaved and brought to Brazil together with their mythology, their culture and language between 1549 and 1888. They have an annual ritual which starts with preparation, attended only by priests and initiates, a week in advance then followed by a festive public “mass” and a banquet that starts in the late evening and ends around midnight. In the first part of the ritual, the initiate and aides wash and iron the costumes for the ceremony, and decorate the house with paper flags and, festoons in the colors favored by the Orixas that are to be honored on that occasion. The procession is usually dramatic with practitioners dress in the colors of the Orixas and food placed at the altar before singing special songs and dancing precisely choreographed steps to the sacred drums. The focus of this paper is to discuss the sets of actions performed by practitioners of Candomble during their rituals and the symbolic values of the actions, which represent something bigger, something deeper than what the eyes are seeing.
Panel E5 – Nationalism in Africa

Location: GAR 2.128

Chair: Timothy Stapleton, Trent University

Aderonke Adesola Adesanya
James Madison University

“Beast of a Nation: Creative Crusaders and their Imaginations of an Embattled African State”

This essay examines the characterization of Nigeria in the creative endeavors of some Nigerian scholars/artists activists. It underscores their nationalistic drive and agenda as they confront leadership in an African state and contend with agencies of cultural dislocation, imperial structures, rent seeking and prebendal regimes that compromise development and self-determination. The practice of using creativity to engage racial, environmental issues, confront cultural imperialism and Machiavelli and despotic regimes is widespread in Africa, and it is a territory that personalities including artists, historians, and writers negotiate. The Nigerian example of such engagements is considered in the works of Fela Anikulapo Kuti, dele jegede, Toyin Falola, Aderonke Adesola Adesanya, Niyi Osundare, and Olu Amoda, all of whom have used their creativity as critical lenses for examining the tensions, politics and challenges in the country. The ‘crusaders’ whether domicile in their homeland or in the diaspora inscribe themselves in the various struggles against dysfunctional system, the quest for an egalitarian polity and the reclamation of identity and reaffirmation of Afrocentricity. A thesis advanced in this essay is that the creative crusades of notable Nigerian social critics demonstrate nationalism. They also exemplify what I tagged ‘artivism’ - a fusion of art and activism. Their crusades prick social conscience; underscore the resilience and tenacity of a people in the face of tyranny, and the ideological struggles in a conflict-ridden and embattled African polity.
Amugo Frank Onyema  
Rivers State College of Arts and Science  
“Ethnic Nationalities’ Struggles in Nigeria: The Case of Ogoni Land and Mosop”

Nigeria since independence has experienced ethnic nationalities’ expressions for freedom, geared towards self-determination, self-actualization or resource autonomy. The ethnic nationalities’ struggles are characterized by violence starting with demonstrations and protest marches which in extreme cases degenerate into militancy and armed struggle, like the case of the Ijaws in the Niger Delta. The Ogoni struggle for self-identity, environmental justice, resource autonomy and self-determination is one of such struggles that have come to the front burner of international discourse. This paper examines the causes, character and content of the Ogoni ethnic struggle, as well as, Nigerian state responses and reactions. The paper concludes that the Ogoni struggle is an effort of a people seeking self-determination as a result of marginalization deprivation and bleak future in the midst of abundant natural resources.

Ntim Gyakari Esew  
Kaduna State University  
“The Indigene/Settler Dichotomy and Nigeria’s Quest for Nationhood”

At the Berlin Conference of 1884-85, European powers partitioned Africa for their selfish ends without taking the multi- various diversities of the people into consideration. Post-colonial states in sub-Saharan are, therefore, grapple with the attainment of nationhood. The 1999 Constitution of the Federal Republic of Nigeria clearly defines who a citizen of Nigeria is but silent on the twin concepts of indigeneship and settlership. There have been social movements both in the past and present. People have left their places of origin and birth and settled elsewhere at times for generations. Yet such are discriminated against in terms of political appointments, job and educational opportunities. And some of the conflicts in contemporary Nigeria are traceable to the indigene/settle dichotomy. This paper, consequently, relying on secondary data from books, journals, dissertations, seminar papers, weeklies, dailies magazines, internet etc. critically examines the synergy between indigene/settler dichotomy and Nigeria’s quest for nationhood.
Religious, political, economic, linguistic and cultural ideologies in Africa point to the aftermath of imperialisms. This paper juxtaposes nationalism, the dominant movement of the pre-colonial and colonial era in Nigeria, and ethno-religiousism a combination of ethnic identity and religious syncretism and preferences, in Nigeria as ideological of those resisting the effects of colonial rule and the continued domirative and pervasive presence of imperialisms on the fiber of the Nigerian nation-state. The pre-colonial, post-colonial and contemporary overtly color political, religious and social spaces in Nigeria. This systemic questioning explains the successful and failed attempts of nationalisms and nationalist rebirths; culturally, religiously, socially and politically vis-a-vis the contradictions that prevail in the physical and psychological space of Nigeria. The oeuvre of literary and critical works employed from this perspective takes advantage of ethnologically acclaimed documentation of historical facts with an aim of proffering insights in fostering unexampled socio-cultural and political rebirth and identity in Africa.

Aderibigbe M.O
Federal University of Technology
“Between Tradition and Modernity: an Examination of Cultural Technological Change in Africa”

Africa has fallen behind in the developmental process in relation to other continents of the world. Before now, emphasis on how to come on track has been on the socio-economic and political aspects of the African society. However, more central to the factors which crippled the Africa is lack of a culture for development, largely caused by disconnection between tradition and modernity. This dichotomy, as argued by some scholars, sees ‘tradition’ as rural, pre-scientific, and resistant to change and innovation, in contrast to ‘modernity,’ which is characterized as scientific, innovative, future-oriented and industrial. This assumption cannot be justified if the significance of culture in development is anything to go by. The nature of this technological gap and its implications for Africa cultural development is what this paper attempts to examine. This paper will discuss the nature and the role of technology in human socio-cultural development, with particular reference to the Yoruba worldview. The emphasis would however, be on the examination of the possibility of evolving a technological culture of
partnership with the advanced industrial society rather than one of dependence, which has disabled the African capacity for self-reliance.

Mickie Mwanzia Koster
University of Texas at Tyler
“Beating the Kithitu”: Revisiting Mau Mau Ethnicity, Nationalism, and Knowledge

The Mau Mau revolution is still a contested past. Although it occurred over sixty years ago, it is still a highly controversial, debated, and remembered topic. Between the years of 1952-1960, thousands of Africans launched a coordinated attack that spread across ethnic lines eventually dismantling British hegemony in Kenya. However, despite the countless records and files on Mau Mau, knowledge has still been largely shaped by those able to control the discourse and the narrative of this political yet still relevant past. This study argues that although Mau Mau has been narrowly classified as “Kikuyu”, it was also a war embraced, internalized, and fought by the Kamba ethnic group. Using a combination of interviews including 2012 field research, surveys, and archived Mau Mau files from Kenya and London, this study aims to offer a new Mau Mau perspective causing us to question, “what we know” and more importantly “what we do not know” about this past and the past of so many other contested social movements.

Philip Akpen
University of Abuja
“Unbundling the Legacies of One “North Phenomenon” with Politics in Northern Nigeria, Since 1967”

The one north phenomenon was a very powerful slogan that emerged in immediate post independent Nigeria. This slogan was built and anchored on the ideals of some of the key nationalist elements in Northern Nigeria. This was a period that was characterized by cordial and dialectical relationship existing between Christians and Muslims who did not only coexist together for decades before and after independence but inhabited the major areas of Northern Nigeria side by side with one another. Expressions towards social systems, institutions and communities were not particularly centered on one’s religion or even political affiliations. The immediate post-independence Northern Nigerian Region attracted the most culturally diversified groups than any other region in Nigeria. Political parties from other regions seek their
support from the north due to the prevailing political environment of the Region. Today, the dreams of people like Ahmadu Bello whose ideals went beyond religion are becoming highly unbundled by the polarizing nature of political environment in the North. The North that used to be the giant in politics in Nigeria has become a struggling giant. It is based on that note that this paper seek to provide answers to the following questions: what happened to the dream of our Northern Heroes? Where are the legacies of the one North Phenomenon? Why is it that the North is divided along different lines?

PANEL SESSION F: 2:00 PM – 3:30 PM

Panel F1 - Redefining Identity and Modernity

Location: GAR 0.120

Chair: Ben Lindfors, University of Texas at Austin

Dotun Ayobade
The University of Texas at Austin
“Renegade Hips: Feminine Revolution in Fela’s Afrobeat”

The popularity of Afrobeat music can be attributed in part to its notorious treatment of women and their sexuality. This image is particularly embodied by Fela's relationship to his “monolithic” twenty-seven wives, or Queens. Fela has been described as a misogynist or as plain sexist, categories that dealt blows to the reception of his works in some quarters. Proponents of these perspectives have drawn readily on releases like “Lady” (1972) and “Mattress” (1975) as evidence for their conclusions. In this paper, I argue that, while the categories of misogyny and sexism prove useful in apprehending aspects of Fela’s ideology, they simultaneously divest the women of political agency, erase the important contributions they have made to the articulation of the political ideology of Afrobeat and, by extension, perpetuate the very discourse they set out to critique. In this light, I attempt to decenter Fela in favor of the Queens who, having
worked as dancers, backup singers, consorts, artisans, “spiritual covers,” etc., have constituted a
critical force behind Fela’s popularity but gone without due recognition. To advance this
argument, I rely on a close reading of Fela’s performances with particular attention to spatial,
aesthetic, and visual components that rely on and converse with feminine power and/or female
sexuality to articulate the course of Afrobeat. I draw also on textual and documentary sources to
analyze the ways in which the Queens embedded themselves — with their bodies and voices —
within the discursive framework of Nigerian postcolonial politics.

Abimbola Adelakun

The University of Texas at Austin
“Hip Hop and the Politics of Transnational Brotherhood”

In 2004, two black bodies of postcolonial and post-plantation met on African soil. The
consequence of their get-together was explosive. One was a Nigerian called Eedris
Abdulkareem; one was an American, Curtis Jackson, A.K.A 50 Cent. They jammed on a hip-hop
performance stage and due to perceived differences in how the multinational companies
sponsoring the show treated the Americans versus how they treated Nigerians, Eedris pounced
on 50 Cent and a fight erupted. The quarrel was settled; 50 Cent canceled subsequent shows
and returned to the US. Eedris’ career took a downward plunge and never quite recovered. But
since then, other Nigerians hip-hop artists have learnt something about how much power the
“American” in “African American” conjures everywhere. Even on the home soil, Africans are the
subalterns who are disadvantaged by accident of location. Fast-forward to 2010-2012 and
Nigerian rappers have learnt to negotiate their subaltern positionality by taking advantage of
African Americans. There have been a number of videos made in which Nigerians have invited
African American hip-hop stars to collaborate with them to validate their art before local
audiences. In this paper, I look at the various contexts in which this collaboration occurs: shared
history; racial access; color and race consciousness; black nationalism and black
internationalism; pan-Africanism and 21st century black identity. I conflate all these factors to
examine the politics of the subaltern via a medium of popular culture like hip-hop.
Sheela Jane Menon  
The University of Texas at Austin  
“Ethnicity, Gender, and Subaltern Identity: Exploring Narratives of the Japanese Occupation of Malaya”

Sybil Kathigasu’s 1954 memoir, No Dram of Mercy, tells the story of Malaysia’s most celebrated war heroine. A Eurasian nurse married to an Indian doctor, A.C. Kathigasu, Sybil and her family courageously resisted the Japanese forces during the Occupation of Malaya in World War II. This paper explores the construction of gender identity and agency through the various subaltern positions that Sybil inhabits – as a woman, a colonial subject, a conquered citizen. Sybil challenges the numerous restrictions imposed by these subaltern identities, suggesting that femininity can operate fluidly and powerfully in both public and private spheres. At the same time, her sense of identity is strongly influenced by her firm belief in the British colonial project, calling into question the very nature of her subaltern status. In contrast to this richly articulated sense of identity, Sybil’s narration often minimizes her husband’s agency and influence. Despite his prominence as a middle class doctor who is well-respected by the local community, A. C. emerges as a subaltern figure not only in relation to the Japanese, but also in relation to his wife and the decisions she makes during this difficult and dangerous period. Ultimately, No Dram of Mercy brings to light the tensions between agency, subalternity, and gender identity. The text speaks to the silences and absences that are absorbed by dominant national narratives, calling our attention to the subaltern subjects of both past and present.

Hallie Ringle  
The University of Texas at Austin  
“Subaltern Uses of Media in the Work of El Anatsui, and Sokari Douglas Camp”

This paper examines contemporary artists utilizing found objects (trash) as media. The works of El Anatsui, Sokari Douglass Camp and Romuald Hazoume have already been analyzed as an engagement with environmentalism. This paper, however, will look at their works as forming a subaltern media, an unexpected “lower” form of material that challenges high/Western/imperial/traditional mediums such as oil on canvas or marble sculpture. This argument draws on Chakrabarty’s essay “Of Garbage, Modernity and the Citizen’s Gaze” in the discussion of trash and the connection to the subaltern.
Panel F2 – Expressions of Dissent in Africa

Location: GAR 0.128

Chair: Jamaine Abidogun, Missouri State University

Babatunde A. Ojedokun
The Electoral Institute, Independent National Electoral Commission Nigeria.
“Expressions of Dissent and Protests: Post-Election Reactions in Nigeria and the Future Conduct of Peaceful Elections”

Post-election violence after Nigeria’s 2011 presidential election was unprecedented since the return to democratic governance in 1999. Violent protests after elections or at election results are not new phenomena in the history of Nigeria, judging by records of aftermath of post-independence elections up till the 1983 elections that were fraught with violence and which heralded military interventions in governance. While dissenting views about election results, particularly national elections, are understood for a society stratified by multi-ethnic and religious differences, the mob reaction of voters in the northern region of Nigeria to the 2011 general elections was unanticipated and sent a strong warning to the government. The violent protests culminated in massive destruction and killings. Political tension thereafter spread to other regions of the country. The military was called to stop the protests and prevent disintegration of law and order. Several factors account for the unanticipated reaction to the elections. This paper identifies emerging roadblocks to political stability and peaceful elections in Nigeria. Specifically, the impacts of protests in the last general elections on the political unity of the country are analyzed. The objective is to expose the tensed political environment created preceding the elections and the social injustices that are perpetrated on the electorate by government and politicians. There are also suggestions for preventing further violent outcomes in subsequent elections.
Adam Paddock  
*University of Wisconsin-Whitewater*  
“Child Labor Protest in Southern Nigeria, 1911-1935”

Nigerian historiography has a well-documented history of forced labor and tax protest; however, this essay evaluates the role of child labor and employment issues among the Yoruba and Igbo people in southern Nigeria during the early years of colonial conquest. The essay connects and interrogates various child labor disputes, the influence of British child labor laws, and the connection between child labor protest and new social programs. The essay argues that children played an important role in the development of protest movements which were instigated by a variety of social changes in the relationship between children and labor. Regardless of British claims to limit and protect children, fundamental changes in the organization of society led to abuses that underpinned social protest. A shift in the role of children within society contributed to a social system where children were forced to negotiate between the demands of British colonial law and cultural expectations.

Aminah Wallace  
*Binghamton University*  
“Historicity and the Move from Afro-Centered Protest to Euro-Centered Protest and Back”

This paper compares and contrasts the New Negro movement of the U.S. with the Negritude Movement of Afro-Latin groups, Pan-Africanism in the U.S., South America and the Caribbean, the Black Power Movement in South Africa and the Black Panther Party to determine how and why these moved away from the ideology of the talented tenth and intellectual assertion of a Eurocentric education as the set precedent for African and African-American civilization. In this paper I investigate how and why these movements differed in order to show how the earlier and latter movements were truer to the coffle, slave ship, and slave rebellion point of views of the 15th to the 19th centuries than Pan-Africanism and the Negritude Movements. I show that in the process of discovering historicity, blacks in the Western African diaspora needed to re-assert the importance of an Afro-centric education and lifestyle that divorced itself from historical identities set by European thinkers and ways of life which began with slavery and the slave trade and was pushed as the ultimate way forward from the scramble for Africa until 1945. In this paper I search for the disappearance and reassertion of Afro-styles of life and education and understand their disappearance initially.
Adeojo Olanrewaju Oladokun and Oluwaseyi Augustine Leigh
Olabisi Onabanjo University
“Expression of Dissent and Protest”

The demand for transparency and accountability in the system of governance in Africa has propped up issues of dissent and protest in diverse ramifications. The structure of the various countries in Africa is simply too weak and inoperable to stabilize the polity. All over, the challenges seem to be cavorting in a carnival of violence and unmitigated wickedness. In some cases, people are getting a depressing sense of how unsafe their countries have become. Nigeria is the focus of this paper. It discusses issues of dissent and protest in relation to the creation of more states in the face of a strong federal structure, which pride itself with the spending of about fifty percent of the country’s total earnings leaving the federating states and local governments with the balance. The pervasive poverty due to high level corruption, sky rocketing cost of governance and infrastructural deficit are issues that have generated dissent and in some cases violent protest. Indeed only a proactive, imaginative and aggressive political will can stem the tide of the looming apocalypse. The population that is on the increase in the face of gridding and intolerable unemployment is causing youth restiveness. The security challenge has turned to a hydra headed monster for investment. The above issues will be considered.

Rasheed Olanrele Popoola
Osun State College of Education
“New Waves of Political Dissent ion in Nigeria”

Before political independence in Nigeria, nationalist and political agitations were based mainly on the need to send packing the colonial administration which the British Government had in her control, and to gain independence from Britain. All strategies, rationalities, efforts, and policies then were tailored towards that same goal or mission. Today, we have come from that convergence of interest to a divergence of interest with multiplicity of purpose which, it is difficult to say, are geared towards the nation’s progress or retrogress. The reality of the discourse is a food for thought. The discussion sets an outline of ethnicity, economic status, marginalization, education, religion, over ambition and self-aggrandizement as some of the underlining causes of political upheaval in Nigeria. In concluding the paper, the presenter
enjoins all stakeholders to borrow a leaf from other progressive countries of the world and focus on one goal of giving Nigeria an all-around development at all costs.

Samantha Schivers
The University of Texas at Tyler
“Fighting with Magic: The Maji Maji Uprising and the Politics of Protest”

Traditionally, the Maji Maji Uprising in what was once known as German East Africa has been seen as the first instance of African nationalism. So much so that the Swahili word Maji has become a powerful symbol of anti-colonial, anti-Western sentiment used in current African political rhetoric. Encouraged by the early seminal histories of John Iliffe and Gilbert Gwassa, this early twentieth century millenarian conflict has been viewed as a unique unification of varying tribes in a desperate attempt to shrug off their imperial oppressors by using the most potent weapon in their arsenal, magic. But the Maji Maji Uprising, instead of a spiritually inspired evangelical holy war, was instead a merging of diverse political entities based upon an already occurring tendency toward fluid alliances common to tribes such as the Ngoni, Manga Bena, and Pogoro. Rather than a unification of disparate tribes and clans under the control of a zealot messiah figure bent on expulsion of the white oppressor, the Maji Maji rebels were instead “made up of diverse groups of followers, their cohesion... determined by the internal tensions of allegiance and status, as well as the external politics of alliance and competition.” Complications of a forced imperialistic strain of capitalism added to the Maji Maji’s sense of urgency. Tradition, political strategizing, forced non-subsistent agrarianism, as well as increased enforcement of German occupational rule led to the mass movement that was more political in nature than spiritual.
Panel F3 – African Educational Policy

Location: GAR 0.132

Chair: Ayandiji Aina, Adeleke University

O. O. Shada
Federal College of Education
“Nigerian Language Education Policy”

The Federal Government of Nigeria has a clearly spelt out language policy which includes the roles of both the English Language (and recently French) and the indigenous languages in National Policy. The Policy statements as they affect language use and language education are laudable and in line with UNESCO objectives and goal on the use of indigenous languages. It also gives one the hope of a nation who is willing to find and sustain its relevance and cultural identity in the world community. However, the implementation of the Policy clearly shows that the foreign languages are being promoted at the expense of the indigenous languages and cultures. The effect of this is a devaluation of the indigenous cultures which find expression in the various Nigeria languages. It also results in clear underdevelopment of the various potentials embedded in culture. If Nigeria is to have a global identity, preserve her various cultures, prevent her indigenous languages from extinction and contribute meaningfully to global development, it has to as a matter of urgency, take the implementation of the national Policy on the use of indigenous languages as a serious business.

Céline A. Jacquemin
St. Mary’s University
“The Politics of Mixing Evangelizing with Education & Development: Marianist Projects in Kenya”

How can we learn from successful Marianist evangelical development projects in Kenya? The Society of Mary was founded in 1817 by Blessed William Joseph Chaminade to re-Christianize France following the Revolution. Blessed Chaminade saw education as the means through which one could open people’s hearts to God. He saw his mission as finding ways to provide development for the most disadvantaged segments of his community. Today Marianist schools are in many countries around the world. In Nairobi, Kenya, the Marianists run schools for kids
and development projects for adults. What are the lessons we can learn from Our Lady of Nazareth Elementary School and from the Ujamaa Family Center to continue to enhance development? Can some of their successes be implemented by government administrations or by the private sector? Or is the combination of Catholic Marianist faith and non-profit organization central to the success in the development arena? There is still much to learn in how these organizations transcend many divisive aspects of society and how they help overcome even the most daunting obstacles for those who are disadvantaged.

Oyesoji Aremu
University of Ibadan
“Deregulated Education: Best Practice for Sustainable Development”

This paper clinically examines the spectrum of deregulated education in Nigeria with a view to advocating a working policy for stakeholders. Education in Nigeria remains the only social service available (albeit not seriously) to the citizenry. Government, however, has through enabling policies, given room to private involvement in the running of educational industry. This has led to full-blown upsurge of private and religious organizations in the running of education at the primary and secondary school levels; and also at the tertiary level. With this full-blown deregulation of the educational sector, government seems to have reneged in its ‘social contract’ to the citizenry; and attendant consequences of decline in standard, have had effects on national productivity and development. Thus the increasing challenge is mainly on the standard comparatively with what is globally acceptable. Advocacies that are empirically inclined are therefore made in the paper with a view to stem the rot in educational sector in the name of deregulation.
As various governments in Latin America including Brazil, progressively adopt political measures and constitutional reforms that recognize the multi-ethnic compositions of their populations, the imagined national identities of African-descendant’s peoples that was often captured under the ideological monocultural *mestiçagem* since the ‘70s is said to have given way to multiculturalism. The multiculturalist perspective as such reflects the recent changes in given or claimed rights, which recognizes the historical legacy that African-descendants have suffered as descendants of slaves and also as victims of racism. In August 2012, Brazilian President Dilma Rousseff’s enactment of one of the Western Hemisphere’s most sweeping affirmative action laws that requires public universities to reserve 50% of their admission quota for African descendants is telling of such recent multiculturalist changes. What these changes mean with respect to the visibilization of Afro-Brazilians in higher education with the passage of this law is the main subject of the following essay. Harbemas, using a Kantian perspective has argued that equal protection under the law does not warrant constitutional democracy. Moreover, in multiculturalism there are continued reproductions of the marginalization and invisibilization of Afro-descendant peoples under the guise of renewed state-organized legalisms and state-sanctioned discriminations. In this essay, I engage in a critical overview of what the passage of this affirmative action law means in terms of the *place* of African-descendants in higher education and its impact on systemic racism and social inclusion in Brazil. I conclude that this major change in policy is a mere reflection of the ongoing tension between various forms of social mobilization (especially the Afro-Brazilian social movement and nongovernmental organizations) and governmental initiative parcelled within the context of impending major international events and the perception of the international community of Brazil as it continues to emerge as a major economic world power. I also conclude that this change in policy does not create impactful change with respects to the justifiability of economic, social and cultural rights for Afro-Brazilians.
Okpeh Ochayi Okpeh, Jr.
Benue State University, Nigeria
“The Academic Staff Union of Nigerian Universities and the Struggles to Reclaim the Nigerian University System”

The persistence and pervasiveness of crisis the Nigerian university system has continued to be a major flashpoint of concern in development dialogues in the country and beyond. What is the nature of the crisis in the education sector and the university system in particular? How did it come about? Who are its major victims? What has been the response of stakeholders and why is this not enough? In what specific ways does the crisis affect our development process as a people? In addressing these contending issues, this paper interrogates the struggles of the Academic Staff Union of Universities (ASUU) since the mid-1970s and through various political regimes and administrations. Against this background, the paper hopes to examine how, in the course of its struggles, ASUU has been largely misunderstood as a union of academics, the implications of this on its image and the perception of its activities by Nigerians and others. The paper also dimensions and discusses the problems of the organization and suggests ways of addressing them as a basis for preparing it for the struggles in the globalizing world of the 21st century.

Tolulope Elizabeth Adenekan
Lead City University
“Private University Administration in Nigeria: A Constructive Examination”

The study that follows is an exercise in administrative management, and the specific focus is on the administration of private universities in Nigeria. Private University facilities have blossomed in the last two decades, thanks to creative interventions in the religious (faith-based) organizations and special conscience and intellectually oriented groups of individuals. Adopting the research method of content analysis of extant literature in the area under examination, the work has discovered that public perception is often tilted against private universities in comparison to the older or public (Federal and State) ones. Taking an overview of several private universities, this study seeks to establish the reasons for suspected inadequacies of private higher education in Nigeria and highlight the presence of sometime gruesome challenges of the climate of operation like funding, quality, existing and potential demand, the nature and type of programs and opportunities to be offered to society, the issues in research and
development and students over-indulgence. Nonetheless, the contribution of private universities to the nation’s development is unmistakable; some of her graduates are laying down foundations of excellence and winning laurels in various fields at home and abroad. The study ends up with some prognoses and panaceas for some of the inherent challenges, which would go a long way in turning the students and the institutions around and, in the final analysis; the low image of private universities becomes positively re-invented.

Panel F4 – Narratives of African Conflict

Location: GAR 2.112

Chair: Charles Thomas, USMA West Point

Berthe Kayitesi
University of Ottawa
“Rwandan Survivors’ Resilience Through Associations”

Rwanda coped with the aftermath of genocide through different associations. As Mujawayo (2004) wrote, after the genocide the survivors were left alone, between their erstwhile neighbors and would-be killers and their relatives coming back home from nearby countries where they had been refugees for many years. None of these groups welcomed the painful stories of survivors. Their wish was to close that window and go forward in life. Stories of survivors were disturbing. Gradually, survivors formed different associations; the first one which is the umbrella of all survivors’ groups is IBUKA (remember) created in Belgium immediately after the genocide. This association has branches in different countries in Europe and North America. Through this association survivors are able to claim their need for justice as a group and advocate for other demands of all survivors. Other small groups, like AVEGA for widows of genocide and GAERG for students respond to the specific interests of their members. In a developing country with many needs, these groups give a voice to a vulnerable minority group and help them build resilience.
Mark Reeves
Western Kentucky University
“M’Fain Goes Home: African Soldiers and the Franco-French Conflict in Gabon, 1940”

In October 1940, an African soldier under French colonial forces decided to go home and spend time with his wife, rather than return to his post. His desertion, along with that of one comrade, created a minor stir amid the confusion of Gabon in the fall of 1940, where rival French forces battled for control of the African territory. From the French colonial archive, this incident sheds light on how Africans interacted with and reacted to the contestation of French colonialism between Vichy and ‘Free’ French forces in 1940. This paper uses Marcel M’Fain’s small act of defiance to read against the grain of French narratives of the ‘rally’ of French Equatorial Africa (AEF) to Charles de Gaulle in 1940. Little has been written about AEF and its Gaullist ‘rally’ in English. In addition to augmenting that scholarship, this paper revises interpretations, which have excluded African perspectives on a military conflict dictated by European commanders contesting French regimes. Rather than a Eurocentric approach beginning with the fall of France, this paper looks from the African perspective on the war among Frenchmen in Gabon, in which Africans became embroiled as soldiers in rival factions. Thus, it reads between the lines of French archives to see Africans acting to pursue their own interests within the spaces opened by political and military chaos of 1940. Unperturbed by the ideological and metropolitan contest between Vichy and de Gaulle, some Africans, such as Marcel M’Fain, took the opportunity to go home.

Mike Odugbo Odey
Benue State University

The current Nigerian history, with all its complexities, cannot be accurately understood without a careful analysis of the double edged and timeless problem of too many ethnic-religious identities and cleavages of the past, long before and after independence. How to manage this tyranny of the Nigerian historical experience and begin to make progress as a nation remains an unresolved riddle. The enigma has found expressions in so many ways ever since the constitutional crises during the struggles for independence in the post-independence period beginning of the bloody civil war between 1967-1970, as well as the sharia/OIC debacle, along
the lines of the resource allocation formula, the population question, the endless hues and cries for more states creation, agitations for a national sovereign conference or true federalism and rotational presidency ad infinitum as well as the latest amorphous religious expressions from an Islamic group, called the Boko Haram. One often wonders how the Nation operates under these turbulence and still remains as an indivisible entity since independence. The paper attempts to historicize the nature and the weaknesses of religious-ethnic cleavages in Nigeria overtime and goes further to demonstrate their gross inadequacies and lack of potency to successfully launch Nigeria into the complex diversities and dynamic challenges of the 21st century. It suggests ways by which the complex ethno-religious diversities can be harmonized in Nigeria for faster national integration and development.

Abimbola O. Asojo
University of Minnesota
“Literacy and Decision Making on Health Issues among Market Women in Selected South Western States”

This article examines religious architecture in Catholic Churches in Nigeria after the Second Vatican Council as a manifestation of indigenous forms and symbols. The authors will demonstrate through two case studies how cultural heritage, traditional forms, materials, and symbols have been integrated in Catholic Churches after the Second Vatican council. The first example, the Dominican Church in Ibadan, Nigeria, was constructed during the 1970s. The facility is modelled based on the traditional West African hut, a form which reinforces the nature of community. A significant tenet of the Dominican Order is the vow of poverty. In his design for the building, the Nigerian Architect Demas Nwoko integrated traditional elements and natural materials with contemporary forms and materials to mimic the Dominican order’s need for simplicity. Major elements from the Yoruba and Benin culture can be seen in the engravings on columns and the wall treatments in the sanctuary. The sanctuary radiates around the altar to reinforce the notion of community. A pond around the perimeter of the church relates to the Yoruba appreciation of natural forms. The exterior façade is left unfinished to depict the notion that the Catholic Church is evolving and growing. The second example, the SMA Church in Ibadan was designed by the Design Group Nigeria. It is located on the seminary campus of the Society of African missions in Ibadan. The building form is also based on the traditional African hut. The sanctuary radiates around a centrally located altar again reinforcing
the notion of community. A high steeple above the altar expresses the notion of spirituality. Engravings and wall treatments in the sanctuary are derived from traditional elements.

Panel F5 – Protest in Visual and Performative Culture

Location: GAR 2.128

Chair: Brian Doherty, University of Texas at Austin

Ikenna Aghanya
Federal Polytechnic Oko

For many in the South eastern part of Nigeria, Computer Graphics is rapidly becoming the preferred medium to produce poster designs and paintings. With a mouse, appropriate software and hardware, one can control a project from start to finish. “Uli” Painting techniques/symbols at the same time, are visual media, which the writer describes as static media (i.e. it can only show snapshots), but it can be enhanced by stylistic elements of a metalanguage to produce the visual impression of dynamics. The viewer’s imagination is asked to interpret these symbols and to change the meaning of objects actually shown. “Uli” is an expression of the Ibo people’s capacity for creative design, which is firmly rooted in their myths and their experience of life in the past, present and future. At its best, it is an expression of their synthetic present, the epic of their search for a new order in the contemporary world.

The emphasis of this paper is to identify the advantages in merging the use of Computer Graphics and “Uli” Traditional Painting techniques/symbols in producing social awareness themed painting/poster designs in Nigeria, with particular reference to the Ibo people of the South Eastern Region of Nigeria. This way, the poster/painting will not just serve as a communicative medium but also as a work of Art (in terms of its aesthetic qualities).
Nathanael Vlachos
Rice University
“Staging the Good: Ethics and Community Theater in Post-Apartheid South Africa”

In this paper, I examine the ways in which members of South African community theater groups are using theater as a vehicle for self-formation, revealing forms of activism that are not only directed outwardly toward political transformation but also inwardly toward self-transformation. Community theater groups are commonly stereotyped—by white theater makers in particular—as being exclusively concerned with narrow political or didactic objectives that result in aesthetically superficial productions. Research conducted at the South African National Arts Festival in 2012 confirmed the persistence of such stereotypes. Many works by community theater groups that explored issues like HIV/AIDS stigma were dismissed as “development theater” or “protest theater” and relegated to the “fringe” program of the festival in venues far outside the city center. Drawing on interviews and participant observation conducted with Umsindo Theatre Projects and the Khulumani Forum Theatre Group, I argue that, contrary to stereotypes that are rooted in race and class-based antagonisms, community theater is not only a profession but also a vehicle for imagining and enacting ethics. The members of both groups spoke proudly of their work in the theater industry and took aesthetic excellence seriously. At the same time, they also emphasized the virtues of self-confidence, discipline, and critical social awareness that they had developed through work in theater. Greater attention to these groups can add to knowledge of collective ethical subjectivities, nuance understandings of the use of art by larger social movements, and also forge conceptual links between the aesthetic and the ethical.

Arinpe G. Adejumo
University of Ibadan
“Grass-Roots Movement and Propagation of Indigenous Culture in Akinwumi Isola’s Selected Plays”

The interface between literature and culture is predominant in Yoruba textual creativities. Literature plays a vital role in the propagation of all aspects of culture in the traditional African society. African culture has been endangered owing to Westernization and globalization. However, concerted efforts have been made by various bodies to revitalize the African cultural heritage. In this paper, the cultural pre-occupation of the selected plays of Akinwumi Isola are
Isola’s plays titled Herbert Macaulay: The Spirit of Lagos; Madam Tinubu: The Terror of Lagos; and Aye Ye Won Tan, are examined using the historicism approach to unearth the role of grass-roots movement in the reclaiming of the lost cultural identities of African. The textual analysis of the plays reveals that the fight for cultural revivalism is the underlying reason for some of the societal revolt witnessed in the name of socio-political and economic change in some parts of Nigeria. The paper also advocates that Nigerian writers should be committed to the growth and development of their societies. Their works should be used to reclaim the loss African cultural heritage because human and economic developments are closely linked to culture.

Gloria Eme Worugji
University of Calabar
“Marginalization of Women in John Pepper Clark’s Play Wives Revolt”

Marginalization of women in society is the singular factor that led to the feminist movement which seeks equal rights with men for women in every facet of life. This quest to free women from all forms of intimidations by the society and present them as free human persons has been a major global issue. This struggle for freedom for the woman dates back to the early 19th century. Interestingly, marginalization against women still exists to date as revealed in the play, The Wives Revolt by John Pepper Clark. This paper examines the extent to which this issue is displayed in the Play, The Wives Revolt to ascertain the extent of marginalization against women considering the global fight for women’s freedom and independent. This paper intends to focus on grey areas where the marginalization of women still thrive in the society, as projected in the play. Appropriate suggestions would be made to free or better still, minimize these yokes against women.

Perhaps the singular event which has brought Cross River State into the limelight in recent years is the Calabar Carnival. The Calabar carnival, began in 2005, is a huge platform to showcase the natural, cultural and artistic wealth of the Cross River State of Nigeria and Africa at large. It has become a tourism vehicle wielding great social acceptability, awareness and socio-economic activities. Celebrated on the 27th of December every year, the Calabar Carnival is adjudged to be the largest street party in Africa (Wikipedia 2011). Consisting of five major bands run by individual band leaders, revelers young and old. Clad in elaborate, opulent and creative costumes, a display of cultural and contemporary dances, street theatre, and aesthetically designed floats, the Calabar Carnival attracts hundreds of thousands spectators within and outside Africa to Cross River State every year. The majority of the beautiful array of costumes, floats, mini floats, props and standards used during the celebration, interestingly, are made and handcrafted locally. This article sets out to examine the Calabar carnival, the artistic input in the carnival, how it has become an agent of social and cultural change and how it can be a contributor to sustainable development in of Cross River State and Nigeria in general.

“Child Labor as a Social Menace: A Case Study of Mary Lee Martin-Kone’s Pain Sucre”

This paper looks at the issue of child labor as a cankerworm that has eaten deep into the fabrics of African nations with special focus with special focus on Nigeria. Its causes, effects and consequences with special reference to Mary Lee Martin-Kone’s Pain Sucre are considered. In addition’ the modus operandi of those engaged in this illicit and criminal activity are looked into vis-a-vis the fundamental Rights of the child and recommendations are made on how to tackle this hydra-headed monster.
Visual arts are undergoing diversification in terms of application, presentation, promotion and preservation in pursuit of developmental imperatives which is actually the desire of any society. The advances in cultural activities in Nigeria have brought unparalleled contributions to the art scene. One of these ways is the construction and decorations of carnival floats. Floats act as catalyst of attraction in any parade due to the design elements embellished in them. In every carnival parade are vistas of new concepts in colors, lines, shapes, textures etc., which capture story lines by their sculptural, textual and graphic unison. This paper focuses on the very expressive, harmonious balance of the carnival floats in three different locations in Nigeria: Port Harcourt in Rivers State, Calabar in Cross River State and Abuja the Federal capital territory. Carnival floats are great support of social development especially considering tourism development in the country. This paper presents the aesthetics, challenges and prospects of this art form using interviews, photographs and literature.
From 1899 to 1902, the South African republics of Transvaal and Orange Free State rebelled against British rule in a conflict labeled “The Second Boer War” (the first being in 1881). Lord Kitchener, in response to the guerrilla tactics of the Boers, organized “internment camps” for all civilians of the Transvaal and the Orange State. Various authors, such as the famous suffragette Emily Hobhouse, to Sir Arthur Conan Doyle of Sherlockian fame, wrote various reports detailing the horrors (or lack thereof) of the internment camps. Within the writings of the time period, emerges a culture and a society at a crossroads. The impact of the Second Boer War and the worldwide coverage of the conflict framed and guided the future society and culture of South Africa. This paper argues that the clear distinction set in the Boer internment camps between white and black prisoners created a precedent that would forever separate the native African population from the “native” white Afrikaaners. In this paper we can trace the origins of the stark separations between the treatment of whites and native families in the camps. Apartheid begins to rear its ugly head, even in 1902. To the Afrikaaners, the Second Boer War is merely the beginning of their struggle to regain independence. For the native African populations, it is another chapter in the story of their neglect and suppression.
Charles Thomas  
USMA West Point  
““Disgraceful Disturbances”: TANU, the Tanganyikan Rifles, and the 1964 Mutiny”

The mutiny of the Tanganyikan Rifles in 1964 came as a shock to the state of Tanganyika. In the three years since independence, Julius Nyerere and his TANU government had undertaken a number of ambitious programs within Tanganyika to develop the former colony into a self-sufficient state. However, within this process remained central questions about the state’s inherited colonial structures, notably the Tanganyikan Rifles. The Rifles, formerly the 6th Battalion of the King’s African Rifles had become the military of Nyerere’s government, but became a victim of neglect and power struggles within and without the state. The end result was an angry mutiny that swept through the Colito Barracks and then Dar es Salaam from January 19th to the 25th, when the Nyerere called in British troops to end the chaos.

In the years following Nyerere’s reassertion of control, the mutiny has been interpreted as a military coup, a plan by Nyerere’s rival Oscar Kambona, a plot to reassert Imperial control, or even a Communist revolution gone wrong. However, the most recent scholarship has placed it as a protest against the deteriorating labor conditions and prestige of the armed services. This paper is intended to explore the events of the mutiny and address its various interpretations in scholarship, from the more fanciful conspiracy theories to its own conclusions of skilled labor discontent and a revolt against the progressive Tanganyikan state that was stripping the military of its traditional prerogatives.

Dorcas Iranwo-Oluwa Ewejobi  
Institute of Anglistisches Seminar, Universitat Heidelberg  
“MASSOB, the Biafra and the Continuous Battle”

My present study scrutinizes the rise, activities and claims of MASSOB – Movement for the Actualization of the Sovereign State of Biafra. The group claims to be a peace movement but has since its creation, recorded several clashes with the Nigerian police. This paper looks into the continuous battle of the MASSOB, its modus operandi and the feasibility of its ventures. My paper seeks to find out the possibilities of a Biafra state and pokes into the opposition the movement encounters with the Igbo elite. It seeks to un-veil reasons why the late Odumegwu
Ojukwu, the instigator of Biafra State, refused to endorse and support the movement. The Nigerian populace is not fully recovered from the aftermath of the gruesome civil war.

The Biafra originated from the Igbo, a major ethnic group in Nigeria that makes up for 13.3% of the population. Their fight for an independent nation started with the civil war but did not end with the war. With the aid of personal interviews, national newspaper reports, MASSOB meeting proceedings, national news, MASSOB website, national archives and literature, data are derived and analyzed. The attempt by the Nigerian government to dialogue with the Boko-Haram, leaves the question of the steps MASSOB will take after this dialogue. The paper answers the question: will it lead MASSOB to violence as well? The paper proffers solution on how best the Nigerian government can handle MASSOB.

Felix Kiruthu
Kenyatta University

Groups of armed militias have increased exponentially in Africa since the 1980s. The danger posed by these illegal groups to society cannot be overemphasized. Examples of these groups range from the Somali pirates in the Indian Ocean to the Al shabaab in Somalia and the Mungiki militia in Kenya. While the intensity of these armed militia groups vary from country to country, the danger posed by their presence has become a serious source of concern not only among the citizenry of the affected countries, but also to the international community. The emergence of these groups has led to increased level of human and state insecurity in the current global geopolitics. Unfortunately, most governments in Africa have tended to be reactive rather than proactive in tackling this challenge. Attempts by the Kenyan government to deal violently with Mungiki militia since the 1990s, for example, has not yielded positive results. This indicates an urgent need for a deeper investigation into the armed militias, using multidisciplinary tools of analysis so as to understand not only the operations of this militia but also the context that give rise to such armed groups. In order to undertake a thorough analysis of this serious threat to the human and state security in Kenya, this study will focus on the Mungiki movement in Kenya, from the 1990s. It will investigate the factors that led to the emergence of the militia, its organization as well its transformation up to 2010. Hopefully, the lessons arising from the study will inform our leaders in Africa so as to tackle similar potential groups before they become a security threat.
Nigeria is a nation of multiethnic composition. It was colonized by Great Britain and got her independence in 1960 after many years under colonial rule. The country emerged from independence with high aspirations and hopes for a great and vibrant nation. Agriculture had assured the country of bright future and with discovery of oil and proceeds accruing from it. Nigeria’s future was believed to be truly great among the committees of nations in black Africa. Oil, the supposedly big blessing to Nigeria, ironically became a big burden and perhaps, a ‘curse’ and source of worries and tensions for the nation. Six years after independence, there were signs of discontent among the generality of the Niger Delta people in the distribution and management of oil proceeds from the Delta. Oil extraction, it was believed, had completely damaged the Niger Delta ecosystem and destroyed the people’s means of livelihood and government and oil companies disregarded the developmental needs of the people and paid no attention to the plight of the Deltans. Resulting from this, Isaac Adaka Boro led the youth in a 12-day revolution against the government and oil companies and declared the Delta an independent state within the federation of Nigeria. Boro’s rebellion among other factors related to oil control and security issues dragged the young republic of Nigeria into 30 month war (1967-1970) with the Eastern Nigeria’s Regional Government (greater Niger Delta) which had seceded from Nigeria and declared itself ‘Republic of Biafra’. In the wake of crisis and conflicts in the region, government was said to have united with oil companies, foreign governments, local and international compradors and the Nigerian military to keep the Delta bleeding for continued flow of oil. This paper looks at the Federal Government policy of oil extraction from the Niger Delta and youth response to government economy of force. The paper seeks to establish the rationale behind youth insurgency against the Nigerian state and oil companies in the Niger Delta and the reasons behind ethnic militias in the region. The paper also seeks to establish the involvement of foreign governments in the crisis and their interests in the region.
Panel G2 – Sports and African Expression

Location: GAR 0.128

Chair: Segun Ogungbemi, Adekunle Ajasin University

Michael Gennaro
University of Florida
“A Social History of Boxing in Nigeria, 1920-1970”

This paper will analyze my pre-dissertation research this past summer in Liverpool, London, Lagos, and Ibadan. My dissertation investigates the social history of boxing as it developed in Nigeria and how several boxers branched onto the Atlantic circuit, travelling to, and living in, Liverpool and New York from the late 1940s through the early years of independence. It will explore how boxing shaped and gave rise to new ideas of masculinity and of ethnic and national consciousness. Several former boxers claimed in interviews with me last summer that it was boxing and the lessons learned inside the ring and during training that prepared them for manhood. For example, ‘Keep Right’ Osobhayo, from Edo state, saw boxing as an extension of the Edo wrestling tradition and initiation where boys challenged one another, in “no man’s land”, to prove their toughness and manliness; a setting “where great men are born.” My research will examine how colonial sporting regimes transformed masculine ideals and gender relations in a dynamic urban context in expanding cities like Ibadan and Lagos. My informants from diverse areas attested to the fact that they suffered verbal abuse and booing from pro-Yoruba crowds when fighting in Lagos. Judged in terms of their strength and style, “winning the crowd” was a difficult enterprise; only some succeeded through their tenacity, hard work, multiple victories, and skill. Thus, my research will use boxing as a critical entry point into the understanding of Nigerian ethnic and nationalist consciousness, the effects of urban and Atlantic migration, and constructions of masculinity in colonial and early post-colonial Nigeria.
Alain Lawo-Sukam
Texas A&M University
“Soccer and Political (Ex)pression in Africa”

Football (soccer) in Africa has become like a religion. As a sport it has been a significant metaphor for twentieth-century ideologues of the Right, Left and Center, finding its way in every conversation at homes, schools, hospitals, bars, market places even among politicians. Is soccer good or bad politics in Africa? As President Heuss told a cheering crowd of eighty thousands, “We can all rejoice about this [football] victory, but nobody should believe that good kicking is good politics” or perhaps it is best to “Keep politics out of sport” as a familiar slogan say. In this paper I will focus on the case of Cameroon and the complex relationship between sport and politics. I am mostly interested in the different mechanisms or the ways football in particular has been and is still used by the State as a political tool to foster its political agenda and how football constitutes for its opponents a discursive space to undermine the same agenda. Even though football is believed to be (officially) a neutral political space as Avery Brundage once argued, it is not completely free of politics or political interference.

Donald O. Omagu
College of Staten Island, City University of New York
“‘Fatal Attraction’: The ‘Paradox’ of African Cultural Values and Nigerians in the Diaspora”

The trend of cultural westernization of Africans and African descendants in the Diaspora has become very pervasive such that Western civilization has taken precedence over African values and culture. Indeed, the extent of assimilation into Western values and lifestyles has led to cultural marginalization, a situation that often presents a real dilemma to Africans in the Diaspora. This paper analyzes the challenges that Africans in Diaspora face and the opportunities they have in inculcating on young Africans in Diaspora traditional African cultural values in spite of the ubiquity of the Western socialization process. This article, a reflection of the challenges of adapting to a new culture and lifestyle seeks to fill the vacuum in the literature on western culture and African cultural values in the United States. On this basis the paper concludes by urging Africans to evolve a viable option for truly African culture.
Anthony Olusegun Omoyajowo
Federal College of Agriculture
“Prognosis of Cultural Transformation in Africa”

Culture is unequivocally an indispensable universal and multifaceted phenomenon. This is true to the extent that it is inextricably germane to the identity and survival of any virile human society. It is therefore not a misnomer to describe culture as unique and indispensable. Perhaps, in view of this, the African culture had been held sacrosanct for many years right from the Neolithic time, until the advent of westernization. This experience had hitherto subjected the African culture to constant changes or transformation, which was being advanced by the colonial zealots or imperialists that pervaded Africa, under the guise of developing Africa, but in reality came to expand their political frontiers and hegemony, thereby leaving behind mementos of colonialism and evanescent gains.

In view of the foregoing, this paper aims at taking an in-depth look into the various facets of cultural transformation in line with the benefits derivable, and the dangers it portends to the African cultural values in times to come. Subsequently, a critique of the perspectives from which explanations are being proffered to the trend by various schools of thought shall also be carefully done along with the questions as to whether the resultant changes witnessed by Africans in diverse ways, as occasioned by the contacts with outside world, is a euphemism to social and cultural imperialism shall equally be addressed. The paper shall be concluded by suggesting the plausible ways of redeeming the cherished lost values which had been held sacrosanct prior to the advent of westernization?

Juliet A. E. Nwokenkwo
College of Education Mission, Catholic Diocese of Owerri, Imo State

The history of mankind has been one of peoples and nations attempting to dominate or rule one another by various means. And actually, at one point in time or a continuous basis, more powerful nations dominate the weaker ones through wars and conquests, technology and other social and cultural methods. In Africa, Europe and America have always devised ways and means to keep the whole continent under their grips. African countries totter under the weight of Euro-American power and influence. This power and influence keep growing by the minute without any sign of warning, though the colonialists have long gone and African countries are
purportedly enjoying political independence since the late 1950’s – 1960’s their overbearing presence, power and influence are ubiquitous in Africa. Through the social and cultural forms avenues, they have created, they continue to foster their imperial might over these countries. The focus of this paper is to study the fact of the Euro-American social and cultural imperialism in Africa, with a view to excavating the various forms and avenues through which it is being fostered in Nigeria in particular. The paper also looks at what African and Africans must do to end Western imperialism from our social and cultural space.

Olusola Richards Ogunnubi
University of KwaZulu-Natal
“Between Soft Power and the Currency of Sports: Rethinking South Africa’s Rising Hegemony in Africa”

While commenting on the utility of sports as a development facilitating instrument, Nelson Mandela had once remarked that sports “has the power to change the world. It has the power to inspire. It has the power to unite people in a way that little else can. Sport can awaken hope where there was previously only despair”. This statement reinforces the changing reality of the international system where states are beginning to realize and take advantage of their soft power potentials as an alternative for gaining political advantage in the international system. This also lends credence to the argument that politics permeates all elements of social existence including sports. In view of the foregoing, this paper interrogates the rising profile and attractiveness of South Africa’s soft power status in Africa through the lens of its sporting engagements in Africa in particular and the rest of the world in general. In the last decade, South Africa’s international personality in the sporting world has continued to attract the attention of the international community. The paper further examines how South Africa has navigated the political world through the instrumentality of its participation at different sporting events. The paper concludes by advocating the need for other countries to borrow a clue from South Africa’s sport diplomacy and use same for the advancement and protection of its national ideals and interest, considering its potential and the changing dynamics of the international system.
Steve James Itsewah  
University Of Lagos, Akoka  
"Bata and Akoto Dances as Expressions of Sport, Leisure and Cultural Identities of the Yoruba People of Nigeria, West Africa"

The African understanding of dance is that there is no limit to what dance can express as an art and an act. This is why the African understanding of dance of the people can dynamically pass for multiple purposes and functions depending largely on the belief, worldviews and the daily living culture of the people that practice it. On this premise, this paper takes a cursory look at the Yoruba speaking people of Nigeria, West Africa to understand the various uses they have subjected the “Bata” and the “Akoto” dances to in the course of their daily living needs and aspirations. The analysis of these two dances shall take cognizance of the dichotomies that are known to exist universally between performative activities that are characterized as sport, leisure and the culturally enlisted performance purposes. Our approach shall benefit immensely from both primary and secondary sources of research methodology with particular emphasis on the “participant-observer” and the interviews modes. The study shall be useful to dance ethnographers, critics as well as dance practitioners at large.
Panel G3 – Citizenship and Education

Location: GAR 0.132

Chair: Femi Mimiko, Adekunle Ajasin University

Saloshna Vandeyar and Kolawole Elufisan
University of Pretoria
“‘African Immigrant Teachers in South African Schools: A Study of Impediments to the Successful Reconstruction of Their Professional Identities’

The purpose of this study is to explore the obstacles and challenges that confront African immigrant teachers in their bid to reconstruct positive professional identities in South African schools. The study was qualitative in nature and utilized narrative inquiry and the case study approach. Data-gathering techniques included a mix of semi-structured interviews, observations, focus group interviews, field notes and a researcher’s journal (multiple variable sampling of five different South African public schools- one African immigrant teacher per school; school principals and focus group interviews of learners who were students of the immigrant teachers). Data analysis made use of grounded theory and content analysis. The findings of the study revealed that the immigration status of immigrant teachers, their employment status, attitudes of learners towards immigrant teachers and immigrant teachers holding on to former culture or way of knowing due to lack of induction or mentoring were impediments to the successful reconstruction of African immigrant teachers’ professional identities in South African schools.

Ireti Alao
Adeyemi College of Education
“‘Education, Attitudinal Change and Effective Mobilization of Voters for Political Transformation in Nigeria’

The first republic in Nigeria was characterized by a thinly disguised experimentalist culture which pervaded the three arms of government in varying degrees. While the executive was grappling with the operation of a traditionalist and tedious cabinet system of the British brand of democracy (with the Queen of England, a monarch, as head of state), the parliament was
packed full of poorly educated representatives who had to contend more with ethnic suspicion than with instituting democratic government. The judiciary was no less enconced with the problem of striking a balance between the protections of individual rights of citizens on the one hand and ensuring the survival of the nascent Nigerian state on the other. The first twenty five years of Nigeria’s political independence are better remembered for the variety of cases involving the violation of the fundamental human rights of citizens by the state and its agents, cases which actually tested the capabilities of judges to be sentinels at the temple of justice. Leading constitutional cases provided opportunities for judges, especially of appellate jurisdiction, to develop an outlook that was largely supportive of government penchant to ride roughshod on real or imagined opposition under the guise of quelling threats to state security. Judicial performance in leading cases will be reviewed to demonstrate strict constructionism of the law and less activist interpretation of the constitution by a bench which soon developed an attitude that was in support of the state.

Adejoke C. Babalola and Adedolapo Modupe Aboderin
Obafemi Awolowo University
“An Assessment of the Level of Awareness of Road Users of Traffic Rules and Regulations: “Implications for Literacy and Citizenship Education in Nigeria”

The paper examines the level of awareness of road users of traffic rules and regulations and its implications for literacy and citizenship education in Nigeria.

The paper has the objectives of finding out how many of the road rules road users are aware of as well as how often they obey them. The study equally set out to determine whether the inability of road users to read and understand the highway code is responsible for their violation of the rules, and whether the lack of adequate training for road users caused road users to violate road rules, In achieving these objectives, a survey was conducted using questionnaire and interview method. Two local government areas in Osun State namely: Ife Central Local Government and Osogbo Local Government were randomly selected for this study. The respondents were 100 road users comprising truck drivers, private car owners, bus drivers, motorcycle riders, taxi drivers and pedestrians, males and females in Ile-Ife and Osogbo cities of Osun State respectively.

The survey revealed that 46 percent of road users did not have a copy of the Highway Code. Also, 49 percent of them could only recognize few of the Highway signs. It was also noted that
51 percent could not read the Highway Code in the language in which it was written and only 51 percent of drivers underwent training before obtaining their driver’s license.

It is recommended that the Highway Code should be published in three major Nigerian languages and copies made available free of charge to drivers at the point of obtaining driving licenses. Also, driving licenses should be issued under strict and impartial compliance with the government regulations. Road traffic violators should be brought to justice and finally, adult education could along with other relevant authorities contribute to improving road users’ level of awareness to traffic rules and regulations.

Rasheed Adekunle Fasasi
University of Ibadan
“Science and Cultural Imperialism: Was There Any Science in Africa? “

The paper examines the historical development of science and technology in Africa. It identifies a number of scientific and technological inventions and discoveries in various parts of Africa before the coming of foreigners with expansionist aim of acquiring her resources and stanching her steady growth scientifically and technologically. It maintains that science as taught today is embedded in Western culture and may not experience the desired objectives until science related indigenous knowledge is incorporated into it. It also concludes that this is a form of cultural imperialism. It therefore recommends the use of culture based instructional methods in the teaching of science concepts if the concepts are to have meanings to African learners.
Panel G4 – Religious Activism in Africa

Location: GAR 2.112

Chair: Ademola Dasylva, University of Ibadan

Louis Audet Gosselin
Université du Québec à Montréal
“Between God, Sankara and Good Governance: Meanings of Moralization among Religious Youth in Ouagadougou, Burkina Faso”

In 2010, Burkina Faso celebrated the 50th anniversary of its independence, which led to various debates within civil society about the country’s past realizations and future prospects. Among young members of religious (Muslim, Pentecostal and Catholic) organizations in the capital Ouagadougou, national history was unsurprisingly read in moral terms, many claiming that the country had poorly performed in the past 50 years due to its leaders’ lack of morality, shown mostly by the widespread corruption of the elite. Thus, the main solution envisioned by these militants would lie in a process of moralization of the Burkinabè society.

However, what is meant by “moralization” is far from being clear, as youth is faced with diverse theological proposals as to what constitutes the “good life”. More importantly perhaps is the clash between two strong and partially opposed moralistic dynamics at play in public debates in Burkina Faso. First is the legacy of Thomas Sankara’s revolutionary regime (1983-1987), which aimed at creating new “upright” citizen committed to the common good, drawing on various socialist notions of morality as well as on a romanticized vision of traditional ethics. Second is the powerful liberal discourse of democratization and good governance held by international donors as well as state officials since 1990, which implies that Western-style management and capitalist accumulation carry a moralizing charge against a culture of corruption rooted in African neopatrimonial politics. Hence, 21st century religious youth shape their social and political analysis through bricolage and reinterpretation of contradictory moralistic ideologies.
Kamogelo Motshidi
Institutional Affiliation: Independent Scholar
“Faith With a Fighting Chance: The Role Religion Has Played in Shaping South Africa’s Social Movements”

South Africa’s history is often connoted by images of violence and pain. However, underlying the way in which segregation was overcome, beyond fists in the air; people used faith to triumph over the harsh times. This paper examines the impact that faith has had in political and economic social movements in South Africa. Additionally, it looks at how faith guides the ideals of the African National Congress (ANC) which is the ruling - also regarded as the liberation - party. The importance of faith in shaping the liberation party is looked into and how this has transformed South African politics.

My paper asks questions such as, does the ruling party still use its founding principles to guide its present governance? Does faith still play an important role in addressing existing socio-economic and political issues in South Africa? To answer these and other questions, a multi-faceted study of faith and politics will be undertaken. The period from 1912 when the ANC was founded, to 2012 which saw, for example, the Marikana Massacre redefine the way in which politicians, business and trade unions interact, whereby external faith-based organizations where called upon to intervene and resolve labor negotiations. Through a historic overview, qualitative research analysis and case studies, this paper argues that in South Africa, political and economic social movements are not independent of how faith shapes the way in which people act within a movement. It concludes that faith also affects the resultant economic and political outcomes.

Ben Weiss
University of Texas at Austin
"Christianity in German Southwest Africa: A Medium for the Synthesis of Herero Identity"

In 1904, the Herero people of German Southwest Africa rebelled against their colonial rulers. Under the leadership of Samuel Maharero, the Herero fought bravely for three long years. Despite this effort they were defeated, and by 1907 estimates indicate that as much as ninety-five percent of the population had been wiped out. In retribution for casualties, the Germans initiated an extermination campaign featuring earlier forms of many Holocaust practices. Everything Herero was dehumanized. After the violence, the culture and its people appeared to
be shattered. The few that remained integrated into the Christian belief systems of European missionaries. This paper explores the context of that Herero integration. Research has been done on how this enabled physical survival under post-genocide colonization. However, this piece explores the deeper meaning of that survival. As the few Herero left fell into Christian education, they did not become entirely assimilated. Rather, I argue that the Herero were able to synthesize their new Christian existence into a forum for preserving select aspects of their culture and identity, which German rule sought so hard to eliminate. Far from helpless, the Herero survivors were resilient in the defense of indigenous practices, and they pursued new avenues for the preservation of these practices. The endeavor featured is not a narrative of victimization, but instead one that speaks to the power of the Herero legacy.

Joshua Olusola Akande
Obafemi Awolowo University
“‘War Against Ourselves’: Ethno-Religious Conflicts in Nigeria: Implications for Promoting Community-Based Peace Education”

The recurrence of ethno-religious conflicts in Nigeria portrays a great dilemma in nation-building. Records show that not less than 100,000 people have been killed in different major and minor ethno-religious conflicts in Nigeria in the last three decades. This depicts ethno-religious contentions as the thorniest and deadliest problems confronting Nigeria today. With numerous churches, mosques, thousands of houses, shops, small businesses, public buildings and hotels razed by the raging inferno of religious extremists, there is an apprehension that this may have profound consequences for national stability in Nigeria. Findings from previous studies revealed that the grinding poverty, lack of social justice, rising unemployment, limited opportunities for education and political impasse have triggered off myriad of ethno-religious insurrections in Nigeria. Particularly, there are indications that most of the ethno-religious crises emanate from the people living together in the same communities. This depicts “war against ourselves”. Therefore, this paper examined ethno-religious conflicts in Nigeria with a view to fostering peace education at community level as a strategy to enhance public peace geared towards national stability and development. Using available literature and research reports on community education and development in Nigeria as a basis, the study observed that the government had not sufficiently promoted community-based peace education as a social mobilization strategy to reduce incessant cases of ethno-religious conflicts in Nigeria. This limitation is evident in the wanton killing, murder, maiming and destruction of valuable
property. The study concludes that community-based peace education can be used in consciousness raising to combat the menace of ethno-religious crises in Nigeria. This implies fostering peace education at the grassroots level through community meetings, inter-religious congresses, community festivals; communities’ co-operative societies and clubs meetings as a way of making the Nigerians have a critical and conscious awareness of the effects of ethno-religious crises on national unity. This is with a view to working towards recreating the situations by promoting a sense of belonging and peaceful co-existence among the Nigerians.

Olivier J. Tchouaffe
Southwestern University
“Thoughts on Religious Activism and Democracy in Africa”

Religion is increasingly becoming preponderant in the global news. Religious activism seems to have displaced Marxism and class warfare as the main explanatory narrative behind contemporary conflicts. All over the globe, it helps explain conflicts with religious overtones in places such as Ivory-Coast, Syria, Sudan, Mali, Libya, Palestine, Nigeria and the Arab Spring. This paper seeks to reflect on the African fractured political project and the rise of religion in the public sphere to outline and historicize a mosaic of ideological ruptures in terms of anti-colonialism and nationalism, African dictatorship and the role of globalization and neo-liberal economic crisis. In aggregate, how the failure of these ideological processes is reflected on the rise of religious activism in African politics. It raises a crucial reflection on Africans political beliefs, representation, representatively and public spaces.

John Agbonifo
Osun State University
“The Role of Faith in Grassroots Collective Mobilization in the Niger Delta”

Place-sensitive social movement theories draw attention to how networks across varying scales are implicated in collective mobilization. Some scholars have been attentive to how actors construct networks and tie in other actors. Yet, the overwhelming emphasis has been on how networks facilitate exchange of resources; social, material, technical and natural between actors across spatial scales, or horizontal associations. Sparse attention has been given to forms of association in which actors in this world and other-worldly actors are embedded. Such networks
or vertical associations are critical to movement emergence. A case study of oil-related conflict reveals how through vertical associations the material world entangles with the other-worldly in an attempt to realize group objectives. How and whether actors engender such vertical association of actor-spaces, which bridges the boundary between humans and supra-humans, is critical to the mobilization of passion, belief in ultimate triumph of a just cause, and membership commitment. Such mixture of the sacred and mundane not only question the strictly rational and materialistic construction of the origin and nature of conflicts, it draws attention to the complexity of so-called movements of the poor. The Ogoni mobilization is employed to flesh out the argument.
Panel H1 – Revolt in Africa

Location: GAR 0.120

Chair: Okpeh O. Okpeh, Benue State University

Gbemisola Abdul-Jelil Animasawun and Yinka Ahmed Aluko
University of Ilorin
“Governmentalities and Political Technologies in Post-Colonial Africa: The Nigeria Police and Protest Policing in Military and Democratic Dispensations.”

The Police and the military function as technologies and street level bureaucrats representing the state during public dissents and protests, which offers an insight into state Governmentalities. Irrespective of whether protests are peaceful or armed, leaders have always been inclined to deploy the military and police to the streets against protesters. In many of such instances, it is usually a scenario of the armed fighting against the armless, which raises issues of state repression and human rights abuses amongst other concerns; although the state rationalizes its own decisions on the grounds of maintaining law and order. This article compares the manner of protest policing by the Nigeria police in Lagos Nigeria’s former capital during the protests that greeted the annulment of the June 12 1993 Presidential elections and the protests against the announcement of the withdrawal of government subsidy on pump price of petrol Premium Motor Spirit (PMS) in January 2012. As a comparative study of the two contexts, the article examines the similarities in the conduct of the civil society and protest policing in the two contexts in order to tease out continuities and changes in the conduct of protests by the civil society and protest policing.
Abidemi Babatunde Babalola
Rice University
“Materiality of Power and Authority in Yorubaland: 1000 - 1700 A.D”

Material culture has been a staple primary source for investigating the development of power and authority in complex societies. The iconography and other aspects of material life are important for understanding the dynamics of Yoruba social complexity, especially the meanings, symbols, and instrumentation of power and authority. This paper therefore uses a materialist approach to create a narrative on how power and authority were displayed in ancient Yoruba societies. It highlights some of the material signatures of domination of group or individual (political or religious) elites. The paper draws from archaeological, historical, ethnographic, and oral traditional evidences for interpretation of these materials; and sheds new light on the dynamics of Yoruba social complexity.

Martin S. Shanguhyia
Syracuse University
“Rural Mobilization and Protest Against State Afforestation Initiatives in Western Kenya, 1945-1975”

Studies focusing on rural responses to government and commercial forestry practices in colonial and post-colonial societies in Africa have emphasized local mobilization against conservation and policies that emphasize exclusion of rights of use and access. This paper seeks to reveal a rather rare rural response to British colonial forestry practices in Vihiga, a densely populated rural area in Western Kenya, where the rural community protested government efforts to establish a forest reserve where none existed before. The study seeks to show that whereas forests were configured as essential resources to be accessed by rural communities in colonial Africa, the peasant households in colonial and early postcolonial Vihiga placed value to the land on which the government intended to plant trees so as to curb soil erosion. In this most densely populated rural part of Kenya, peasant households needed access to land to meet their subsistence needs for maize production, which government afforestation programs could not offer. The result was a long-drawn confrontation between government officials and the local community, which has left a legacy of bitterness against the government, thereby impinging on local efforts to develop this area.
Ntim Gyakari Esew and Agbo Uchechukwu Johnson
Kaduna State University and Taraba State University
“An Appraisal of Youth Revolts in Apartheid South Africa and Contemporary Tunisia”

In pre-colonial Africa, when there were incessant inter-tribal wars, it was the youth and able-bodied who went to the battle front to fight for the liberation of their communities. During the struggle for independence in Africa by the nationalists, the youth were in the vanguard. The objective of this paper is to critically appraise the role of the youth in popular revolts in contemporary times with a focus on Apartheid South Africa and last year’s springboard of the Arab Spring in Tunisia. This exposition relies solely on secondary data from books, journals, seminar papers, conference proceedings, weeklies, dailies, magazines, internet etc. The paper argues that since the youth are exuberant and beaming with vitality and adventurism, they will in most instances attempt to challenge the obstacles that obstruct the realization of their freedom. In South Africa it was the youth wing of the African National Congress (ANC) that brought some radicalism and through revolts confronted the authorities at all fronts. And in Tunisia too, the popular revolt by the youth in December, 2010 and January, 2011, spread throughout the nation for weeks without dying down until the President fled into exile. The paper then recommends that African governments must formulate and implement policies that will direct the energies of the youth to the development of the continent.

Tim Stapleton
Trent University
“Long Term Refugee-Warriors and Other People’s Wars in Post-Colonial Africa”

The term “Refugee-Warriors” was coined by Zolberg, Suhrke and Aguayo to describe exiles dependent upon the goodwill of a host government but who also active agents are engaged in warfare to overthrow a regime, force political reforms or gain independence for a separate state back in their home countries. While the term was initially applied to armed groups using a neighboring country as a staging area from which to mount attacks across the border, this paper will examine how long term, multi-generational exiled political movements became embroiled in the conflicts of their hosts which often had little to do with their original struggle. The main examples will be the Rwandese Tutsi exiles who fought in eastern Congo during the 1960s and Uganda during the late 1970s and 1980s, the Katangese “gendarmes” who were employed by the Popular Movement for the Liberation of Angola (MPLA) to fight the Portuguese in the late
1960s and early 1970s and sent to eastern Democratic Republic of Congo (DRC) in 1998, the Sudan Peoples’ Liberation Movement (SPLA) which was used by Ethiopia’s Mengistu regime to fight Oromo rebels in the 1980s and by Uganda in the DRC Civil War of 1998 to 2002, and the South African anti-apartheid activists who fought in Rhodesia in the late 1960s and in the Angolan civil war of the late 1970s and 1980s.

Alexius Amtaika
University of the Free State
“Challenges and Successes of the Former Liberation Movements in Government: A Case of South Africa Zimbabwe and Mozambique”

South Africa, Zimbabwe and Mozambique achieved their independence and freedom through armed struggles or at least rhetorically in South Africa. Change was central to the objectives of the national democratic revolutions (NDR) and social revolutions (SR). The national democratic revolution revolved on four principles summed up by two terms, namely freedom and emancipation. The socialist revolution entailed addressing the ills of colonial legacies and apartheid, such as illiteracy, obscurity, pauperization, harassment, exploitation, endemic diseases, poverty, landlessness, famine etc. In short, the national democratic revolution did not only seek to achieve democracy, equality, the cultures of human rights and embracing the idea of pan-Africanism, but it also sought to gain power, and use that power to construct socio-economic systems in order to meet the aspirations of the majority of the people in these countries. These aspirations were outlined in the manifestos of the liberation movements. However, after independence (former liberation movements) now ruling political parties in these countries abandoned their socialist principles in favor of liberal values, which they branded as exploitative and imperialist. The question is: What led to these changes of the ‘mindsets’ of these political movements/parties? Was their previous socialist orientation based on false assumptions, and thus inappropriate to the current political and economic systems in their countries? Could the masses still supported the armed struggle if ruling parties had campaigned for land policies of ‘willing buyer willing seller; the education policies of ‘pay according to your pocket’; and privatization of government assets and liberalization of the economy as opposed to the policy of nationalization? The paper argues that leaders of mass revolutions led uprisings in their countries with the conflicts of interests, in that, while their objectives was to over throw the existing order they were well aware of: (i) the difficulties associated with social changes embedded in the capitalist system; (ii). that these revolutions
could yield unintended consequences of social polarization and the internal crises, and (iii) that
these crises could force individuals as well as political organizations to shift dramatically from
the left of revolution to the right, and from the revolutionary camp to the camp of counter-
revolutionary. To avert worse scenarios, the ruling liberation movements shifted their
ideological orientations from socialist to liberalism as evidenced in the adoptions and
implementations of liberal policies. These developments summed up five crucial points: (i) that
the future is the prisoner of the past; (ii) that institutions are shaped by history and that some
institutions are inherently resistant to change; (iii) that colonization was a precursor of
globalization; (iv) that decolonization and independence were, to a certain degree and in some
cases, steps backwards in terms of economic progression; and (v), that democracy without
economic development cannot be sustained, vice versa.

Panel H2 – Human and Legal Rights in Africa

Location: GAR 0.128

Chair: Michael Odey, Benue State University

Ronke Iyabowale Ako-Nai
Obafemi Awolowo University
“The Politics of Gender Mainstreaming and the Affirmative Action in Nigeria”

The contemporary epoch is characterized by the importance of social movements of which the
feminist struggle is prominent. Nigerian women, who over the years have been victims of socio-
cultural and political systems that marginalize them in major national and international
processes, are caught in this movement. As a result of the intervention of the UN, international
and sub-regional organizations, women’s emancipation and equality with men have become a
subject of international attention since the 1970s. It was brought to the world’s attention that
men would not willingly give women the required space, hence the demand for affirmative
action. The decision that 33% of positions should be given to women was to address their
marginalization in decision making, a concern to address issues that affect women’s lives and
inequality. This decision is based on the premise that it is only through participation that women
can eventually achieve leadership positions. To address the inequality between the male and female gender, the UN have organized various conferences and established agencies to ensure the emancipation and empowerment of women globally. Nigeria has keyed into this United Nation’s initiative and as signatory to the covenants, Nigeria is implementing the decisions. This study will look at how much Nigeria has done in the implementation of the affirmative action of 33% representation at decision making bodies using both primary and

Eke Chidi Idi  
University of KwaZulu-Natal  
“Women Representation in Public Enterprises: Networking and the Social Imbalances in South Africa”

Women make up fifty percent of entry point managers and yet women make up only three percent of top-level management. Although they are well represented in the active economic population in South Africans well as in Africa more representation of women in the formal sectors still highly desired. One at this point begins to wonder why this is so and what are the factors responsible for this underrepresentation of women in top-level management. This paper examines the imbalances of networking by women in workplaces in an attempt to joggle into top-level management positions and the opportunity cost for these social movements as it relates to the institution of marriage and family responsibilities.

Akin Alao  
Obafemi Awolowo University  
“Judicial Attitude to Constitutional Rights of Citizens and State Security in Nigeria”

The first republic in Nigeria was characterized by a thinly disguised experimentalist culture which pervaded the three arms of government in varying degrees. While the executive was grappling with the operation of a traditionalist and tedious cabinet system of the British brand of democracy (with the Queen of England, a monarch, as head of state), the parliament was packed full of poorly educated representatives who had to contend more with ethnic suspicion than with instituting democratic government. The judiciary was no less ensconced with the problem of striking a balance between the protections of individual rights of citizens on the one hand and ensuring the survival of the nascent Nigerian state on the other. The first twenty five
years of Nigeria’s political independence are better remembered for the variety of cases involving the violation of the fundamental human rights of citizens by the state and its agents, cases which actually tested the capabilities of judges to be sentinels at the temple of justice. Leading constitutional cases provided opportunities for judges, especially of appellate jurisdiction, to develop an outlook that was largely supportive of government penchant to ride roughshod on real or imagined opposition under the guise of quelling threats to state security. Judicial performance in leading cases will be reviewed to demonstrate strict constructionism of the law and less activist interpretation of the constitution by a bench which soon developed an attitude that was in support of the state.

Oluwaseun Emmanuel Tella
University of KwaZulu-Natal
“From Sharpesville to Marikana Massacre: Human Rights and Conflicts in Post-Apartheid South Africa”

The Sharpeville massacre that occurred in 1960 and its attendant worldwide condemnation, heralded the dawn of armed resistance in South Africa. Apartheid was a system that could not renounce violent conflict owing to its denial of the nonwhite majority basic human rights. It is common knowledge that post-apartheid South Africa has one of the most progressive constitutions in the entire globe. Human rights are given clear prominence in the Constitution. Paradoxically, South Africa is still characterized by pervasive violent conflict and violation of human rights. South Africa is widely considered as one of the most violent countries in the world. Even a vast number of countries with comparable level of South Africa’s prolonged oppression and suppression do not share similar level of violence with modern day South Africa. Major human rights problems include excessive use of force by the police, violent dispersal of protesters, violence associated with racism and ethnicity, and the perpetual xenophobic conflict. With particular reference to the Marikina massacre, the study explores the nexus between human rights and conflicts in post-apartheid South Africa. It also examines the sources of conflicts in post-apartheid South Africa. The study concludes that an in-depth understanding of the relationship between human rights and conflict is pivotal to successful conflict resolution.
June McLaughlin
University of Warwick
“Socially Responsible Investing and Pension Law Reform: Consequences for the Developing World”

Socially responsible investment is growing in popularity as a valuable investment theory that can make money and support concepts of sustainable development. Recently, several countries reformed their public pension laws to allow trustees and pension managers to take account of social, ethical and environmental matters when making investments. This trend may not be beneficial for the developing world. A recent UN study revealed that concepts of corporate social responsibility are detrimental to small to medium businesses in the developing world. As socially responsible investing becomes more mainstream, this paper considers what research has been done to discover its effect on developing world businesses.

Hauwau Evelyn Yusuf and Adedayo Adefarakan Yusuf
Kaduna State University
“Entrenched Patriarchal System, Women’s Social Movement and Women Participation in Politics.”

Women participation in politics (or lack of it) in many societies, particularly those in the ‘developing’ nations has been the concern of scholars and women groups. This is because women do not have political status, access or influence equal to men. Even in the area of collective social behavior targeted at achieving specific political goals for women they have been rendered weak and impotent. This paper focused on the relationship between entrenched and institutional patriarchy, women social movement and their participation in politics at various levels. It adopted a historio-sociological approach and examined available written sources. This was complemented with administration of questionnaires and in depth interviews of women NGOs. It argued that the institution of patriarchy has prevented the establishment of a sustainable social movement that will promote the participation of women in politics. It posited that women occupy a secondary political status because politics is intertwined with economic, culture, religion, law as well as gender issues which are mutually constitutive. This is so because the secondary status of women in each of these realms is reinforced by the fotal pattern of men’s privileges. It called for radical departure from the present approach to the empowerment of women in which the initiative, policy formulation and execution is barely left to men in male
dominated executive, legislative and judicial arms of government. A creative and innovative way in which the women drive the empowerment system coordinate and supervise the execution of programs and projects targeted at the women.

Panel H3 - Power and Authority in African Religion

Location: GAR 0.132

Chair: Céline A. Jacquemin, St. Mary’s University

Wilhelmina J. Donkoh and Osei B. Boakye
University of Science and Technology, Kumasi, Ghana & Columbia University

“Indigenous and Syncretic Beliefs as Expressions of Power and Authority: a Study of the Musama Disco Christo Church of Ghana”

The Musama Disco Christo Church (MDCC) WAS founded in 1922 from a breakaway group from the Methodist Church under the leadership of Joseph William Egyanka Appiah, then a Methodist Catechist. Born to poor farming parents circa 1892, Appiah had the rare opportunity of receiving formal education. In his formative years, among the shaping influences in his life was the Methodist Minister Reverend Samuel Richard Brew Solomon (aka Attoh Ahuma) who was also a journalist, author, and nationalist with membership in the Aborigines Rights Society, and the DeLawrance Spiritual Society to which he introduced Appiah, thus initiating his spiritual training. As a young man, the spiritual activities of Appiah and his followers resulted in confrontations with members of the local community and ultimately the Methodist Church which led to the founding of Mozano, a “theocratic state” within the existing socio-political system. The MDCC regards itself as a Christian Church founded under the direction of the Holy Spirit. Does this characterization of the MDCC conform to the general view of Christianity or is it an attempt to redefine Christianity within an African context? Using information from archival and secondary sources, this paper examines the conflict between Appiah and his group on one hand, and the Methodist Church and the secular community on the other. It also explores the principles underpinning the authority structure within the MDCC while examining the Christian influences within it. The paper is further enriched by using information garnered from interviews and newspapers in analyzing the cultural implications of the MDCC’s teachings on its membership.
Samantha Earley  
Indiana University Southeast  
“Power and Authority in the Early African Methodist Episcopal Church: A Comparative Reading of Reverend Richard Allen’s Spiritual Autobiography and the Original Doctrines of the AME Church”  

At the turn of the nineteenth century, African Americans found themselves at a dynamic juncture of social, political, and religious movements. The United States was in the midst of the Second Great Awakening, a religious movement that embraced multiple social and political reforms, as well as reforms in the Protestant Christian tradition. The African Methodist Episcopal (AME) Church was founded at this time by Reverend Richard Allen and his colleagues as a political, social, and religious protest of the treatment of African Americans in the Methodist Society in Philadelphia in 1787. This paper will examine the historical and religious contextual elements surrounding the creation of the AME Church’s initial doctrinal platform, The Doctrines and Discipline of the African Methodist Episcopal Church (1817), written by Richard Allen, and compare the doctrines and dogma espoused therein to the religious, political, and social assertions in Allen’s spiritual autobiography, The Life, Experience, and Gospel Labors of the Rt. Rev. Richard Allen (1833). The paper argues that, drawing on the spirit of the Second Great Awakening, in his spiritual autobiography Allen likens himself to the psalmist who penned “Mark the perfect man, and behold the upright, for the end of that man is peace” (Psalm 37:37). Through the use of this epigraph, Allen becomes the psalmist in that he is the “perfect man” and the “upright man” who creates the AME Church doctrines and liturgical process. In so doing, he co-opts social, political, religious, and intellectual space to make the power and authority of African American religion a continued and extended call for freedom.
Hannah Titilayo Kehinde Ishola
Adeniran Ogunsanya College of Education
“Women Poverty in Africa. The Role of Millennium Development Goals in Nigeria”

The United Nations and its membership at its submit in 2000 made a declaration of eight goals called Millennium Development Goals (MDGs) which they hope to achieve by the year 2015. One of these goals is eradication of poverty among the countries of its membership. This paper examined the roles, functions and contributions of Ministry of Women Affairs and Poverty Alleviation (WAPA) Lagos State, Nigeria as a parameter. Historical and survey design methods were used for the data collection as three Local Government Areas in Lagos State (Ojo, Badagry and Ajeromi Ifelodun in Ajegunle) were purposively selected to find out the contributions of WAPA in the last ten years. This is to find out the level of awareness of MDGs in such areas. The findings revealed that for a developing country like Nigeria, there is the need for women empowerment so as to reduce the poverty level of her citizens. Finally, recommendations and conclusions are drawn from the study for post 2015 MDGs.

Donald O. Omagu
College of Staten Island, City University of New York
“A Fly in the Ointment: The Dilemma of Religious Pluralism and Contemporary Nigeria Conflicts”

The different ethnic group’s that characterize Nigeria present a pluralizing religious landscape that has led to a proliferation of ethno-religious conflicts since independence. Indeed, the dichotomy between the different religious sects has assumed a growing importance in Nigeria’s socio-political discourse because of its implications on the peaceful coexistence and stability of Nigeria as well as the nation’s economic development. Against this backdrop, this paper identifies the complexities that characterize these conflicts which constitute a threat to the fragile Nigerian Unity and their serious implication to sustainable development. The paper concludes by suggesting peace building process and dispute resolution methods for crisis management in Nigeria.
Matsobane J. Manala
University of South Africa
“The Impact of Christianity in and on Sub-Saharan Africa”

The article will briefly comment on the phenomenal growth of Christianity on the African continent. The article will further describe the influence of Christianity in and on Africa, as propagated by missionaries and people from other sectors who, together with their core businesses also promoted the western world view with its enlightenment influence. It will argue that enlightenment philosophy interfered with the African belief in God as the ultimate explanation of the genesis and substance of human beings and all things. This impact is viewed as having led to the demise of the African world view which embraces the belief in the role of supernatural forces, African collectivism or communalism and other important elements that were known to form the basic values of African life. It will further be argued that the influence of Christianity touched on so many spheres of life such as religious, political, social, and medical, health, education and so forth. Both the positive and negative impacts of Christianity will be highlighted and interrogated. It will be conceded that education that focuses on the holistic human development was and continues to be a positive force introduced by Christianity in Africa. Medical advances in Africa, known for its many diseases that caused much harm to African tribes of old are some of the positive impacts that saved and continue to save Africa in the face of many epidemics and currently the HIV and AIDS pandemic. Transformation as a force espoused by Christianity through its teaching about renewal or regeneration is something to be applauded.
Panel Session I: 10:45 AM - 12:15 PM

Panel I1 - Globalization and African Culture

Location: GAR 0.120

Chair: Hauwa Yusuf, Kaduna State University

David Lishilimile Imbua
University of Calabar
“Globalization and the Imperative of Cultural Renaissance in Nigeria”

Convinced that culture is crucial to the survival of individuals and societies, this paper makes a case for the revival of Nigeria’s pre-colonial cultural values in this age of globalization and tourism. It is lamented here that Nigeria’s cultural heritage is fast sinking into oblivion as Nigerians increasingly sacrifice their cultural values at the altar of modernization. The paper advises that Nigeria should not relegate her tradition and culture in the rush to catch up with technologically advanced countries if she wants to avoid adverse consequences as historical facts attest. It cannot be argued that a nation, which submits its culture to foreign dictate, should be prepared for foreign misrepresentation and humiliation. It is important that Nigeria should be a principal trustee of the most durable fruits of black genius. To this end, our traditional ways of life preserved in local customs, rich and varied handicrafts and other colourful products illustrative of traditional arts and lifestyle should be properly packaged for patronage by tourists visiting the country. This is the surest way of extracting some benefits from tourism, which has been described as “the industry of the new millennium or of globalization.”
Oliver Arko  
Catholic University College of Ghana  
“The Effects of Globalization on African Society and Culture”

Globalization and urban migration has generated a lot of controversy with regard to the rise of global culture. Western norms and practices are gradually being transported across Africa as the acceptable way of behavior. This globalization has brought about migration and integration as foreign influence has changed the rich dynamic of African culture towards integration. This paper discusses the effects of global culture by identifying and critically assessing how it has affected African society and culture. Globalization has not only transported the good side of economic and social development across Africa but has also changed culture of the host communities. Some changes include mode of production and symbolic interactions.

This paper also looks at policy proposals for the benefit of African societies in this era of globalization. Some of these policies include stakeholders’ perceptions and understandings of globalization, the modalities of “transmitting” reform ideas and policies around the world, and specific cultural reforms in Africa at the sector and sub-sector levels. It also explores the impact of these cultural reforms on beneficiaries in terms of access, equity, relevance, and quality and on host countries in terms of positioning the country to respond to the opportunities and challenges of globalization. The study concludes by bringing out the maximum benefit of these reforms ideas and policies.

Sule Israel Dantata  
Ahmadu Bello University  
“Globalization and Socio-Cultural Transformations in Nigeria: Emerging Trends, Challenges and Prospects”

The history of globalization predates Marco Polo, and the entire age of discovery and voyage to the ‘new world’. However, the emergence of capitalism coupled with imperialistic agenda of the West that subsequently led to colonialism and the incorporation of several parts of the world into the capitalist world economy shaped the modern form of globalization. Though the process was seriously challenged by socialism, the collapse of Soviet communism and the emergence of uni-polar politics, the installation of democracy worldwide, the rise of juggernaut international financial institutions and markets, coupled with cyber technology has shrunk the world into a global village making the exportation of ‘world views’ and culture very rapid and possible. This
paved way for a higher wave of globalization that is unique in several ways. Such is the uniqueness that we now experiencing a ‘borderless world’. Such is its impact that tradition and customs that were hitherto unyielding to new ideas gave way. The objective of this paper is to critically interrogate globalization and its influence on the Nigerian culture. The paper further identifies and examines trends that have emerged in everyday life and value system of Nigerians vis-à-vis the challenge and prospects of globalization in cultural development. The paper concludes with recommendations on what should be the response of the Nigerian government and its people to globalization.

Constance O. Egesi
Imo State Polytechnic
“The Effect of Globalization on African Cultural Value: Looking Through the Prism of Igbo Experience”

Globalization is a concept and phenomenon that defies an easy definition. Hence it can be said that it reflects an ongoing process of greater interdependence or interconnectivity among nations and citizens as evidenced by the integration of common economies, societies and cultures through a globe-spanning network of communication and execution (Fischer, 2003). Therefore, globalization made possible through advances in technology such as global telecommunication infrastructure, the internet, satellite networks and wireless telephones has the implications for social or cultural change that results from the global interface. To be particular, this global interface has affected African societies and cultures in more ways than one. Arguments abound in both learned and popular quarters that globalization which has turned the whole world into one global village has adversely affected the cultural values of African peoples, as the influx of western and oriented have submerged those long cherished values. This paper examines the issue of the effects of globalization on the African Culture values from the prism of the Igbo experience. It examines he various forms of the Igbo values that have been so far assailed or modified by globalization, stating out how and by what means. It also looks at the ways these effects can be cushioned or ameliorated.
Onyee N. Nwankpa
University of Port Harcourt

In general, the thematic content of any popular musical style reflects and exposes the human nature and issues in the society. It is also a fact that popular music styles engage in formal, textural, thematic and idiomatic simplicity for commercial viability. However, empirical and historical evidences have also demonstrated the place of African Popular Music as a conduit of cultural identity, philosophy, education and mass mobilization. The level of seriousness attached to this area of human expression is not quite certain. The products of this musical genre appear to settle with just entertainment values. In the light of the theme of this conference, this paper intends to deal with these elements (cultural identity, philosophy, education and mass mobilization) in the context of contemporary understanding and implication of popular music and how, through this genre, African nations can reconceptualise and redefine their socio-political and cultural concepts towards peace, stability and national development. This paper discusses the mixed concept in popular music and popular culture. It redefines “popular” in music, whether “traditional” or “modern”, and focuses on the popular musical styles of *Highlife* and *Juju* as examples to buttress the elements.
Panel I2 - Violence and Victimization of Women

Location: GAR 0.128

Chair: Nana Akua Amponsah

Emmanuel Olufemi Adeniyi and Olubukola Christianah Dada

Federal College of Education

“Women with Disabilities, Violence, and Abuse in Nigeria”

Women with disabilities are victims of double jeopardy. Being a woman and a person with disabilities makes them to be victim of abuse and violence. The confluence of these two factors more often than not results in an extremely high risk of violence against persons with disabilities. This study in view of this aimed at looking at the violence and abuse experienced by women with disabilities in Ibadan metropolis. The descriptive research design was used. The participants are one hundred and fifty women with disabilities who had experienced violence and abuse or have heard about violence and abuse of women with disabilities. The purposive sampling technique was used. A twenty item questionnaire was used to elicit responses from the respondents. Three research questions were generated for the study. Percentage and t-test statistical methods were used to analyze the data collected. The analysis of data revealed that women with disabilities like women without disabilities experienced violence and abuse in diverse ways such as rape, abandonment, physical assaults leading to bruises or wounds and at times death. Based on the findings of this study it is recommended that there should be continuous campaign against violence and abuse of women in general and women with disabilities in particular. This could be reinforced through the different forms of media. With this it is assumed that the level of violence and abuse would be reduced drastically against women with disabilities and their fundamental human rights protected.
Emmanuel Olufemi Adeniyi  
Federal College of Education  
“Violence, Victimization and Persons With Disabilities in Nigeria”

Persons with disabilities are perceived differently in different cultures of the world. Despite the various eras, phases and transitions such as extermination, ridicule, neglect, segregation, mainstreaming, inclusion and acceptance, which the issues of disabilities have witnessed it is appalling to note that persons with disabilities still experience different forms of violence and victimization in Nigeria. This study employed descriptive research. A twenty item questionnaire was used to elicit responses from the respondents. Two hundred and fifty persons with disabilities responded to the questionnaires. Three research questions were generated for the study. Multiple regression analysis was used to analyze the data collected. The study revealed that persons with disabilities are still victims of violence and victimization in Nigeria. A lot of awareness campaign need to be done by stakeholders to reduce violence and victimization against persons with disabilities. The Government also has a lot of role to play in the massive campaign against violence and victimization of persons with disabilities. Government should also enact laws prohibiting violence and discrimination against persons with disabilities and also prescribe sanctions against violators of such act. The Public Complaint Commission should also create within it a unit responsible for cases brought by persons with disabilities in order to reduce violence and discrimination against them. The family should also support persons with disabilities and not be agents of violence and victimization.

Idumbo Marthe  
UNICEF  
“Rape and Sexual Violence on Women and Social Development in Congo, Democratic Republic”

This paper sheds light on the situation of women in East Democratic Republic of Congo. Over decades, the Eastern Congolese women have been daily victims of rape and sexual violence perpetrated by various armed groups, and such obsolete acts have psychological and physical consequences on the victim. Torn in her feminine intimacy, she is also torn emotionally. From mutilated to fragmented identity, she has to learn to renegotiate her place in the society that does not support her anymore.

A victim of circumstances beyond control, she is not only rejected by the society, but by her husband and her relatives as well. Unfortunately, all sides of the aisle consider her an outcast,
better yet the other. She is a deviant, different from others. Pregnant or sick of her rape, the depersonalization of the circle of social life is without appeal. Helpless victim, yesterday’s mother, spouse, sister or daughter, becomes in today a worthless individual. Ever marginalized, her identity and respect are lost toward all, including children, adults and the elderly. Abandoned, only silence becomes her space and shames her unique and unfair covers. Her tears are the only refuge for an imminent salutary death.

Her participation in the family becomes simply a utopia due to her condition. However, in short of an important contributing element, the family finds itself amputated. As a result, it becomes necessary for her rehabilitation and integration, along with the future child—if pregnant—into the (new) society. Ignoring such psychosomatic healing would damage the reconstruction of the social fabric in general and the launching of community development in particular.

Adewale Olajide Otesanya
University of Lagos
“Women and Male Partner-dating Violence in Nigeria”

This paper addresses experiences, understandings of and responses to dating violence among a small sample of abused Nigerian female university students. Dating violence broadly manifests in forms such as physical hurt, sexual harassment and emotional abuse in public and private spaces appears to be a male strategy for sustaining women's place within certain culturally defined boundaries. Women's views regarding their abuse reinforce the cultural belief that men are naturally violent and that women are sometimes to be blamed. Women's understandings of their abuse and responses to it refract the patriarchal ideologies that organize gender relations in Nigeria. Social and cultural institutions need to be repositioned to meet the challenges posed by the abuse of women by their intimate male partners.
Many scholars have written voluminous works on the issues of violence against women in Nigeria. However, most of these works only adduced some distorted colonial policies and some African traditional cultures as the raison d’être for the violence against women in Igbo society of Nigeria. Rinse Umbria (2008) has written voluminously on violence against women in Igbo Nigeria and argued that unless culture that is the driving force for women’s violence is abolished, women will continue to suffer from violence. This paper is aimed to subsist in going beyond the impacts of colonialism and African traditional cultures to consider the place of the Nigerian constitution in perpetuating violence against women in post-independence Nigeria.

Forced migration refers to the movement of refugees from one place to the other in crisis situations. Using both primary and secondary sources of data, this study will look at the implications of the judicial determination of the Nigerian-Cameroon border disputes by the International Court of Justice (ICJ) on women of Bakasi, whose lives and livelihood were disrupted by the ruling. The judgment ceded the disputed area to Cameroun in October, 2002 based on the Anglo-German Agreement of March 11, 1913. The decision led to massive movement; forced migration, a migration that created humanitarian crisis reminiscent in wide spread physical, psychological, economic and sexual torturing of women. As a result of their displacement they were forced to augment family income and endured more family-based violence. Using Feminist Political Economy theory, the study will look at the effects of the judgment on women who in the face of insecurity had to move with their men from a harsh environment to a new place, a place many of them had never been. The study will also look at what has been done by government, international agencies as well as civil society groups to reduce these women’s plight.
Da-costa Asante  
University of Ghana, Legon  
“Violence and Victimization Against Women in Eastern Darfur”

This paper highlights the conflict and its consequences for women. Violence and victimization towards women in Africa has increased. Because of its problematic nature, the United Nations has intervened in diverse ways to help solve it and define violence against women as “any act of gender-based violence that results in or is likely to result in physical, sexual or psychological harm or suffering.” This phenomenon takes different forms and ranges from killings, maiming, rape, mutilations, slavery and amputations and so forth. Therefore, it has been the central concern of the international women’s movement over the last two decades and is now probably the most direct and unequivocal manifestation of women’s oppressed status.

However, this paper focuses on the violence and victimization of women in the Eastern part of Darfur. This paper delves into the atrocities carried out by government security forces and non-state actors, including rebel groups, militias and criminal organizations against women. More importantly, this report explains how women in conflict zones in Africa, due to their relative lack of economic resources, may be particularly vulnerable to exploitation in order to meet their material needs. Finally, it gives a comprehensive picture and context in which violence and victimization in African conflict zones against women take place.

Adeola Ogunrin  
Obafemi Awolowo University  
“An Examination of the Knowledge, Practices and Experiences of Female Undergraduates with Violence Against Women in Obafemi Awolowo University, Nigeria”

Violence against women continues to persist as one of the most heinous systematic and prevalent human right abuses in the world and permeates the whole facet of the African society, including the university system. Violence against women has been reported to inhibit women’s ability to maximize life’s opportunities, hence the need to investigate its prevalence within the Nigerian university system. The paper will report an on-going empirical research into Obafemi Awolowo University female students’ knowledge, experiences and perception of the prevalence of violence against women within the University community. The study is a survey
research, which employed a self-developed standardized questionnaire to gather data from a representative sample of 381 female undergraduates across the 13 faculties in the University. Participants were selected using multi-staged cluster sampling. Findings will inform recommendations to stakeholders on stemming the tide of violence against women in the Nigerian higher institutions with a view to proffering solutions grounded in scientific research.

Panel I3 - Borders and African Culture

Location: GAR 0.132

Chair: Kwame Essien, Lehigh University

Daniel Takyi Baah
University of Education, Winneba
“Effects of Globalization on African Society and Culture”

Globalization can be explained as the process of international integration arising from interchange of world view, products and other aspects of culture, thus, has led to the world into a global village resulting in the massive alteration in African society and culture in general. The rapid dissemination of information through electric devices of internet resulting from globalization has facilitated the inculcation of western culture. This has helped in gradually eroding away the bad cultural practices like female genital mutilation (FGM) that were prevalent in most African society. This is hugely due to the education received from the need to stop such inhumane practices via global education. Most African countries are multi-lingual with different cultural groups. The incidence of globalization has enhanced the integration of this cultural group through rural urban migration. Rural dwellers yearn for white color jobs and other jobs which are more lucrative. This stimulates the exodus of different ethnic groups to urban centers in seeking or these job opportunities as a result of globalization. These urban dwellers thus learn from another and tend to be tolerant for one another’s culture. Globalization, nonetheless, is having a negative impact on most of the accepted African culture. Globalization has led adulteration or deprivation of good African cultural values and practices. For instance, puberty rites as a form of cultural practice in Ghana among some Akan tribes that was meant to preserve a lady’s virginity till marriage and initiate a lady into womanhood is gradually fading away partly
due to inculcation of western culture. Decency in dressing especially among ladies has changed to the western way of dressing.

Hannington Ochwada
Missouri State University
“‘Tambola na Mokili’: The Language of Congolese Music and Cultural Expressions in Kenya”

Since attainment of political independence in the 1960s, African peoples have reached out to each other in various attempts to forge social integration beyond the nagging and circumscribing state boundaries and the attendant patronizing cultural commissars of class that have endeavored to control them. While scholars have analyzed real or imagined economic and political integration of African nations, they have given miniscule attention to socio-cultural integration efforts ensconced and facilitated by the language of music. For over fifty years Africa has danced to the Congolese beat, adapting and influencing it in the process. The success and acceptability of Congolese music in Kenya has been its adaptability to the new environment. Commencing our paper with Congolese musician Johnny Bowel Siege’s signature ‘number’, “Tambola na Mokili” (touring the world) released in 1968 and interrogating the different genres of music discography in East Africa, the paper analyzes language of Congolese music and how it found acceptance in Kenya from the mid-1960s to present. It is our argument that there has been interpenetration of social ideas and leisure space, on the one hand, and the attempt by the high class and culture, on the other to shape social relations on the performance stage—the language of music has helped to create a shared environment. While grounding our study on the historical plane we also utilize discography, newspaper reports, and published books to put forth our findings.
Adeniran Ogunsanya and Olasumbo Omolara Loko
College of Education, Ijanikin-Otto Lagos State
“Alienation, Culture Shock and Loss of Identity: Preservation and Innovation in the Music of Migrant Cherubim and Seraphim Movement (Ayo ni o) in America”

The relentless pursuit of a better life is an undeniable reason for the rise of migration across the globe. Against the backdrop of good governance and corruption in Africa, migration is perceived as a necessary socio-economic option not mindful of the corresponding loss of the individual’s heritage, his rootedness and eventual alienation since most immigrants eventually suffer culture shock and loss of identity. Arguing from socio-historical and sonic vantage points this paper re-examines alienation, culture shock and loss of identity in the music of five selected migrant Cherubim and Seraphim Movement (Ayo Ni O) in America. After a brief discussion of the central debates, the paper then moves to a detailed comparative analysis of music of selected Cherubim and Seraphim Movement (Ayo Ni O) in American cities to its related Nigerian performance in terms of ensemble’s organizational structure, instrumentation, rhythmic patterns, song’s structure, language and musical performance practice.

C.D. Chuku, Frank Amungo and Edith Herbert
Rivers State College of Arts and Science
“African Culture and Music: The Extinction of Xylophone in the Musical Dance of Ikwerre, Nigeria”

Academics in Nigeria have been distant observers of terrorism; as its impacts were not felt in the country. However, with recent terrorist attacks experienced in the country, it would be out of place, if its etiology is left uncovered by academics, particularly by sociologists in whose “laboratory”, the “experiments” of terrorism is exhibited. This discourse on emerging terrorism in Nigeria, examines the concept of terrorism. It attempts a comparison between Niger Delta militancy and Boko Haram terrorism. It also focuses on what Nigeria should do or the approach she can adopt in the fight against terrorism. This paper relied extensively on secondary data and interviews. It recommends collective and comprehensive machinery, not only by Nigeria, but by the entire African nations in the fight against global terrorism.
In recent years in Nigeria, commercial motorcycling (Okada) has become a major means of intra-city transportation. However, recently, Okada riding has become a menace: it is used to perpetrate crimes and as a result of reckless riding, it has resulted in some fatal road accidents. This study, therefore, attempts to assess the roles of using motor cycles for transport in Southwestern Nigeria as a means of job creation. The study will use a case study research design. The population will comprise all Okada riders in Southwestern Nigeria. Purposive sampling technique will be used to select 10 participants from randomly selected 3 states capital cities: Ibadan, Osogbo, Azure, in Oyo, Osun, and Undo States respectively, from 6 states constituting Southwestern Nigeria, making total of 30 participants. The sample will include 2 riders each who are in hospitals or police detentions for accidents or crimes, 6 riders each who are actively on the riding vocation. The instrument for the study will be a semi-structured interview. Data will be tape-recorded using face-to-face interview. Secondary data will also be explored by extracting information from both the police and hospital records on rate of crimes and accidents resulting from using Okada. The data will be analyzed by using phenomenological data analysis. The results of the study are hoped to show strengths and vices of using Okada for transport purposes in Nigeria with a view to remedying the negative impact it has on peace and security of the nation.
Panel I4 – Alternative Religion

Location: GAR 2.112

Chair: Segun Ogungbemi, Adekunle Ajasin University

Arthur Bernard
Arizona
“The New God Is on the Way”

The development of the God-Image is an unfolding process and should not be confused with the term God. To describe how humans perceive God asserts nothing about the nature of God’s existence. The image of God, or our definition of him is dead for us, although the word is a name for something which was for past generations alive in the highest degree. This highest value has got lost. Historically, there are several major stages in the evolution of how people perceive God: Animism, Matriarchy, Polytheism, Tribal Monotheism, Universal Monotheism and the final stage I call the “God Within Us.” Human perception of God has changed throughout the centuries. Many novel ideas about the new God-Image and why consciousness is evolving in this direction will be presented as well as many dreams from dream seminars along with their paintings that will contribute to a better understanding of the New God-Image. This presentation will demonstrate the power of the dreaming mind to recognize how humans will perceive God.

Ezekiel Kehinde Akano
Emmanuel Alayande College of Education
“Religions Movements and Expression: Pentecostalism in Nigeria as a Case Study”

The explosion of Pentecostal movements in Nigeria and globally has been astounding. By the 1980s, the rise of Pentecostal movement was visible and they could not be ignored, because they are reshaping the religious landscape of Africa. Pentecostals are Christians seeking deeper experience of God beyond regular church attendance they depend on "new birth" and power of the Holy Spirit. By the beginning of 21st century Pentecostalism had become a major expression of Nigerian Christianity due to many factors, which includes the following: enthusiasm in worship, "power package message", welfarism programs’ proliferation of new churches and
inadequate standards of living of most people in Africa. They also preach on healing, miracles, breakthrough or prosperity, special programs like Holy Ghost night, Conventions. This paper surveys the history of Pentecostalism, especially in Nigeria; it gives the typology of these movements and highlights the social challenges and transformation of the movements.

Mustapha Sadiq
Sunyani Polytechnic
“Emergence of New Christian Churches and the Politics of Exploitation in Modern Ghana”

In this research work, I examine how religion is used as a form of control in Ghana, approaching the subject from a political perspective. My focus will be on the new emerging Christian movements which place much emphasis on materialism as opposed to salvation. Most churches in Ghana today have become a theatre of exploitation. One should therefore not see the church as a sanctuary for the poor. Some so called ‘men of God’ interpret the Bible in a way to suit their own whims and caprices. This development has not occurred in the vacuum. The over – attribution of problems to spiritual cause on the part of people is seen as a precursor to this phenomenon and accordingly some pastors take advantage of this by tapping into the phantasies of the masses. A large section of the population, owing to ignorance or perhaps due to the scourge of poverty in life, has been exploited by these pastors. Against this background, this research piece underscores the contradictions inherent in the Christian church. An attempt is also made to identify its implications and effects. This emerging trend in the Christian church is a phenomenon to be understood and a threat to be controlled. Both primary and secondary sources of data will used in this work. The paper concludes by suggesting measures to hold the phenomenon at bay.

Felix Damilola Emoruwa
University of Lagos
“The Impacts of the “Zionic” Protest in Ilajeland, South West of Nigeria”

The Ilajeland in Ondo State, Nigeria being an ‘ethno-aquatic’ settlement has from time had her fair share of the ill fate that has engulfed Africa during the slave trade era to the present. Thus, slave trade, killing of twins, human sacrifices, incessant war raids, drought and famine, witchcraft, sorcery and magical practices coupled with environmental pollutions, epidemics and
bad leadership numbers among the constant day-to-day living experiences of the people. There are very many ways by which the people react to these incessant problems, one of which is the ‘zionic’ movement. Thus, the concept of ‘Zionism’ as devised by the Ìlajè ethnics relate to a divinely established Christian community in a very remote area of the land, which must have formerly served as a neglected or abandoned evil forest, burial grounds, or evil spot, for the purpose of establishing an ordained but indigenously inspired C&S church. It is imperative that all converts renounce and destroy all elements of their former beliefs before they are admitted into the new Christian fold, hence, assumedly, this it is a practical way to demonstrate being “born again” in an extreme order that may include renouncing or loosing contacts in most cases with any member of one’s family that refuses to be converted. This manner of expunging the negative aspect of living and creating a conducive, is the Ilaje way of protesting the outlook of their immediate living experiences microcosmically speaking.
PANELIST BIOGRAPHIES

Rahman Adewale Abdul-Azeez has been a lecturer at Osun State College of Education, Ilesa, since 1994 and Chief Lecturer in 2010. He is currently the Dean of the School of Languages of the institution.

Jamaine M. Abidogun is currently an Associate Professor in History at Missouri State University at Springfield. She holds a Ph.D. in Curriculum and Instruction in Secondary Education with a minor in African and African-American Studies from the University of Kansas. She is currently working on a monograph, *Reconstructing Education and Cultural Transformation in the Anglophone African Diaspora*.

Seth Addai worked as a professional teacher at the Police Experimental School, Sunyani, from 2001 to 2007 and is currently working as an ICT instructor in the Sunyani Senior High School.

Tajudeen Adewumi Adebisi attended Obafemi Awolowo University (OAU), Ile-Ife, Osun State Nigeria where he obtained his bachelor’s degree (Education/English) in 1993, his master’s degree (Adult Education) in 2001, and his doctoral degree (Adult Education) in 2011. He taught English Language and Literature-in-English at senior secondary school level between 1995 and 2007. He started lecturing in 2007 as a Special Doctoral Training Fellow and as one of the pioneer lecturers in Osun State University (UNIOSUN), College of Education, Ipetu-Ijesa Campus.

Nathaniel Adebowale is a native of Oko-Afo town, Lagos, Nigeria. His qualifications include: OND, HND, SSD (MFA) with the highest distinction from Academic Royalle Des Beaux Arts, Bruxelles, Belgium; NYSC/ Partime Lecturer Fine Arts OAU Ife; Lecturer SACOED Oyo State, AOCHOED, Lagos, Nigeria; Chief lecturer, Dean SVTE, Deputy Provost, and HOD. He is a member of SNA, AGA, FNA, INSEA, CBAAC, and president of OIGOA. He has participated in arts exhibitions, and published articles in journals. His recent works include “Expression of African Facial Mask,” “Apero,” “Be vigilant,” “Oju Ona,” “Coconuts Harvest,” “You Can’t Cheat Nature,” and “the Artefacts.”

Amos Adjei-Gyabaah is a member of the International Professional Managers Association (IPMA-UNITED KINGDOM). He is currently a level 300 student of University of Ghana-Legon, studying for a Bachelor of Arts in Psychology and Geography.
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Tolulope Elizabeth Adenekan has worked with the Proprietor of Lead City University and High School and currently works as an Assistant Registrar/Personal Secretary to the Chairman of Council. She is the Company Secretary of Lead City Microfinance Bank since 2009.

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Funso Adesola is the current Chairman, Department of International Relations at Obafemi Awolowo University (OAU), Ile-Ife, Nigeria. He was a Grantee of the French Institute for Research in Africa (IFRA) Ibadan, Nigeria and a Laureate/Grantee of the Council for the Development of Social Science Research in Africa (CODESRIA) Dakar, Senegal. He has authored two books titled *International Relations: An Introductory Text* and *National Security in Nigeria Relations with its Neighbours*. His research interests are on security studies, geopolitics, and international relations of Africa.

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Ikenna Aghanya is an artist, researcher, gallery owner, and an Art lecturer. He studied Fine Arts at the University of Uyo, Akwa Ibom State, specializing in Graphics/Advertising Designs. He is currently a Senior Lecturer in the department and a PhD candidate (Studio Arts) at the Department of Fine Arts, Imo State University, Nigeria. He is working on ways to fuse the use of technology (as an art tool) and traditional art techniques into one art structure or style. This technique can be seen in most of his recent art works.
Rachael Folashade Aina is a lecturer in Information Resources Management at Adeleke University, Ede, Osun State Nigeria. She has background in Statistics and Business Administration with a National and Higher National Diploma from the Kwara State Polytechnic, Ilorin, Nigeria. She is also holds a Masters of Library and Information Studies (MLIS) from the University of Ibadan, Nigeria. Currently, she is the Coordinator of the Department of Information Resource Management of Adeleke University.

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Joshua Olusola Akande is an Associate Professor of Adult Education at Obafemi Awolowo University, Ile-Ife, Nigeria. His research is focused on community education, community development, and rural education. He has also been teaching various courses in Adult Education at both undergraduate and postgraduate levels in the Department of Continuing Education, Faculty of Education, Obafemi Awolowo University, Ile-Ife for more than a decade.

Ezekiel Kehinde Akano presently lectures in the Department of CRS, Emmanuel Alayande College of Education, Oyo. He has published a book titled, Christian Ethics at a Glance, and published articles in both local and international journals.

Ronke Iyabowale Ako-Nai is a senior lecturer in the Department of International Relations, Obafemi Awolowo University, Ile-Ife, Nigeria. Dr. Ako-Nai was a recipient of Ford Foundation Award, Grantee of the French Institute for Research in Africa (IFRA), Small Grants for Post Graduate Thesis Writing, and Research Grants from the Centre for Econometric and Allied Research, University of Ibadan, Ibadan, Nigeria. She was also a recipient of a grant for Ph.D. fieldwork from the Centre for Research and Documentation, Kano, Nigeria and CODESRIA Small Grants for Postgraduate Thesis Writing. Her research interest is in the area of Human Rights, especially the rights of women as they affect governance and development. Apart from various articles. Dr. Ako-Nai has authored a book titled “Women, Governance, and Democratization in Nigeria and Ghana: A Comparative Study.” She is currently editing another book on Gender and Power Relations in Nigeria. In addition, she is co-editing a book on Human Rights in Africa titled Rhetoric or Reality: Selected Essays on Human Rights in Africa.
Philip Akpen is a lecturer in the Department of History, University of Abuja, Nigeria. His research interests are in the area of colonial infrastructures or urban utilities, governance, and political economy. He has contributed many articles in international scholarly journals and other collective volumes. He has co-edited a volume titled, *Nigeria at 50: Issues and Challenges in Governance, 1960-2010* with B. M. Barkindo and Folasade Ifamose (2011).

Olayinka Ahmed Aluko has been the security advisor to the government of Kwara state in north-central Nigeria since 2003. He holds a master’s degree in Business Administration and Peace & Development Studies. His research interests are protest policing, security management, and human security. His current research is exploring how the civil society can collaborate with the state in ensuring public order and security in and around Ilorin, Nigeria.

Alexius Amtaika currently teaches Political Theory and Governance in the Department of Political Studies and Governance at the University of the Free State, Bloemfontein, South Africa. He is a former recipient of the University of Michigan African Presidential Research Fellowship (2008-2009). He was a guest lecturer at the University of Michigan, Ann Arbor (2008-2009) and the University of Texas at Austin (2011). He has been a visiting professor at Khon Kaen University, Thailand since 2010. He is the founder of the International Association for Local Government and the founding Editor-in-Chief of the Journal of African and Asian Local Government Studies published by the College of Local Administration (COLA), Khon Kaen University, Thailand. He is also a research fellow at Helen Suzman Foundation in Johannesburg, South Africa.

Yusha’u I. Ango lectures at Kaduna State University, Kaduna, Nigeria where he is currently the Director of the University’s Entrepreneurship Research & Development Centre. He was the pioneer Head of the University’s Department of Business Administration and acted as the Dean for the Faculty of Social and Management Sciences. His research interests include business ethics, business entrepreneurship, entrepreneurship culture, and banking and finance. He has attended and presented papers at several local and international conferences.

Gbemisola Animasawun is a member of the Society for Peace Studies & Practice (SPSP) and a Senior Fellow of the Institute for French Research in Africa (IFRA-Nigeria). He lectures at the Centre for Peace & Strategic Studies, University of Ilorin. His research interests traverse issues of Identity Conflicts, Peace-Building, Human Security, Neo-Patrimonialism, Islamism and Social Protests.
Oyesoji Aremu is an Associate Professor at the Department of Guidance & Counseling, University of Ibadan, Nigeria. He is the editor of *Nigerian Journal of Counseling and Clinical Psychology*. He is also on the Editorial Board of *Police Practice and Research: An International Journal*. Dr. Aremu is currently the Deputy Director (Academic) of the Distance Learning Centre, University of Ibadan, Nigeria.

Oliver Arko went to Catholic University College and graduated in 2010 with BSC Economics and Business Administration in Management. Currently, he is working with the Local Government in his district.

Eunice Kusi Asante received a Higher National Diploma in Accounting in 2008 from the Sunyani Polytechnic and did her National Service at the Electoral Commission of Ghana. She was a voluntary teacher at Sacred Heart School. She now works at Capital Rural Limited as a Credit Officer. She is also a second-year student at the Catholic University of Ghana pursuing B.S. in Economics and Business Administration.

Elfatih Maluk Atem is a Senior Director of Cinematography and Film Industry, Ministry of Culture and Heritage, South Sudan. He coordinates the mobile cinema project, short film productions, and training the youth of South Sudan in video techniques. An experienced actor and filmmaker, Atem has made numerous films and video productions, and provided project coordination for UNESCO, WAR Child, Great Lakes Film Company and South Sudan TV. In addition to his work in media production, Atem is accomplished in theater acting and direction and has served as faculty of Arts, Music, and Drama at the University of Juba.

Peter Ati is currently teaching Information and Communications Technology at Twene Amanfo Senior High/Technical School in Sunyani, Brong Ahafo Region of Ghana.

Leigh Oluwaseyi Augustine has been on the academic staff of the Faculty of Law, Olabisi Onabanjo University (formerly: Ogun State University) since June 2000 and a Senior Lecturer since 2006. He is the Acting Head of the Department of Business and Industrial Law. Besides his academic engagements, he also combines the practice of law through litigation in the Nigerian Courts. He also comments on current issues as they relate to law and politics in the Nigerian media. In the academia, his areas of research are Intellectual Property Law, Labour Law, Environmental Law, and Maritime Law. As a member of the Department of Business and Industrial Law, he is interested in the Law of Business Associations with special focus on the Law of Corporate Governance. He is a scholar of the International Ocean Institute (IOI) of the Dalhousie University, Halifax, Canada at the 29th IOI Course, 2009.
Augustine E. Ayuk is Associate Professor of Political Science at Clayton State University. He previously taught at Kennesaw State University and the University of West Georgia. His areas of interest include electoral politics in Africa, African Political Economy, African International Relations, leadership, and political institutions in Africa.

Daniel Takyi Baah taught at Sunyani Services Basic School, Ghana, for three years (2006-2009). He is presently a final year student of the University of Education, Winneba-Kumasi campus, where he is reading Bachelor of Science in Information Technology Education.

Sunday Oludele Babalola is a lecturer at Adeniran College of Education, Oto/Ijanikin, Lagos Nigeria, an ethnomusicologist in the Music Department. He is currently in the Ph.D programme in University of Ibadan, Nigeria. He was the social director of Academic Staff Union, AOCOED, between 2010 and 2012. He is a member of the Association of Musicologist Nigeria (ANIM), International Society for Music Educators (ISME), Colleges of Musicologists of Education Nigeria (COMEN), and Pan African Society for Musicological Association of Education (PASMAE), African composers.

Abiodun Oladele Balogun is a Professor of Philosophy, and currently the Chair of the Department of Philosophy, Olabisi Onabanjo University, Ogun State, Nigeria. He is the National Vice Chairperson of the Nigerian Philosophical Association. His research interests concern African philosophy, philosophy of education, social philosophy, epistemology, and philosophy of law.

Temitope Abiodun Balogun is currently a senior lecturer at Osun State University where she specializes in Functional Grammar, Syntax, Pragmatics, and Discourse Studies.

Inyang Etim Bassey is a Ph.D candidate and lecturer in the Department of History and International Studies, University of Calabar, Calabar, Nigeria. She teaches African History and Gender Studies. She has published various book chapters and Journals.
Arthur Bernard is a pioneer in the field of dream work. He has been a clinician, guest lecturer, seminar leader, and media expert on the topic for more than thirty years. He has addressed audiences ranging from the Walt Disney Studios and the Los Angeles Times to the International Association for the Study of Dreams and the National Organization of Women Business Owners. As a result of one of his dreams, Dr. Bernard founded and ran the Dream Center in Sherman Oaks, CA. for twenty years. There, he taught people his unique approach to dreams. He has conducted dream seminars in cities throughout the USA and authored the book, *God Has No Edges, Dreams Have No Boundaries* and the CD dream programming series, *Dreams: The Wisdom in Sleep*.

Osei Boakye is pursuing a dual MA/MS from Columbia University and the London School of Economics in International and World History. His field of interest focuses on pre-colonial West Africa, primarily the Asante of modern-day Ghana. He has previously collaborated with Dr. Wilhelmina Donkoh on several projects, including a presentation at James Madison University on reverse Diaspora migration and reverse acculturation in Togo and Ghana.

Jay Carriker received a B.A. in History with minors in Classical Studies, and Medieval and Renaissance studies from the University of Texas at Tyler. His research is focused on the intersection of politics, religion, and gender in the cultures of the ancient Mediterranean with secondary interests in the American South—especially East Texas studies—and history theory.

Shery Chanis is a second-year doctoral student in the History Department at The University of Texas at Austin. Her research focuses on the cultural exchanges between early modern Europe and China through cartography. Her current project examines the mapmaking of European Jesuit missionaries in China in the late sixteenth and early seventeenth centuries, focusing on the hybridity of European and Chinese technologies in their maps, and the reception of these cartographic epistemologies by their various audiences. Before joining UT Austin, Ms. Chanis received her undergraduate degree from the Chinese University of Hong Kong and her master’s degree from the University of South Florida.

Eke Chidi received his degree from Ahmadu Bello University Zaria. He tutors at the University of South Africa.

Asante Da-costa lives in the Brong Ahafo region in Ghana. He completed his first degree at the University of Ghana, Legon, with the award of a B. A. in Sociology and Political Science.
Olubukola Christianah Dada is a Principal Lecturer at Federal College of Education (Special) Oyo. She served as Head, Department of Rehabilitation Education, Federal College of Education Special, Oyo, Nigeria between 2008 and 2012. Dr. Dada is a member of the National Council of Exceptional Children and the National Association of Special Education Teachers in Nigeria. She is also a member of America Association on Intellectual and Developmental Disabilities and Kenya Association of Professional Counselors, amongst others. She is at present a Visiting Lecturer in the Department of Special Education at the Kwara State University, Nigeria.

Sule Israel Dantata lectures at the Department of Sociology, Ahmadu Bello University, Zaria, Nigeria. His academic interest and contributions covers criminology, social theory, globalization and development studies.

Wilhelmina Joseline Donkoh is a Senior Lecturer in History at KNUST. She is currently a Fulbright Senior Research Fellow at Lyon G. Tyler Department of History in the College of William & Mary, Williamsburg, Virginia. She is a past recipient of Sephis Visiting Fellowship to the School of Women's Studies, University of Jodhpur, Kolkata, India (2006); Cadbury Fellowship, Centre for West African Studies, University of Birmingham, UK (2002), Outstanding Teacher Honoree, Honor a Teacher Initiative, Jackson State University School of Education, Mississippi, USA in (2002); and African Studies Association International Visitor’s Award in (2000).

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Cassie Reeder is a young artist soon to graduate from James Madison University. She has passion for many things, most pertinent here is for learning and understanding new cultures, ways of perceiving information, and experiencing life. She hopes that through physical, emotional, intellectual, and social interactions, she may feed her passions.

Mark Reeves is a graduate student at Western Kentucky University. His presentation comes out of his undergraduate thesis that explores the roles played by Africans during the establishment of Charles de Gaulle’s Free French resistance administration in Equatorial Africa. His paper relies on data collected during a research trip to French archives in 2011. He is writing this project for publication and will continue to research African history when he pursues doctoral work. He is also developing a project on decolonization that reveals how nationalists utilized the rhetoric of the 1941 Atlantic Charter to internationalize their struggles for independence during the decolonization period.

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