

# THE PROGRAM: TOFAC 2014

## **DAY ONE: THURSDAY 3<sup>rd</sup> July 2014: OPENING SESSION**

**Venue:** Tropicana Hotel

**Time:** 08:30 – 16:00

### **Opening Session**

**Program Director:** Dr Mogie Subban

**07:30 – 08:30** **Registration**

**08:45 – 12:30** **Welcome Address**

**Host and Organizer:**

Dr Alexius Amtaika

**The Mayor of eThekweni Metropolitan Municipality:**

Honorable Councilor James Nxumalo

**Former Deputy Vice Chancellor – Vista University  
and Advisor to the Minister of Defense and Minister  
of Human Settlements:**

Prof. Siphon Seepe

**Topic:** Leadership and the challenge of development"

**Distinguished Professor of Political Science:**

**University of the Witwatersrand:**

Prof. Lawrence Hamilton

**Topic:** 'Are South Africans Free?'

**Director of Thabo Mbeki African Leadership  
Institute:**

Prof. Vusi Gumede

**Topic:** Rethinking Africa's Development

**11:00 – 16:00** **Panel Sessions**

## DAY TWO: FRIDAY 4th July 2014: The Gala Dinner

### GALA DINNER

**Tropicana Hotel**

Dress Code: **Semi-Formal/Cocktail/Traditional**

Compere: **Dr. Mogie Subban**

**18:00-18:30** Arrival & Seating of Guests

**18:30-18:45** Opening and Welcome: **Dr Mogie Subban**

**18:45-19:20** Keynote Address

**Acting Senior General Manager: Department of Cooperative Government and Traditional Affairs: KwaZulu-Natal:** Mrs Joey Krishnan

**Topic: Institutionalizing Democracy: The South African Experience**

**19:20-19:45** Address by Chair of TOFAC Board: **Professor Ademola Dasylva**  
University of Ibadan, Nigeria

**19:45-23:00** Main Course and other Activities

**21:00-21:15** Closing Remarks: **Dr Alexius Amtaika**

**Dr Alexuis Amtaika**      **Host and Organizer**      +2779 955 2566/+2783 82 55155

**Dr Mogie Subban,**      **Conference Director**      + 27 31 260 7763

**Student Assistants (School of Management, IT and Governance, University of KwaZulu-Natal):**

Seaheng Mohale, University of KwaZulu-Natal –Westville Campus

Sbahle Nxumalo, University of KwaZulu-Natal – Westville Campus

Nompumelelo Mbatho, University of KwaZulu-Natal – Westville Campus

**DAY THREE: Saturday 5th July 2014**

<b>THE TOUR – THE DURBAN JULY</b>	
<b>08:30-10:30</b>	<b>ARRIVAL TEA &amp; COFEE</b>
	<b>FAREWELL LUNCH AND GROUP PHOTO BEACH</b>

## GUEST SPEAKERS

### Professor Siphoo Seepe



#### *Certificates/Qualifications:*

- *Dip. Sci (Ed) ( University of Bophuthatswana )*
- *B.Sc Ed (Maths & Physics\_University of Bophuthatswana )*
- *M.Sc (Physics\_Wits University)*
- *M.Ed ( Harvard University , USA )*
- *PhD (Physics\_University of North West ), and*
- *Advanced Management Programme (Henley Management College , UK ).*

Professor Siphoo Seepe is currently the Special/Political Advisor to the Minister of Human Settlement. He held a similar position in the Ministry of Public Service and Administration and the Ministry of Defense & Military Veterans. Outside this role he is a Business and Higher Education Consultant. His current position in government follows a short stint at ABSA Bank Head Office where he was Group Executive: Learning & Development. Prior to this appointment he had a rewarding period as the Academic Director of Henley Management College, Southern Africa. Before joining the private education sector he served as Acting Vice-Chancellor of Vista University. At the time he held a substantive position as Deputy Vice-Chancellor: Academic following his appointment in 2002.

Professor Seepe has held teaching positions at various institutions, both local and abroad. He has written extensively on matters of public interest, ranging from politics, culture, education, and to matters relating to transformation of society and institutions. He was a columnist and an *associate political editor* of the ***Mail & Guardian*** and the Business Day newspapers. Among others, he is a recipient of the prestigious ***Fulbright South African Researcher Grant*** and ***Harvard South Africa Fellowship***. He has held visiting professorships at a number of institutions abroad.

Professor Seepe edited among others the following **books**;

- Seepe S., (ed) 1998 Black Perspective(s) in Institutional Transformation, Vivlia Publishers Johannesburg, South Africa.
- Seepe S & Dowling D. (eds), 2000 Language of science, Vivlia Publishers.

- Seepe S., 2004 Preface in Robert McBride – A coloured Life, a biography by Gomolemo Mokae, Vista University & South Africa History On-line Publishers.
- Seepe S., 2004, The Story of Vista University, Editor in Chief.
- ☑ Seepe S., 2004, Speaking Truth to Power, Reflections on post-1994 South Africa (compilation of essays), Vista University & Skotaville Media, Pretoria.
- ☑ Seepe S., (ed), 2004 Towards an African Identity of Higher Education, Vista University & Skotaville Media, Pretoria.
- ☑ Seepe S., 2012, editor in Chief, National Youth Service, A Conceptual Framework, Department of Defence & Military Veterans

### **Intellectual/scholarly contributions**

1. Presented over 90 papers at conferences
2. Written over 38 articles
3. Written over 200 opinions pieces in major newspapers.

**Lawrence Hamilton is Professor of Political Studies**, University of the Witwatersrand, and an Affiliated Lecturer in Political Theory, Cambridge University. He is the author or editor of five books, including three monographs: The Political Philosophy of Needs (CUP 2003/7), Freedom is Power: Liberty Through Political Representation (CUP 2014) and Are South Africans Free? (Bloomsbury 2014).

**Vusi Gumede is professor and Director of the Thabo Mbeki African Leadership Institute at the University of South Africa.** He previously was an associate professor at the University of Johannesburg. He has also been lecturing public policy, since 2009, at the School of Governance at the University of Witwatersrand. He worked for the South African government, in various capacities, for about 12 years. He holds postgraduate qualifications in economics and policy studies, including a PhD in economics (2003). He is affiliated with numerous institutions as a Fellow, Board member, Trustee, Advisory Committee member, etc and he has held various fellowships in United States, Britain and Brazil. He publishes in the following areas: South Africa's political economy, Africa's political economy, developmental state, African renaissance & pan-Africanism, Afrocentricity, human development and public policy

**Mrs Joey Krishnan is the General Manager:** Municipal Finance in the Province of KwaZulu-Natal in South Africa with over 20 years of experience in local government. She has experience in areas of housing, land administration (township establishment and conveyancing), development administration, planning, municipal performance, finance and maladministration; fraud and corruption in municipalities. She manages the monitoring,

support, capacity building and intervention in 61 municipalities in the Province which is achieved through policy, standards and guideline development, professional liaison and stakeholder engagement, training and institutional support. She speaks and lectures at various conferences and academic institutions and written articles for various publications on areas of local government. She is responsible for implementation of South Africa's laws on financial management and property tax. She holds two primary degrees in the social sciences and business administration and a Masters in Business Leadership with specialisation in Advanced Financial Management and Strategic Planning obtained from the University of South Africa. She is happily married to her husband, Trini for 27 years and has two children, a daughter aged 26 and a son aged 20.

## TOFAC 2015

### **African Renaissance and Pan-Africanism: Epistemologies of the South, New Leadership Paradigms, and African Futures**

The Thabo Mbeki African Leadership Institute, Archie Mafeje Research Institute, Institute of Global Dialogue and Institute of African Renaissance Studies, all at University of South Africa, in partnership with the University of Texas at Austin (USA) and the University of Ibadan (Nigeria) invite scholars from around the world to submit papers for the 2015 Toyin Falola Annual Conference (TOFAC) to be held in Pretoria, South Africa from 2nd to 4th July, 2015, under the theme: African Renaissance and Pan-Africanism: Epistemologies of the South, New Leadership Paradigms, and African Futures.

#### **Background**

Africa is at once an invention, an idea, and a reality. Its geo-political cartography is linked to the global cartography of power. It has a long and proud pre-colonial existence, including being the cradle of human civilization, and an experience of a traumatic insertion into the evolving modern/imperial/colonial system. Mercantilism, the slave trade, imperialism, Islamization, Christianisation, colonialism, apartheid, neo-colonialism, underdevelopment and structural adjustment programmes—collectively constituted the colonial global power structure in place since the 15<sup>th</sup> century. Africa has also experienced epic forms of African resistance and decolonial struggles, demonstrating beyond doubt its agency and initiative in shaping and creating its own futures

In the realm of knowledge, although various impartial historical, scientific, and anthropological studies have confirmed that the continent is the cradle of human civilisation, Euro-North American-centric epistemology which privileges Hellenocentrism, Eurocentrism and Westernization, continues to contest African endogenous and indigenous epistemologies. Consequently, a series of violent encounters with the West and Arabs in form of Trans-Saharan and Trans-Atlantic Slave Trade, colonialism, neo-colonialism, and globalisation have left the continent with scars and debilitating psychological traumas that have continued to shape its existential realities to this day. Africa has also suffered from epistemic violence as racist anthropological and Euro-centric historical studies have denied or distorted the history of Africa, dismissed its indigenous knowledge base and emasculated any attempt at developing context specific knowledge production.

Despite the volleys of external assault and internal contradictions, Africa has not been without some success stories. The victory of Adwa in 1896, in which Ethiopian Army defeated the imperial forces of Italy, the various innovations in agriculture that ensured food sufficiency in pre-colonial times and importantly, the successful struggle that ended colonialism on the continent are undeniable testimonies to what an unfettered Africa can achieve.

Pan-Africanism was the rallying point for African unity as well as struggles against imperial domination and control. It was a movement and cultural-cum-political consciousness among Africans on the mainland and their kith and kin in the Diaspora. Protagonists of Pan-Africanism believe in the rediscovery of the African person as a complete human being who is capable of making scientific discovery, innovation, and contributing to human development. They believe that despite the challenges that the continent has faced over several centuries of exploitation and domination, it can rise again. The hope of the Pan-Africanists like Marcus Garvey, George Padmore, Du Bois, Kwame Nkrumah, Julius Nyerere and Thabo Mbeki, among many others, is that the progress and the realisation of Africa's huge potential lies in its unity and integration.

Despite the hopes and aspirations of the Pan-Africanists, the artificial state structures that the imperialists imposed on the continent at the Berlin Conference of 1884-85 have led to what some scholars have called 'bondage of boundaries', that have produced territorial nationalisms that need to be transformed into pan-Africanism. Despite the clear dangers that an artificially created state structure present to the realisation of the full potential of the continent in terms of governance, socio-economic and scientific development, majority of African leaders at the Cairo Conference of 1963 preferred that externally created boundaries should remain sacrosanct. What followed this capitulation to imperial reason and colonial practice were wars, violence, conflicts, and constant contestations over boundaries and resources in different parts of the continent.

In view of the complicated trajectory of Africa marked by failures and successes, defeats and triumphs, trials and victories, as well as hopes and despairs, questions continue to arise about the future of Africa and its agency. This conference therefore calls for papers that focus on the following broad themes and questions:

- a. Genealogies, trajectories, and horizons of Pan-Africanism
- b. The current state of the Africa's Renaissance
- c. What is the appropriate framework for uniting the African continent?
- d. What kind of leadership is needed to turn the current tide of captured development?
- e. Which epistemologies are relevant in driving the change that the continent needs?
- f. What is the impact of colonialism and coloniality on power, being, and knowledge in Africa?
- g. How can we develop a beneficial form of engagement with other parts of the world?
- h. What strategies can be used to resolve conflicts?

It is essentially in the light of the above that TOFAC 2015 is being organised to create a platform for African and Africanist intellectuals on the continent and in the Diaspora to rethink, 'unthink' and interrogate the African experiential trajectories over the past one millennium. The conference is also aimed at facilitating dialogue and interaction between emerging and established scholars, focusing and highlighting their work, and research plans, exploring critical, radical, alternative paradigms and action plans for better social, political and economic freedoms in Africa. We welcome papers that address the following interrelated thematic issues

#### **A: History**

- African pre-colonial governance structures and processes
- African political economies in pre-colonial times
- African relations with the outside world in pre-colonial times
- African indigenous knowledge systems
- African dispute settlement mechanisms
- Patterns of migration in pre-colonial Africa

#### **B. Pan-Africanism and African Renaissance**

- Pan-Africanism-an utopian or reality?
- Identity crisis in post-colonial Africa
- Pan-Africanism and Regional Integration in Africa
- Nationalism and Pan-Africanism
- Political citizens and society in Africa
- Intelligentsia and African Renaissance
- African Renaissance-a mimicry?

#### **C. Epistemology of Change and Knowledge Production for Africa Development**

- Rethinking African Studies



- African historiography and institutions of learning
- African literature and development
- Afrocentric education and development in Africa
- African cultural studies and philosophy
- Context specific curriculum and education
- Gender Studies and Feminism in Africa
- Communication studies and development
- Social Science studies and development in Africa
- Language and Visual arts
- Science, innovation and technology for development in Africa

#### **D. Leadership, Followership, and Governance in Africa**

- African agency in development
- Transformational leadership
- Progressive forces-civil society, labour unions and student movements
- Youth and governance in Africa
- Corruption and challenges of development in Africa
- Democracy: whose Democracy?

#### **E. The State and the Economy in Africa**

- Rethinking the state in Africa
- The state and the market
- Industrial policy and development in Africa
- Public policy and African development
- The state and social policies in Africa
- Informal economy cross-border trade trades

#### **F. Africa Geo-political relations in critical perspectives**

- Afro-Asian Relations
- Africa-EU Relations
- Afro-American Relations
- Afro-Latin America Relations
- Africa in the BRICS

The conference will take place from July 2-4, 2015 at the main campus of the University of South Africa, Pretoria, South Africa.

Proposals should include a 250-words abstract and title, as well as the author's name, address, telephone number, email address, and institutional affiliation. Deadline for the submission of abstracts is March 15, 2015. Abstracts should be sent to the following email addresses:

1. [tmali@unisa.ac.za](mailto:tmali@unisa.ac.za)
2. [oloruso@unisa.ac.za](mailto:oloruso@unisa.ac.za)

**Registration Fee:** A mandatory, non-refundable registration fee of \$ 150 for scholars and \$100 for graduate students must be paid as soon as an abstract is accepted. This conference fee includes admission to the panels, conference packages, workshops, breakfast for three days, and the banquet.

Hotel rates for 2015 are yet to be determined but this will not exceed \$85 per night.

**Arrangement for Pick-Up:** There will be arrangement for pick-up from OR Tambo International Airport in Johannesburg. This will cost about \$20 per person.

The organizers do not provide participants with any form of funding support, travel expenses, or boarding expenses. If the conference obtains enough outside funding this will be used to help subsidize graduate students' accommodations on a competitive basis but it is not guaranteed.

### **Outcomes**

- The research presented will be reviewed for publication by editorial teams comprising of TMALI, IGD, AMRI and IARS-affiliated scholars and researchers
- Accepted papers will form part of edited book series, over a period of one year. Other chosen papers will also be recommended to special issues of relevant journals.

### **Conveners**

Vusi Gumede, Head, Thabo Mbeki African Leadership Institute, University of South Africa

Ndlovu Sabelo, Head, Archie Mafeje Research Institute, University of South Africa

Sphamandla Zondi, Director, Institute for Global Dialogue, University of South Africa

Mulaudzi Phalandwa, Acting Head, Institute of African Renaissance, University of South Africa

Details for registration and payments will be made available on the conference website-  
[www.unisa.ac.za/tmali](http://www.unisa.ac.za/tmali)

TIME	SPEAKER	TOPIC
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## DAY ONE: Thursday 3rd July 2014

<b>07: 30-08:30</b>	<b>Registration &amp; Arrival Tea and Coffee</b>
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<b>OPENING SESSION</b>	
Session chair: <b>Dr. Mogie Subban</b> (University of KwaZulu-Natal) Venue: <b>Tropicana Hotel</b>	
<b>08:45-09:00</b>	Opening ,Welcome and Introduction of the Executive Mayor of EThekwini <b>Dr. Alexius Amtaika</b> University of the Free State
<b>09:00 -09:15</b>	Welcome Address <b>His Worship Honourable Clr. J Nxumalo</b> Mayor : eThekwini Metropolitan Municipality
<b>09:15-10:30</b>	Keynote Address <b>Prof S Seepe</b> Department of Defense
	Keynote Address <b>Prof L. Hamilton</b> University of the Witwatersrand
	Keynote Address <b>Prof V Gumede</b> Thabo Mbeki African Leadership Institute
<b>10:30-11:00</b>	<b>TEA &amp; COFFEE</b>

<b>SESSION 1A</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Michael Vickers</b>		
Venue: <b>Bahamas 1</b>		
<b>11:00-13:00</b>	<b>AITO, Ofure O. M. (PhD),</b> Redeemer's University, Mowe, Nigeria	<b>Gender, Arts and "Ayanbinrin" as a Figure of the Female Drummer in Contemporary Yoruba Land</b>
<b>11:00-13:00</b>	<b>AKINBOYE, A. Juliet,</b> University of Johannesburg, South Africa,	<b>Socio-cultural impact of migration on teenage immigrants: Case study of Nigeria/South Africa</b>

	<b>AYANLOWO, Blessing Oluwatosin</b> , Babcock University, Nigeria	<b>Christianity and African Culture (15th-21<sup>st</sup> Centuries): An Appraisal of the Nigerian Milieu</b>
	<b>AROWOLO, Dare Ezekiel</b> , Adekunle Ajasin University, Nigeria,	<b>Colonialism and cultural crisis in Africa</b>
	<b>AYODELE James Olabisi, Ph.D</b> , Obafemi Awolowo University, Nigeria	<b><i>Afunrasi</i> and <i>Odaran</i>: A Comparative Assessment of the Treatments of Persons Linked to Crimes in Indigenous and Colonial Nigeria</b>
	<b>ADEGBOYEGA OYEKUNLE OLUWAYEMISI (PhD)</b> , OLABISI ONABANJO UNIVERSITY, NIGERIA	<b>DEMOCRACY AND NATIONAL DEVELOPMENT IN NIGERIA</b>

<b>SESSION 1B</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Tim Stapleton</b>		
Venue: <b>Bahamas 2</b>		
<b>11:00-13:00</b>	<b>De JAGER, Nicola (PhD)</b> , Stellenbosch University, South Africa	<b>Moving away from the values of its founders: An analysis of the political culture of the ANC</b>
	<b>YUSUF, Hauwa'u Evelyn (PhD)</b> , Kaduna State University, Kaduna, Nigeria	<b>Gender Gap and Democracy: The Role of Culture in National Development</b>
	<b>DZEKA, Terwase T. (PhD)</b> , Benue State University, Makurdi, Nigeria	<b>Benin Imperialism in Ekiti Land, a dovetail of cultural ethos</b>
	<b>FOMUNYAM, Bilola Nicoline</b> , University of KwaZulu-Natal, South Africa and <b>HINGSTON, Claudine</b> ,	<b>A Cross-Cultural Analysis of the Changing Meanings of Passionate and Romantic Love in the African Context</b>

	University of KwaZulu-Natal, South Africa	
	<b>GIWA, Audee T., (PhD),</b> Kaduna State University, Nigeria	<b>Rebellion begetting conformity: Foregrounding the cultural conflict discourse in Ama Ata Aidoo's The Dilemma of a Ghost</b>
	<b>GODWIN, Oyibo,</b> Federal College of Education, Okene, Kogi State, Nigeria	<b>An Examination of Jesus' Teachings on Christian Obligation to Civic Order and the Nigerian Experience</b>

<b>SESSION 1C</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Gloria Emeagwali</b>		
Venue: <b>Panorama</b>		
<b>11:00-13:00</b>	<b>JEREMIAH, Methuselah, (PhD),</b> Department of English and Drama, Kaduna State University, Kaduna-Nigeria	<b>Girl Power and the Re-created Image of Women in Contemporary Nigerian Drama</b>
<b>11:00-13:00</b>	<b>JOHNSON, Vernon D.,</b> Western Washington University, USA	<b>Coloured South Africans and African Americans: Cultural Similarities versus Political Differences in Post-Settler Colonial Societies</b>
	<b>KANGTAU, Bernard James,</b> Department of History & International Studies, University of Jos, Plateau State, Nigeria	<b>The impact of culture on democracy and development in Central Nigeria:: A case study of Goemai Land 1999-2011</b>
	<b>MASHAKA, Kebonyengwana, T.O.,</b> Department of Sociology, Faculty of Social Sciences University of Botswana	<b>Fatal symbiosis: The changing gender identities and the problem of intimate partner violence in Botswana</b>

	<b>OSEZUA, Oghoadena Clementina (PhD)</b> , Department of Sociology and Anthropology, Obafemi Awolowo University, Nigeria	<b>Women's Hair Do and their Symbolism among the Yoruba People : An Anthropological Analysis</b>
	<b>MUDE, Torque (PhD Fellow)</b> , Department of Political Sciences, University of South Africa (Midlands State University, Gweru, Zimbabwe	<b>An analysis of politics of the culture of marriage in contemporary Africa</b>

<b>SESSION 1D</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Sati Fwatshak</b>		
Venue: <b>Business Lounge</b>		
	<b>ODULE, Oluwakemi Adesimbo</b> , Department of English & Performance Arts, Olabisi Onabanjo University,	<b>Nudity: a vogue in Nigerian Musical Video.</b>

<b>11:00-13:00</b>	AgoIwoye, Ogun State, Nigeria	
	<b>OKPEH O. Okpeh, Professor,</b> Department of History, Benue State University, Makurdi, Nigeria	<b>Interrogating the contradictions in post-colonial African cultural policies and its implications for national development: The Nigerian example</b>
	<b>Olúmúyiwá , Tèmitópé (PhD),</b> Department of Linguistics & Languages, Adékúnlé Ajáşin University, Nigeria	<b>Yorùbá Tradition and Modernity: An Examination of Humorous Communication in Selected Yorùbá Comedy Video Films</b>
	<b>OMAGU, Donald O., (PhD),</b> Department of History, College of Staten Island/City University of New York, Staten Island, New York, United States	<b>Culture, Cross Currents and the African Child in the Diaspora: The Dilemma of the 21<sup>st</sup> Century Immigrants to the United States.</b>
	<b>ORNGU, Chris S., (PhD),</b> Department of History, Benue State University, Makurdi, Nigeria	<b>Cultural Imperialism and the Dilemma of Cultural Diplomacy in Africa</b>
<b>11:00-13:00</b>	<b>McLEAN DADE, Karen B., (Ed.D), Associate Dean,</b> Woodring College of Education, <b>Western Washington University</b>	<b>Creating Antiracist Education International Partnerships</b>

<b>13:00-14:00</b>	<b>LUNCH</b>
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<b>SESSION 2A</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Okpeh Okpeh</b>		
Venue: <b>Bahamas 1</b>		
<b>14:00-16:00</b>	<b>MWANDA, Ina Dianzungu,</b> University of Georgia, Athens, USA	<b>Creolization, Empowerment and Identity in the African Diaspora: Comparative and Contrastive Elements using the Convergence of Linguistics and Religion</b>

	<b>Pörsel, Christine,</b> University of Freiburg	<b>Tradition and modernity – Distinct images of the Bakgatla-ba-Kgafela in the borderlands of Southern Africa</b>
	<b>DE VRIES, Calda,</b> Province of KwaZulu-Natal, South Africa  and <b>MANQELE, Nozipho,</b> Province of KwaZulu-Natal, South Africa	<b>The Modernisation of Culture in KwaZulu-Natal: A Critical Look at the Commoditisation of Zulu Culture</b>
	<b>SHUAIB, Shadiat Olapeju,</b> University of Ilorin, Nigeria	<b>The Socio-Cultural Significance of Costume and Make-Up in Danbata Marriage Ceremony of Hausa- Fulani, in Northern Nigeria</b>
	<b>TAU, Sabatho Frans,</b> Tshwane University of Technology, South Africa	<b>Traditional and Cultural practices in South Africa: Reconciling Human Rights and Culture: a case of Ukuthwala</b>
	<b>ABDULKARIM, Hussain ,</b> Federal College of Education, Okene, Kogi State, Nigeria	<b>CULTURE AND IDENTITY AMONG THE HAUSA PEOPLE OF NORTHERN NIGERIA</b>

## SESSION 2B

Sub-theme: **Democracy**

Session chair: **Prof. Alex Lichstein**

Venue: **Bahamas 2**

<b>14:00-16:00</b>	<b>Agaba, John Ebute, (Ph.D),</b> Benue State University, Makurdi – Nigeria	<b>Governance and Development in Nigeria since 1999: Implications for Democracy and Political Stability</b>
	<b>AFOLAYAN, Bosede Funke ( PhD),</b> University of Lagos, Lagos, Nigeria	<b>Beyond Redemption? A Comparative Analysis of the Nigerian Politician in Ola Rotimi's Our Husband Has Gone Mad Again and Olu Obafemi's Naira Has No Gender</b>
	<b>AGBALAJOBI, Damilola Taiye (Mrs),</b> Obafemi Awolowo University, Ile-Ife, Osun State	<b>Ethnic plurality and democratic process in Nigeria (1999-2011)</b>



	<b>AKINTAN, Adeoti Oluwatosin (PhD)</b> , Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria	<b>Democracy and the dialectics of development: The Nigeria experience</b>
	<b>AROGUNDADE, Emma</b> , University of Cape Town, South Africa	<b>'They come to me for help': Thinking about community activism and status in a small town in South Africa</b>
	<b>BARRISTER Arikhan Aimeya Belinda</b> , Principal Law Research Officer, Nigerian Law Reform Commission, Abuja- Nigeria	<b>Women's inheritance rights in Nigeria</b>

<b>SESSION 2C</b>		
Sub-theme: <b>Democracy</b>		
Session chair: <b>Prof. Lawrence Hamilton</b>		
Venue: <b>Panorama</b>		
<b>14:00-16:00</b>	<b>DZEKA, Terwase T. (PhD)</b> , Benue State University, Makurdi, Nigeria	<b>Democracy and Development in Nigeria: A Critical Appraisal of the Fourth Republic</b>
	<b>EMEAGWALI, Gloria, Professor</b> , Central Connecticut State University, New Britain:	<b>Comparative Paradigms on Development and Democracy with reference to Wangari Maathai and Steve Biko</b>
	<b>ENE, Innocent.O. (PhD)</b> , Federal College of Education, Okene, Kogi State	<b>Ethnicity: The bane of democracy and development in Nigeria</b>
	<b>ESEW, Ntim Gyakari</b> , Kaduna State University, Kaduna, Nigeria	<b>Poverty and democracy in Africa: A comparative study of the role of money in Nigeria and Ghanaian politics</b>
	<b>FAGBADEBO, Omololu</b> , University of KwaZulu-Natal, South Africa	<b>Intra-party crisis and the prospects of democratic stability in Nigeria's fourth Republic: Insights from the people's democratic party (PDP)</b>
	<b>Babalola, Olatomide E</b> , College of education, Ikere-Ekiti, Ekiti State, Nigeria	<b>Youth Empowerment: A Panacea to sustainable Democracy in Nigeria</b>
	<b>and</b> <b>FASIKU Mercy. A</b> , College of Education, Ikere-Ekiti Ekiti State, Nigeria	


<b>SESSION 2D</b>		
Sub-theme: <b>Democracy</b>		
Session chair: <b>Prof. Vusi Gumede</b>		
Venue: <b>Business Lounge</b>		
<b>14:00-16:00</b>	<b>ADEGBOYEGA OYEKUNLE OLUWAYEMISI (PhD),</b> OLABISI ONABANJO UNIVERSITY, NIGERIA	<b>DEMOCRACY AND NATIONAL DEVELOPMENT IN NIGERIA</b>
	<b>CURRY, Dawne Y. (PhD),</b> University of Nebraska- Lincoln, USA	<b>What the Obituaries Say: Analyzing the Oral and Written in South African Eulogies</b>
	<b>OLUGBAMIGBE, Yemi,</b> Adeyemi College of Education Ondo - Nigeria	<b>The ÀPÓN melodramatic rites among the Ondos of South West Nigeria: A value in extinction?</b>
	<b>PHILIP, Dahida Deewua (PhD),</b> Department of <b>Public Administration,</b> <b>University of Abuja, Abuja-Nigeria</b>	<b>Managing violence and sustainable democracy in Nigeria: An unresolved agenda</b>
	<b>Silk Ugwu Ogbu, PhD,</b> Pan- Atlantic University, Lagos- Nigeria	<b>Electoral Malpractices and Political Instability in Nigeria: An Analysis of the Symbiotic Relationship</b>
	<b>FOMUNYAM, Kehdinga George,</b> University of KwaZulu-Natal, South Africa	<b>Post-colonial experiences of democracy in Africa: A glimpse of the future in Asongwed Tarh's Born to Rule</b>
	<b>ODEY, Mike .O.</b> Benue State University, Makurdi, Nigeria	<b>Poverty reduction and economic growth/development under democratic governance in Nigeria since 1999</b>


## DAY TWO: Friday 4<sup>th</sup> July 2014

<b>08:00-08:30</b>	<b>ARRIVAL TEA &amp; COFFEE</b>
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<b>SESSION 3A</b>		
Sub-theme: <b>Democracy</b>		
Session chair: <b>Prof. Vernon Johnson</b>		
Venue: <b>Bahamas 1</b>		
<b>08:30-10:30</b>	<b>GORDON, Steven</b> , Human Sciences Research Council (HSRC), Durban, South Africa	<b>Does the presence of foreigners in our communities drive anti-immigration attitudes? A quantitative investigation of group threat theory in South Africa</b>
	<b>IROANYA, Richard</b> , Department of Political Sciences, University of Pretoria	<b>Implications of Electoral Conflicts for Human and National Security in Africa: A Case study of Nigerian elections in 2003 and 2007</b>
	<b>KIRUTHU, Felix (PhD)</b> , Jomo Kenyatta University, Nairobi, Kenya:	<b>The Nexus between General Elections and Party Politics in Kenya, 2002-2013</b>
	<b>LICHENSTEIN, Alex, (Associate Professor)</b> (History), Indiana University, USA	<b>The Struggle for Industrial Democracy in South Africa: Shop Floor Battles for Union Recognition in Natal's Textile Industry, 1980-1983</b>
	<b>MOGALE Daniel Diseko</b> , University of the Free State, Bloemfontein, South Africa	<b>The relationship between the culture of democracy in South Africa and the rate of development since 1994</b>
	<b>MUDE, Torque (PhD Fellow)</b> , Department of Political Sciences, University of South Africa (Midlands State University, Gweru, Zimbabwe):	<b>Democracy is culture specific: A case of Zimbabwean democracy</b>

<b>SESSION 3B</b>		
Sub-theme: <b>Democracy</b>		

Session chair: <b>Prof. Siyan Oweyeso</b>		
Venue: <b>Bahamas 2</b>		
<b>08:30-10:30</b>	<p><b>MOTI, Ukertor Gabriel (PhD)</b>, Department of Public Administration, University of Abuja-Nigeria</p> <p>and</p> <p><b>NYAM, Aondowase</b>, Department of Political Sciences, University of Pretoria, South Africa</p>	<p><b>The Synergy of the Political Class and Electoral Violence in the Nigeria's Fourth Republic: Implication for Deepening Democracy</b></p>
	<p><b>MOLEBATSI, Robert</b>, Department of Sociology, University of Botswana</p> <p>and</p> <p><b>DIPHULO, Kenneth (PhD)</b>, Department of Adult Education, University of Botswana</p>	<p><b>Personalized politics: Botswana under Seretse Khama Ian Khama</b></p>
	<p><b>NGOZWANA, Nomazulu</b>, University of KwaZulu-Natal, Pietermaritzburg Campus</p>	<p><b>Democracy in Lesotho: A new paradigm shift?</b></p>
	<p><b>OKPEH O. Okpeh Professor</b>, Department of History, Benue State University, Makurdi, Nigeria</p>	<p><b>Can there be democracy without dissenting voices?" Historicizing the disempowerment of the opposition in post-colonial African politics and its impact on the democracy project</b></p>
	<p><b>OLATUNJI, Samson Olusola</b>, Department of Educational Management, Faculty of Education, Lead City University, Ibadan, Nigeria</p>	<p><b>Investigating Democracy-Promoting Thoughts from Nigerian Monarchical Heritage: Looking for the Living among the Dead?</b></p>
	<p><b>OLUGBAMIGBE, Olukemi (Mrs)</b>, Department of Home Economics, Adeyemi College of Education, Nigeria</p>	<p><b>Development and democracy as drifting factors from the culture of good grooming for African women</b></p>

<b>SESSION 3C</b> Sub-theme: <b>Democracy</b> Session chair: <b>Prof. Michael Vickers</b> Venue: <b>Panorama</b>		
08:30-10:30	<b>PILLAY, Sareesha</b> , Nelson Mandela Metropolitan University (NMMU). Department of Public Management & Leadership, South Africa	<b>The Role of Constitutionalism in promoting the Democratic Rights of Persons with Disabilities in South African Public Policy</b>
	<b>SHOGUNLE, Nathaniel Oluwaseyi (PhD)</b> , DEPARTMENT OF RELIGIOUS STUDIES, OLABISI ONABANJO UNIVERSITY, AGO IWOYE, OGUN STATE, NIGERIA	<b>Democracy and the dialectics of development: The Nigeria Experience</b>
	<b>SHULIKA, Lukong Stella</b> , School of Social Sciences, University of KwaZulu-Natal, South Africa	<b>Regular Elections – a Political Formula: Mirroring the Constitution’s Role in South African Democracy since 1994</b>
	<b>SUBBAN, Mogie, (PhD)</b> , Department of Public Governance, School of Management, IT and Governance, University of KwaZulu-Natal, South Africa  and  <b>KRISHNAN, Joey, Mrs. General Manager:</b> Municipal Finance, Province of KwaZulu-Natal, South Africa	<b>Institutionalising Democracy: The South African Experience</b>
	<b>SULEIMAN, Joseph</b> , Department of General Studies, Federal College of Education Okene, Kogi State	<b>Youth as a factor in the socio-economic and political stability of a nation: Ebira People of Kogi State in Focus</b>
	<b>VAN der MERWE, Ria</b> , University of Pretoria Archives, University of Pretoria	<b>Democratising the South African “memory bank”: embroidering black women’s voices on the archival canvas</b>

<b>SESSION 3D</b> Sub-theme: <b>Democracy</b> Session chair: <b>Prof. Hauwa’u Yusuf</b> Venue: <b>Business Lounge</b>		
<b>08:30-10:30</b>	<b>Ndwakhulu Tshishonga,</b> School of Built Environment & Development Studies, University of KwaZulu-Natal, South Africa	<b>The Legacy of Apartheid on Democracy and                      Citizenship in Post-Apartheid South Africa: An                      Inclusionary and Exclusionary binary?</b>
	<b>DIPHOLO, Kenneth (PhD),</b> University of Botswana  and  <b>MOLEBATSI, Robert,</b> University of Botswana	<b>Culture of Democracy and Citizenship in                      Botswana</b>
	<b>Rwebangira, Joanita,</b> University of KwaZulu-Natal, South Africa  and  <b>Fomunyam, Bilola Noline,</b> University of KwaZulu-Natal, South Africa	<b>A Contemporary interpretation of democracy and                      ethnicity in Africa</b>
	<b>ANTHONY, OBI EMEKA,</b> DEPARTMENT OF PUBLIC ADMINISTRATION, ANAMBRA STATE UNIVERSITY, NIGERIA	<b>ELECTIONS AND DEMOCRACY IN NIGERIA:                      COUNTING THE VOTES AND MAKING THE VOTES                      COUNT</b>
	<b>Asmah Andoh , Kwame,</b> Nelson Mandela Metropolitan University, South Africa	<b>Can the reporting of the performance of local                      government enhance citizens’ engagement?</b>
	<b>OSUNYIKANMI, Adebukola                      Foluke (PhD),</b> Department of Political Science and Public Administration , Faculty of the Social and Management Sciences, Adekunle Ajasin University, Nigeria	<b>Impact of liberalization of telecommunications                      amongst traders in Ondo State, Nigeria</b>

<b>10:30-11:10</b>	<b>TEA &amp; COFFEE</b>
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<b>SESSION 4A</b> Sub-theme: <b>Democracy</b> Session chair: <b>Dr Nicola de Jager</b> Venue: <b>Bahamas 1</b>		
<b>11:10-11:00</b>	<b>AKOR, Faith O.</b> , Department of History, Benue State University, Makurdi, Nigeria	<b>Reflections on the role of Women in the African Development Process: Lessons From Nigeria</b>
	<b>APPIAH, George, WK (PhD)</b> , Department of Education, Eastern Cape province, South Africa	<b>The human factor (HF) and human resources capacity building (HRCB) initiative in local government: The South African experiment</b>
	<b>AWOFESO, Olu, (PhD)</b> , Department of Political Science, Obafemi Awolowo University, Ile-Ife, Nigeria	<b>Millennium Development Goals (MDGs) and Challenges of Economic Development in Nigeria</b>
	<b>OYEWESO, Siyan</b> Professor of History and Director of Development Office, Osun State University, Osogbo, Nigeria	<b>Envisioning the Nigerian Public Sector of the Future</b>
	<b>BALOGUN, Omeiza Olumuyiwa</b> , Department of History and Diplomatic Studies Olabisi Onabanjo University, Nigeria	<b>Perspectives on economic decline, poverty and transmigration in Nigeria</b>
	<b>BAGU, Philip Sunday (PhD)</b> , Department of English, Benue State University, Makurdi, Nigeria	<b>Literature and Culture as Imperatives for Nigeria's Development and Transformation Agenda</b>

<b>SESSION 4B</b> Sub-theme: <b>Democracy</b>	
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Session chair: <b>Prof. Dawne Y. Curry</b> Venue: <b>Bahamas 2</b>		
<b>11:10-11:00</b>	<b>BOLATITO, Shamsuddin</b> , Faculty of Commerce, Dept. of Public Administration, Sudan University of Science and Technology, Khartoum-Sudan	<b>Challenges of Local Government Administration in Nigeria; An appraisal of Nigerian experience</b>
	<b>DIPHOLO, Kenneth (PhD)</b> , Department of Adult Education, University of Botswana	<b>Participatory Development: The key to transform ideas into action to achieve Millennium Development Goals</b>
	<b>FANIRAN, Julius Olusakin (PhD)</b> , Registrar, Registry Department, Osun State University, Osogbo, Nigeria	<b>Repositioning the Nigerian Public Administration</b>
	<b>FWATSHAK, Sati U, Professor</b> , Department of History and International Studies, University of Jos, Nigeria	<b>Self-Appointed Champion[s] of Non-Existing Grievances” Versus “Square Pegs in Round Holes”: African Rulers and the Opposition in the Blame Game on Africa’s Failures</b>
	<b>ILESANMI, Oladele Ayodeji (PhD)</b> , Department of Business Administration, Osun State University, Nigeria	<b>The interface between government, policies, human capital development and poverty reduction in Nigeria</b>
	<b>IROULO, Lynda Chinenye</b> , History & International Studies Department, Babcock University, Ilishan-Remo, Ogun State, Nigeria	<b>Nigerian Culture and Educational Empowerment in the 21<sup>st</sup> Century: A Quest for Sustainable Development</b>

<b>SESSION 4C</b> Sub-theme: <b>Development</b> Session chair: <b>Prof. Karren B. McLean Dade</b> Venue: <b>Panorama</b>		
<b>11:10-11:00</b>	<b>KALU, Kenneth E., (PhD)</b> , Deputy Director, Finance, National Agency for the Control of AIDS (NACA), Abuja, Nigeria	<b>Strategies to Transform Sub-Saharan Africa’s Institutions for Sustainable Growth and Development</b>
	<b>KWANBO, Mansur Lubabah</b> , Department of	<b>Financial Crime and Grassroots development in a democratic dispensation: The Role of</b>



	Accounting, Faculty of Social and Management Sciences, Kaduna State University, Kaduna, Nigeria	<b>Accounting culture</b>
	<b>MARUMA, Mamalatswa Walburga, (PhD)</b> , University of Limpopo, Sovenga, South Africa	<b>Fluency, accuracy and complexity: The hiatus between curriculum specifications and assessment practices in English language in South Africa</b>
	<b>MOHALE, David</b> , University of South Africa, Pretoria, South Africa	<b>The cultures of arrested development in South Africa's local governance Personal Details</b>
	<b>NNADOZIE, Onyema Uchekukwu (PhD)</b> , Dept. of Public Administration and Local Govt., University of Nigeria, Nsukka	<b>Culture, Democratization and Development in Africa: Essence, Nexus and Praxis</b>
	<b>ODEY, Mike.O., Professor of History</b> , Department of History, Benue State University, Makurdi	<b>African Responses to the Challenges of Environmental Crises and Poverty in the 21<sup>st</sup> Century</b>

<b>SESSION 4D</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Okpeh Okpeh</b>		
Venue: <b>Business Lounge</b>		
<b>11:10-11:00</b>	<b>IBIGBOLADE Aderibigbe (PhD)</b> , University of Georgia, United States of America and <b>JOHNSON-Bashua , A.O. (PhD)</b> , Lagos State University, Nigeria	<b>Religious Rituals in the Context of Identity Empowerment: The Experience of Trans-Atlantic Slave Trade African Descents in the Americas</b>
	<b>ADENIYI, Emmanuel Olufemi Ph.D</b> , Federal College of Education (Special) Oyo, Nigeria and <b>DADA, Olubukola</b>	<b>The Interplay of Yoruba Culture Belief and the Level of Education on Political Participation of Persons with Disabilities</b>

	<b>Christianah Ph.D</b> , Federal College of Education (Special) Oyo, Nigeria	
	<b>JIBOKU, Peace A.</b> School of Social Sciences, University of KwaZulu-Natal, Pietermaritzburg, South Africa	<b>Regional Integration and the Quest for Socio-Economic Development in Africa: Challenges for Civil Society</b>
	<b>Professor Michael Vickers, United Kingdom</b>	HOLDING THE LINE': THE ROLE OF AFRICA'S SCHOLAR-ACTIVISTS IN AFRICA'S DEVELOPMENT
	<b>STAPLETON, Tim Professor.</b> , Department of History, Trent University, Canada	<b>Game Keepers and Counter-Insurgency in Late Colonial Africa</b>
	<b>OYENUGA, Olukayode, Felix</b> , Department of Philosophy, Faculty of Arts, Olabisi Onabanjo University, Ogun State, Nigeria	<b>Technology, ethical rationality and development in the 21<sup>st</sup> Century Africa</b>

<b>12:30-13:30</b>	<b>LUNCH</b>
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<b>SESSION 5A</b>		
Sub-theme: <b>Development</b>		
Session chair: <b>Prof. Gloria Emegwali</b>		
Venue: <b>Bahamas 1</b>		
<b>14:00-16:00</b>	<b>SUBBAN, Mogie, (PhD)</b> , Department of Public Governance, School of Management, IT and Governance, University of KwaZulu-Natal, South Africa  and <b>WISSINK, Henry, (PhD)</b> , Professor. Dean and Head, School of Management, IT	<b>Developmental local government: Perspectives on social and systemic learning</b>

	and Governance, University of KwaZulu-Natal, South Africa:	
	<b>TSOEU-NTOKOANE, Seroala</b> , Political and Administrative Studies, National University of Lesotho,	<b>Politics of Constitutionalism and Performance of Chapter 9 Institutions in South Africa</b>
	<b>UKAVWE, Henry Ovwigho (PhD)</b> , Department of General Studies, Plateau State University, Bokkos, Plateau State	<b>Development in an African context: The role of culture and indigenous knowledge system</b>
	<b>WEISS, Ben</b> , The University of Texas at Austin, History Graduate Program, Austin, Texas 78705, USA	<b>Structural Adjustment: The Zambian Copper Crisis and its Implications for Western Management of Medicalized Bodies</b>
	<b>YAGUB, Abdallah I A (PhD)</b> , Policy and Development Studies, School of Social Sciences, University of KwaZulu-Natal, South Africa	<b>The Role of Non-Governmental Organizations (NGOs) in Providing Curative Health Services in North Darfur State, Sudan</b>
	<b>Oloruntoba, Samuel O, PhD</b> , Thabo Mbeki African Leadership Institute, University of South Africa, Pretoria, South Africa	<b>State-Capital Relations and <i>the imperatives of social inclusion</i> in post-apartheid South Africa</b>

<b>SESSION 5B</b>		
Sub-theme: <b>Development</b>		
Session chair: <b>Prof. Alex Litchestein</b>		
Venue: <b>Bahamas 2</b>		
<b>14:00-16:00</b>	<b>Kenneth Dipholo</b> , Department of Adult Education, University of Botswana	<b>Participatory Development: The key to transform ideas into action to achieve Millennium Development Goals</b>
	<b>Ndwakhulu Tshishonga</b> , School of Social Work & Community Development: University of KwaZulu-Natal, South Africa	
	<b>NYAM, Aondowase</b> , Department of Political Sciences, University of	<b>Implications of Electoral Conflicts for Human and National Security in Africa: A Case study of Nigerian elections in 2003 and 2007</b>

	Pretoria, South Africa	
	<b>XOLI, Mpumela, Masters student</b> , Department of Public Governance, School of Management, IT and Governance, University of KwaZulu-Natal, South Africa  <b>SUBBAN, Mogie, (PhD)</b> , Department of Public Governance, School of Management, IT and Governance, University of KwaZulu-Natal, South Africa	<b>Exploring Equitable Share Formula and fiscal capacity in Msunduzi Municipality – A local government perspective</b>
	<b>AWOFESO, Olu, (PhD)</b> , Obafemi Awolowo University, Ile-Ife, Nigeria	<b>Gender and Political Participation in Nigeria: A Cultural Perspective</b>
	<b>Oyeniya, Bukola</b> , Missouri State University, USA	<b>Killing Rigby: Migration and Transfer of Cultural Values in Cosmopolitan Societies</b>
	<b>AYUBA, Larab Tangshak</b> , Department of History and International Studies, University of Jos, Plateau State Nigeria	<b>Democratic culture, rise of conflicts and displacement in central Nigeria: Implications for development since 1999</b>

<b>SESSION 5C</b>		
Sub-theme: <b>Democracy</b>		
Session chair: <b>Prof. Hauwa’u Yusuf</b>		
Venue: <b>Panorama</b>		
<b>14:00-16:00</b>	<b>Rungano, Watipa</b> , Gweru, Zimbabwe.	<b>The Role of Natural Resources in Conflicts on the African Continent: Cases of Democratic Republic of Congo (DRC) and Nigeria</b>
	<b>AGBALAJOBI, Damilola Taiye (Mrs)</b> , Department of Political Science, Faculty of Social Sciences, Obafemi Awolowo University, Ile-Ife, Osun State.	<b>Fifteen years of democratic rule, a dividends or deficits?: A reflection on the governance aspect of democracy in Nigeria since 1999</b>
	<b>Zanza, Chiedza</b> , University of KwaZulu-Natal, South Africa	<b>Is globalization a developmental tool or strategy to cultural imperialism? The case of selected African nations</b>

	<b>Tshishonga, Ndwakhulu</b> School of Built Environment & Development Studies, University of KwaZulu-Natal	
	<b>OSEZUA, Ehiyamen Mediyanose (PhD),</b> Department of Political Sciences, Osun State University, Osogbo, Nigeria	<b>Political culture, democracy and voting behavior in Nigeria (1960-2007)</b>
	<b>Tushabe wa Tushabe,</b> Kansas State University, Manhattan, USA	<b>Effects of Christianity on Indigenous Epistemologies Archived in Names of the Bakiga of Southwest Uganda</b>

<b>SESSION 5D</b>		
Sub-theme: <b>Culture</b>		
Session chair: <b>Prof. Sati Fwatshak</b>		
Venue: <b>Business Lounge</b>		
<b>14:00-16:00</b>	<b>GIWA, Audee T., (PhD),</b> Department of English and Drama, Kaduna State University Kaduna	<b>Beyond culture and textuality: A postcolonial reinterpretation of Labo Yari's man of the moment</b>
	<b>JEREMIAH, Methuselah, (PhD)</b> Department of English and Drama, Kaduna State University, Kaduna- Nigeria	<b>The power of resistance, the resistance of power: Images of women in contemporary Nigeria Literary Drama</b>
	<b>NYAM, Aondowase,</b> Department of Political Sciences, University of Pretoria, South Africa	<b>The Nigerian Electoral System: Complexity and Challenges</b>
	<b>NASIR, T. Olaide,</b> Department of Performing Arts, Olabisi Onabanjo University, Nigeria	<b>Psychosocial analysis of culture of bad governance in a democratic setting</b>
	<b>Oyeniya, Bukola,</b> Department of History, Missouri State University, USA	<b>From Evil Forests to Religious Camps: Reinventing and Reimagining Sacred Spaces in Contemporary Nigeria</b>

	<p><b>NASIR, T. Olaide,</b> Department of English and Performing Arts, Olabisi Onabanjo University</p> <p>and</p> <p><b>BALOGUN, Omeiza Olumuyiwa,</b> Department of History and Diplomatic Studies Olabisi Onabanjo University, Nigeria</p>	<p><b>Beyond Redemption? An historical/cultural interrogation of Nigeria's political landscape</b></p>

## GALA DINNER

**Tropicana Hotel**

Dress Code: **Semi-Formal/Cocktail/Traditional**

Compere: **Dr. Mogie Subban**

**18:00-18:30** Arrival & Seating of Guests

**18:30-18:45** Opening and Welcome: **Dr Mogie Subban**

**18:45-19:20** Keynote Address

**Acting Senior General Manager: Department of Cooperative Government and Traditional Affairs: KwaZulu-Natal:** Mrs Joey Krishnan

Topic: **Institutionalizing Democracy: The South African Experience**

**19:20-19:45** Address by Chair of TOFAC Board: **Professor Ademola Dasylva**  
University of Ibadan, Nigeria

**19:45-23:00** Main Course and other Activities

**21:00-21:15** Closing Remarks: **Dr Alexius Amtaika**

**Dr Alexuis Amtaika**      **Host and Organizer**      +2779 955 2566/+2783 82 55155

**Dr Mogie Subban,**      **Conference Director**      + 27 31 260 7763

**Student Assistants (School of Management, IT and Governance, University of KwaZulu-Natal):**

Seaheng Mohale, University of KwaZulu-Natal –Westville Campus

Sbahle Nxumalo, University of KwaZulu-Natal – Westville Campus

Nompumelelo Mbatho, University of KwaZulu-Natal – Westville Campus

## **DAY THREE: Saturday 5th July 2014**

<b>THE TOUR AND THE DURBAN JULY</b>	
<b>08:30-10:30</b>	<b>ARRIVAL TEA &amp; COFEE</b>
	<b>FAREWELL LUNCH AND GROUP PHOTO BEACH</b>



## ABSTRACTS

**ABDULKARIM, HUSSAIN** , FEDERAL COLLEGE OF EDUCATION, OKENE, KOGI STATE, NIGERIA:  
[hussainabdulkarim@yahoo.com](mailto:hussainabdulkarim@yahoo.com)

### **CULTURE AND IDENTITY AMONG THE HAUSA PEOPLE OF NORTHERN NIGERIA**

#### **Abstract**

*This paper discussed the meaning and concept of culture and identity as it affects Hausa people of Northern Nigeria. Culture is peoples' way of life and is transmitted from one generation to another in the society. People have different cultures and traditions which affect their lives in different perspectives. They are easily identified through their cultures and traditions. Culture grows and changes. In identity people who share the same culture regard themselves as one people and share the same cultural identity. The paper explained the sources and kinds of cultural identification by Hausa people of Northern Nigeria on the basis of kinship: like sharing common language, value and arrangement of settlement for the purposes of governance. Hausa people of Northern Nigeria are known with their culture which could be identified through their dressing, food, occupations, habits, dressing and curricula activities. However, Western cultures seems to interfere with the original Hausa culture in the present time in terms of dressing, habits, ceremonies etc. there by mixing the culture which cause some challenges to the culture and its identification to the Hausa people of Northern Nigeria especially to the elites and the younger generation. The paper also proffered some recommendations with a view of maintaining the original culture of Hausa people of Northern Nigeria in the society in order for the culture not to demise completely like maintenance and spreading the culture, giving reference and consideration to the original culture, placing high values to the original culture and traditions over the foreign culture. examine the historio-cultural aspects and make some suggestions*

**ADEGBOYEGA OYEKUNLE OLUWAYEMISI (PhD)**,DEPARTMENT OF  
PHILOSOPHY, OLABISI ONABANJO UNIVERSITY, AGO-IWOYE, OGUN STATE, NIGERIA:  
[oyekunle2006@yahoo.com](mailto:oyekunle2006@yahoo.com), [kunle3966@gmail.com](mailto:kunle3966@gmail.com)

### **DEMOCRACY AND NATIONAL DEVELOPMENT IN NIGERIA**

#### **Abstract**

*Nigeria is presently bedeviled with multi various problems of insecurity, political unrests and corruption. All these problems are factors militating against any meaningful national development. These maleficence are expected not to be prevalent in any democratic society especially where there is a harmonious relationship between the leaders and the led. A further reflection on the Nigerian democratic experience in the last eighteen (18) years shows that democracy seems not to have influenced the socio-political development of the country. Democracy, which is supposed to give power to the people, show general affection for human race, emphasize the pursuit of public interest, patriotism and altruism, seems not to be working in this regard in Nigeria. This paper, therefore, is a critical examination of democratic practice in Nigeria. It identifies the disconnection between the electorate and the elected leaders as the major cause of the non-realization of the values of democracy and consequently lack of development in Nigeria. This disconnection results from the wrong interpretation of the concept of politics in the contemporary Nigerian society, which has also paved way for the wrong interpretation and practice of democracy as a system of governance. The paper argues that politics in the contemporary Nigeria is*

*interpreted in the Machiavellian way thereby making politics not to achieve its true essence. For democracy to realize its values, the paper argues for the traditional conception of politics where the pursuit of public interest and social order is considered paramount to political practice.*

**ADENIYI, Emmanuel Olufemi Ph.D**, Federal College of Education (Special) Oyo, Nigeria: [femifemi81@gmail.com](mailto:femifemi81@gmail.com)

and

**DADA, Olubukola Christianah Ph.D**, Department of Rehabilitation Education School of Special Education, Federal College of Education (Special) Oyo, Nigeria: [bukkyemmi@yahoo.com](mailto:bukkyemmi@yahoo.com)

### **THE INTERPLAY OF YORUBA CULTURAL BELIEF AND THE LEVEL OF EDUCATION ON POLITICAL PARTICIPATION OF PERSONS WITH DISABILITIES**

Abstract

*Culture has significant impact upon the behaviour and attitude of individuals. Yoruba cultural belief has influenced the behaviour and attitude to persons with disabilities. There are many myths and superstitions about persons with disabilities which has impacted both negative and positive behaviours attitudes to persons with disabilities. Education influence ones way of thoughts and attitude to many contemporary issues. This paper seeks to look at the interplay of Yoruba cultural belief and the level of education on political participation of persons with disabilities. Three research questions were generated. Descriptive research design was used. A twenty item questionnaire was used to elicit responses from two hundred and thirty four respondents from Oyo metropolis. Simple percentage estimate was used to analyse the data collected. The study revealed that Yoruba cultural belief and level of education has significant impact on participation of person with disabilities in politics. It was recommended that there is need for more public enlightenment about persons with disabilities vis a vis their abilities and potentials in order for the society to allow them to participate actively in politics and other spheres of life as they have fundamental human rights like other citizens.*

**Aderibigbe, Ibigbolade PhD**, Department of Religion and African Studies Institute, University of Georgia, United States: [iaderibi@uga.edu](mailto:iaderibi@uga.edu)

**Johnson-Bashua , A.O. PhD**, Department of Religions, Lagos State University, Nigeria: [Peju\\_adeola@yahoo.com](mailto:Peju_adeola@yahoo.com)

### **Religious Rituals in the Context of Identity Empowerment: The Experience of Trans-Atlantic Slave Trade African Descents in the Americas**

**ABSTRACT**

*Africans, through the transatlantic slave trade of the seventeenth century, were considered as mere objects of commerce. The process of passage from different locations in Africa and eventual arrival at different locations in the Americas left them broken and scattered. The dynamics of such experiences resulted in physical and spiritual alienation from original home communities and ultimate loss of self-*

*identities. The reality of the slave experience quantified in attitudes of the slave masters; the loss of deep and spiritual lifting of their traditional religious beliefs, and the search for survival strategies occasioned the need for a pragmatic religious formation(s). Such a religious behavior(s) would identify divine forces greater than themselves as panacea of expressing themselves to cope with rejection, discrimination, exploitation and most importantly the dehumanizing scourge of slavery. Fortunately, the "solution" was attained in religious rituals of the secretly formed and practiced syncretic African Derived Religions in different slave communities across the Americas. These religions, particularly the major ones, Santeria, Candomble and Voodoo, have grown and prospered. The methodology adopted was essentially, not necessarily through an ecumenical prism, but through the hiding of the veneration of the African deities in the grab of Catholic saints. Ironically the religion of the masters was revised, transformed, and appropriated to harness its power to suit the religious world view of the slaves. It was taking possession of Catholicism and engineering themselves as active spiritual subjects. Ultimately, through these religious agencies, both individual and collective African identities have been empowered and preserved.*

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### **Governance and Development in Nigeria since 1999: Implications for Democracy and Political Stability**

#### **Abstract**

*From independence in 1960 Nigeria had experimented both Parliamentary and Presidential democracy without success. However, since 1999 Nigeria has been tinkering with the Presidential system of democracy but there is no hope yet. This is because recent investigations have shown that government is not really democratic nor is it actually producing sustainable economic development. Since the enthronement of democratic governance in 1999, there have been several destructive violent ethno-religious and political upheavals leading to political instability. What then are the factors responsible for the non-performance of this democratic government to provide political stability to meet the needs and the expectations of Nigerians? What are the features of a desirable governance template that can generate durable democracy, development and political stability for Nigeria? Real development is said to be possible only where there is limited government which is essentially the recognition by those who hold political authority that there are other institutions in the society and respecting both their right to be and right to contribute to development. Also, it is that government that is accountable not just to the people but equally conscious of the needs and values of the society which is said to be higher than itself and the party at large. These, among others, are the issues that this paper intends to examine, mainly to establish the nexus between democracy, development and political stability in Nigeria since 1999 and thereafter propose what needs to be done to establish sustainable economic development and political stability in the country.*

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### **ETHNIC PLURALITY AND DEMOCRATIC PROCESS IN NIGERIA (1999-2011)**

#### **Abstract**

*Ethnic plurality is a feature of modern day states, and Nigeria, like many other states in the world, comprises more than two ethnic groups that make up of the state. The ethnic groups in Nigeria have been in struggle for the control of state power, with attendant impacts on the democratic train as observed in the Nigerian fourth republic. This paper therefore, shall examine the linkage between ethnic plurality and democracy by reviewing the nature of power struggle among the various ethnic groups in Nigeria. Similarly, the paper shall examine the effects of the power struggle among the ethnic groups on the voting behaviors of Nigerians, and how democratic dividends are spread across the various ethnic groups through the processes and principles of governance. In conclusion, the paper will offer suggestions on how the relationship among the ethnic groups can be strengthened to enhance the survival of Nigerian democracy.*

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#### **FIFTEEN YEARS OF DEMOCRATIC RULE, A DIVIDENDS OR DEFICITS?: A REFLECTION ON THE GOVERNANCE ASPECT OF DEMOCRACY IN NIGERIA SINCE 1999.**

##### **Abstract**

*Democracy is adjudged the best form of government all over the world and it presupposes good governance. Wherever it is adopted and well managed, it is capable of ensuring good governance based on rule of law, accountability and transparency among others. The year 1999 marked a watershed in the history of modern Nigeria, as it ushered in what was expected to be an 'enduring democracy'. Before then, the country had oscillated between civil and military rule, with the latter having the upper hand. Since 1999, however, Nigeria has enjoyed uninterrupted democratic governance. It is this reality that informed this paper, which subjects this period of unbroken democratic rule to critical analysis and x-rays governance and politics in the country with the aim of examining the impact on development and citizens' participation in governance. Expectedly, democratic governance should, among other things, usher in societal development; participation of citizens in governance; accountability and transparency on the part of government officials. But, can Nigerians actually say they have enjoyed the dividends of democracy in the past fifteen years? The paper attempts to give a narrative-descriptive explanation of governance and the challenges of the country's democratic political system since 1999. Although the nation has made some giant strides in its democratic journey, Nigeria's political landscape is still bedeviled with corruption, ethnic bigotry, leadership failures among other challenges. The paper suggests that the strengthening of institutions is vital for the acceleration of Nigeria's democratization process.*

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#### **Beyond Redemption? A Comparative Analysis of the Nigerian Politician in Ola Rotimi's Our Husband Has Gone Mad Again and Olu Obafemi's Naira Has No Gender**

##### **Abstract**

*The political landscape in almost all African states is a turbulent one; its story is riddled with a plethora of woes. Its environment is one that is characterised by thuggery, kidnapping, assassination, arson, anarchy, and mass rigging of elections. The major player in this scene is the politician. Dramatic works have seen the politician-protagonist as kleptomaniac, insensitive and incapable of leading the*

people towards the fulfilment of their dreams and pointing the way to real development, economically and culturally. In real terms, the Nigerian politician in the 21<sup>st</sup> century does not assume power in order to serve; rather, he is a leader that has 'come to chop' - a term that refers to the politicians' propensity for looting the treasury for their own ends. Ola Rotimi, writing in 1977 shows a new brand of politician whose intention is to loot- not 'the national cake' but 'the national chinchin'. In the satirical comedy, *Our Husband has Gone Mad Again*, he reveals the insensitivity of Nigerian politicians in Major Lekoja Brown. Olu Obafemi in *Naira Has no Gender* shows another brand. This brand is noted for his immoral acts; he loots, he commits electoral fraud, his wife's bedroom is a polling booth. Chief Awadanu is not only wasteful but a 'political thief'. There is no redeeming quality in the portrayal of the politician in these two plays. Given this depiction, is there hope for the Nigerian populace with the kind of leaders that rule them? Can drama help in their redemption? These are the major questions this paper seeks to answer while adopting the Marxist theoretical framework to analyse the two plays. The paper concludes that the Nigerian politician needs a reorientation if he must lead the society to any level of development.

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### **Gender, Arts and "Ayanbinrin" as a Figure of the Female Drummer in Contemporary Yoruba Land**

#### **Abstract**

*Drumming in the Yoruba entertainment and social experience is a male art which accounts for the masculine features and attributes often used in articulating its poetics. Most studies of drums, drumming and Yoruba drum poetry are based on men, thereby, highlighting the gendered nature of the field. However, social experience associated with urbanisation in early postcolonial and contemporary Nigeria has taken women into male dominated fields of entertainment. The pressure to make a living in urban centres has led women to continually challenge male spaces and masculine spheres. Drumming and its poetry is one such sphere where female talent is challenging male hegemony. This study examines the drumming and poetry of female Yoruba entertainer, Ayanbinrin, to show how she transcends the boundary of masculinity and takes her art beyond spiritual and traditional experience by incorporating a variety of social themes. The central question is: how can a poetics of drumming derived from her art enrich Yoruba cultural studies and bridge gender gap complementarily using Post-Indiginist Aesthetics?*

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### **SOCIO- CULTURAL IMPACT OF MIGRATION ON TEENAGE IMIGRANTS: CASE STUDY OF NIGERIA/SOUTH AFRICA.**

#### **Abstract**

*Migration is the nature of every living being to move from one place to another either willingly or by circumstances that is beyond their control. This movement could be from region to region or from one county to the other. It is observed that most of the teenagers who migrate to another country often*

*find it difficult to cope due to change in environment. This often affects their psyche and personal development, making them feel like fish out of water which in some cases leads to bad behavioural attitudes. This is borne out of the many things that affect their socio-cultural lives and belief. With particular attention on teenage immigrants from Nigeria to South Africa, this paper examines the impact of migration on these teenagers and their response to the new social life and culture they are embracing in their new abode. Using humanistic theory as a pedestal that states that human needs are individuals function favourably in his environment than in any other place once basic needs are available for such an individual. It therefore concludes that while migration could be part of human life, certain social amenities need to be put in place by home countries to discourage immigrants.*

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### **Securitization of Deregulation and Good Governance in Nigeria: A Critical Reflection**

#### **Abstract**

*This paper adapts the Weaver's (Copenhagen School) 'securitization' paradigm to the analysis of the controversial deregulation of the downstream oil sector in Nigeria. The deregulation policy, as announced by the government, involved the removal of subsidy, and associated increase in the pumping price of petroleum products. Despite the government's rationale and immediate prioritization of its implementation, the Labour Union-led mass resistance jolted governance, and the resultant effect has great implications for democratic sustainability and good governance in Nigeria. The study takes a critical reflection on the policy, digs deep into the rationale for tagging deregulation as a security concern, reviews the coercive influence of agencies of globalization (IMF and MNC), and assesses the impact of the deregulation policy on sustainable development and its effect on the masses that bears the brunt of the policy. The paper notes the increase in government revenue resulting from deregulation, faults government approach and contends that the liberalization policy has not triggered tangible development but remains one of series of policy designed to shortchange the population and for the sustenance of the governing elites and their apologists.*

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### **DEMOCRACY AND THE DIALECTICS OF DEVELOPMENT: THE NIGERIA EXPERIENCE**

#### **Abstract**

*Democracy has come to assume a new aura of significance in contemporary world affairs. Democracy is perceived to enhance good governance, transparency, development and indeed the pursuit of an egalitarian society. In spite of its widespread, there exist difficulties in adopting and translating its holistic values into the framework of sustainable development in most parts of Africa, more so in Nigeria. This could be attributed to many factors, which include poor development of democratic institutions, corruption, ideological confusion, imposition and 'selection' instead of election, monetization of electoral processes, etc. This situation bedeviling African democracy has left a vacuum in the Continent with regard to development. While some countries of Africa (Botswana, and very few others) have witnessed commendable success in the practice of democracy, the overall scenario is one of dismal failure in Nigeria. After more than fifty years of independence from the British colony, the*

*scenario in the country remains disappointing. Democracy is totally misinterpreted, and it is wrongly practiced in the country. Democracy ought to guarantee regular free and fair elections; accountability of the State's administrative organs; equal rights and participation of the local citizens in the formulation of and implementation of development plans, and as well, guarantee security to the entire populace. Therefore, this paper seeks to establish a working relationship between democracy and sustainable development in the context of national development, with particular reference to Nigeria by examining some current strategies adopted by Nigeria for development and then propose strategies for achieving sustainable development in the country.*

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### **Socio-Economic Imperatives for Democracy-Development Transition: Mass Poverty and Widespread Illiteracy as Impediments to Functional Franchise in Nigeria**

#### **Abstract:**

*Democratic system of governance has been identified and vigorously promoted as a development imperative since the late nineteenth century. The wave of democratization in the developing world was propelled by its prospects as the politico-structural prototype for socio-economic transformation through good governance. The optimism hinges among its many virtues, on the premium placed on the 'wisdom' of the electoral majority in determining leadership and state's policy direction, taking for granted the rational superiority of majority choice. However, years after democratic transitions in many developing countries continue to cast doubts on the quality of voter behavior in the light of overwhelming illiteracy and poverty. In the Nigerian context, while institutional democratization appears entrenched, endemic poverty and illiteracy continues to subvert the transformational potency of the electoral process as voting remains a perfunctory activity serving to grant legitimacy to elite-predetermined political choices especially at the national level. Lack of education, endemic poverty, voter inducement, weak institutions, and corruption remain great influences on the electoral process thereby exposing the process to manipulations, rigging and sabotage. This article argues that a poor and uninformed majority is an albatross to the development prospects of the democratic process. It posits that political democratization without the corollary democratization of wealth and knowledge amounts to mob rule which is incapable of delivering good governance and development. It recommends massive poverty eradication and reduction of illiteracy both in long and short terms as prerequisites for transformative leadership and development in Nigeria.*

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### **Reflections on the role of Women in the African Development Process: Lessons From Nigeria**

#### **Abstract**

*Two issues moving in tandem regarding African women that deserve more systematic research are the moving frontiers of the status of women in Africa and how that has enhanced their performance in the African development process. Indeed, an interrogation of the level of African development process would not be complete without bringing in the gender perspective. From the dawn of the UN development Decade in the 1960s up until now, a lot has happened regarding the African development*

*process of which the female gender forms an important part. However, much of what is known in popular literature about women in Africa is in the negative sense, for the most part. The main thrust of the paper is to analyze the activities of Nigerian women to demonstrate the extent to which their status have shifted for the better over time and how much they have used their positions to facilitate the development of the continent in the last 50 years. The paper further provides specific examples from several parts of the continent to show that the development is not limited to any particular country but continental and widespread to most sectors of the African economy. The methodology of research is derived from primary and secondary sources of historical data. The conclusion of the essay revolves around the fact that the future of African development depends more on women who constitute the disproportionate number of the target groups of the Human Development Index(HDI) within the African population. Finally, the paper shows how this can be done by arguing that if African women are adequately empowered and given the right opportunities, they are likely to do even better than the current trend to transform the continent in the short and long run.*

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#### **ELECTIONS AND DEMOCRACY IN NIGERIA: COUNTING THE VOTES AND MAKING THE VOTES COUNT**

##### **Abstract**

*The essence of periodic elections in a democracy is essentially not only to choose representatives of the people, but to also ensure that the government in power at any particular point in time exercises its powers based on the free consent and mandate of the people. Hence, the definition of democracy as majority rule. The issue of the electoral system in established democracies seems resolved, but this is not the same in emerging democracies like Nigeria. The reasons for this are partly attributed to the fact that the electoral system and democratic culture are still evolving and have been subject to abuses and manipulations by political gladiators. This paper reviews the conduct of elections in Nigeria especially as it concerns the electoral commissions. Its findings indicate that issues concerning appointment of members of the commissions, credibility and partisanship of the appointees, bribery and corruption, lack of financial autonomy, non punishment of electoral offenders among others are responsible for the poor conduct of elections in Nigeria. It concludes that unless there is a drastic reform of electoral administration in Nigeria, the dream of free and fair elections would remain a mirage.*

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#### **THE HUMAN FACTOR (HF) AND HUMAN RESOURCES CAPACITY BUILDING (HRCB) INITIATIVE IN LOCAL GOVERNMENT: THE SOUTH AFRICAN EXPERIMENT**

##### **Abstract:**

*Considered as crucially important, the Human Factor (HF) and Human Resources Capacity Building (HRCB), enjoy much rhetoric and popularity as best suited to offer the required support in organisations and institutions. Their absence or fragility is considered a gross miscalculation, if efficiency and high level manpower productivity are to remain achievable goals in institutions and organisations. The escalation of service delivery protest marches (SDPM) by local communities has assumed a snowballing effect in the country since 1998. Incidence of SDPM cannot be viewed in the narrow context as sheer abdication of the civil responsibility of angry mobs trying to invent a name, or carve a niche of recognition for themselves. However, these scenarios demonstrate the fault-lines*



*constituting municipal administration in which the HF and HRCB have been relegated to a level of abject neglect, or insignificance. The magnitude of SDPM cannot be overstated. They have reached epidemic proportions to such an extent that South Africa has acquired a notorious reputation as 'protest capital' of the world, a label that have comprehensively placed South Africa in a negative lime-light among constellation of nations globally. Recent literature publications and debate on the HF and HRCB suggest that institutions and organisations which consciously or arbitrarily gloss over these imperatives become the architect of their own demise, thereby precipitating widespread SDPM. Thus, no matter how judiciously, ingeniously, or piously structural mechanisms are designed, perfected and put in place, absence of the HF, and HRCB, as main drivers will render such an institution or organisation a failed, experiment. The paper attempts to capture some of the complexities, dynamics and intrigues characterising current wave of protest marches waged by local communities against the edifice of municipal administration. Also, the paper attempts to explore the level of frustration harboured by community members, and frontiers of in-built mechanisms of local government structures and institutions and interrogates why they are not responding constructively to fulfil community needs, expectations and demands. Further to this, the paper argues that major causes of SDPM, undoubtedly lies with the fragility, or absence of the HF and HRCB as crucially important components in municipal administration. The implication is that municipal administration fundamentally lack efficient support base to anchor for successful delivery of services on day-to-day basis. Local communities, as recipient or consumers of public goods and services have become casualties, sacrificed on the Alter of service delivery (SD) imperatives.*

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**'They come to me for help': Thinking about community activism and status in a small town in South Africa'**

**Abstract**

*Pofadder is a small, isolated town in the sparsely populated and largely underdeveloped Northern Cape of South Africa. The town carries physical and personal narratives reflecting both the apartheid past, as well as the political transformation since 1994. Though there are narratives of shifting economic opportunities for a few 'coloured' people, unemployment amongst the 'white' community has increased. Narratives about this differ between the two geographically separated communities that make up the town, but both cite unemployment and alcoholism as the two major problems experienced in the 'coloured' community. Within this space, there are a number of community activists, or 'people who help', and their 'helping' was used to either maintain their social status, or enhance it in some way. These responses which often contained the phrase 'they come to me for help' formed the central question which this paper attempts to answer – how is 'community activism' used in this space to preserve or enhance social status in relation to identity markers such as race, class, gender and place. These community members became the focus of a two week qualitative study of the town, part of the Small Towns and Rural Transformation Research Project examining racial transformation in South Africa. This study combined observations with twenty one interviews with a diverse range of residents. Six of the narratives gathered during this process were examined more closely in order to answer the central research question. Findings suggest that individuals opportunities are shaped by their intersecting social positionalities with specific reference to their race, class, gender and place of origin. For some participants 'helping' is used to maintain privilege, for others it is used to overcome oppression, though the levels of success and access vary, and are largely influenced by historical narratives.*

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### **COLONIALISM AND CULTURAL CRISIS IN AFRICA**

#### **Abstract**

*The paper argued that colonialism was a foundation of cultural crisis in Africa; so much that it had further subjugated and infiltrated her cultural values. The contact of imperial forces with Africa through colonialism precariously contaminated the traditional values of Africa. The paper contended that Africa had established, well before the advent of colonialism, a peculiar home-grown governance structures and cultural pattern that guaranteed political stability and socio-economic progression such that the continuity of Africa and its cultural values were stimulated, propelled and strengthened. Colonialism weakened the pace and tempo of cultural revival strategy package of Africa such that the whole cultural embodiment of Africa has been assimilated and westernised. The paper further argued that colonialism is a commitment to western ideas as against the belief that it is meant to engender development of Africa and it also specifically contended the argument that perceives colonialism as a symbol of civilisation of global unity. This argument was reinforced by the controversial beneficial ends of colonialism. Whose interest does colonialism serve? The paper employed dependency theory to scientifically analyse the issues associated with colonialism and relied on descriptive analytic model as a method of data gathering to explain the effects of colonialism on African culture. It advised on how to nip in the bud the cultural crisis experienced by Africa.*

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### **Can the reporting of the performance of local government enhance citizens' engagement?**

#### **Abstract**

*Statutorily local government is expected to report its performance to the provincial government on a regular basis. This article seeks to argue that local government could then use these reports as a tool to communicate its work to the citizens. This article seeks to examine the role of local government performance reporting as an instrument for communicating performance measurement information for managers to manage better, to improve citizens' understanding of local government and in enhance citizens' participation in local government. What is required is a more focused approach to communicating performance management information to support management decision making; a user friendly and credible information on the utilisation of public resources, and for consultative and dialogue approach to elicit feedback. The methodology is largely literature review, though scant use of observation is unavoidable. All of these contribute to enhancing understanding of local government which ultimately is more important for improving citizens' engagement.*

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### **Gender and Political Participation in Nigeria: A Cultural Perspective**

## Abstract

*Political participation is a voluntary act which encompasses wide range of political activities, including voting at election, contesting for political and party offices, attending political rallies, joining political parties and many more. Although, these political activities are considered to be "free zone" to all qualified citizens, especially in liberal democracies irrespective of disparities in wealth, education and gender, experiences in African countries generally and Nigeria in particular show that certain cultural values have systematically over the years impeded female gender from participating in politics, at least to a certain degree which to some extent tend to re-define the tenets of participatory democracy. With convincing data, the paper unveils the extent these cultural values have impeded the female folks from participating in politics in Nigeria and proposes alternative suggestions.*

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## Millennium Development Goals (MDGs) and Challenges of Economic Development in Nigeria Abstract

*In October, 2000 all the 192 members of the United Nations (UN) and about 23 International Organizations met and agreed to achieve some set goals by 2015. These goals were categorized into 8 broad goals, namely; (1) to eradicate extreme poverty and hunger, (2) to achieve universal primary education; (3) to promote gender equality and empower women: (4) to reduce child mortality rate, (5) to improve maternal health, (6) to combat HIV/AIDS, malaria and other diseases: (7) to ensure environmental sustainability and (8) to develop a global partnership for development. Ten years later the UNO met in New York between 20<sup>th</sup> and 22<sup>nd</sup> September 2010 to assess progress made by member states till date. Available data shows that while other continents are making impressive progress in several areas of MDGs with China, South Korea and India taking the lead, "Sub-Sahara Africa regions are yet to make any drastic changes in improving their quality of life". Nigeria in this regard is not an exemption, despite the fact that the target date for member states to achieve these goals is less than two years from now. Having highlighted the idea behind the MDGs, the debate surrounding it and the progress made so far by Nigeria, the paper proceeds by identifying the challenges encountered by Nigeria in order to actualize these goals. Apart from the global economic melt-down and climate change which affected the quality of foreign aid received by African countries, as well as debt crises, Nigeria's efforts toward the realization of MDGs are short changed by the dependant nature of her economy on the international capitalist economic system, policies inconsistency and the culture of impunity against the background of corrupt practices, lack of accountability and due processes. The paper concludes with a warning that Nigeria stands the risk of not achieving most of these MDGs even by 2020 if most of the problems identified are not ameliorated. The paper also proffers some useful suggestions.*

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## Christianity and African Culture (15<sup>th</sup>-21<sup>st</sup> Centuries): An Appraisal of the Nigerian Milieu

### Abstract

*Before the coming of the Christian missionaries in the mid fifteenth century to Nigeria, every ethnic group advocated her own separate indigenous religion, which ranged in conventional beliefs and practices as relative to each community. Simply put, the indigenous people of Nigeria believed in divine beings which they feared, popularly labelling them as 'gods of instant retribution'. This belief maintained peace and orderliness in varied communities. However, the introduction of Christianity and the concept of "supreme being" - "Christ" changed the traditional worldview of Nigerians towards the deities. Most importantly, the concept of divine and forgiveness towards sinners converted them in their numbers. This worldview appears thus to have given way to clandestine activities because of her worldview in Nigerian society. Christianity appears to be obnoxious to the tedious and inhumane sacrifices which were commonly practiced in traditional religious worship. Can we say that Christianity has improved the Nigerians or given a leeway to evil perpetrators to easily conduct their activities with the notion that God in Christianity worldview will always forgive even when the offence is committed intentionally? These questions then gauge the mind: where do we draw the line between culture and Christianity? Can the supremacy and reverence given to the deities in the African conventional worship be attributed to Christianity in African context especially in the present Nigeria? Thus, this study will do a comparative study, attempt to critically*

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### ***Afunrasi and Odaran: A Comparative Assessment of the Treatments of Persons Linked to Crimes in Indigenous and Colonial Nigeria***

#### **Abstract**

*Afunrasi and Odaran are two culturally-relevant concepts in discussing the treatments of persons linked to criminality in pre- and colonial Nigerian communities. Afunrasi is a suspect of criminality who should be presumed innocent until the contrary is established whereas Odaran is a person convicted of crime after a fair trial. This paper interrogates the cultural provisions for the treatments of these two distinct persons in Yorubaland and Iboland with a view to comparing it with the provisions of inherited criminal justice system. The paper draws its data from D. O. Fagunwa's *Ogboju Ode Ninu Igbo Irunmale* and Chinua Achebe's *Things Fall Apart* to examine the effects of the clash between traditionality and modernity. It concludes that persons linked to crimes were better fairly treated in precolonial communities than in colonial Nigeria.*

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### **DEMOCRATIC CULTURE, RISE OF CONFLICTS AND DISPLACEMENT IN CENTRAL NIGERIA: IMPLICATIONS FOR DEVELOPMENT SINCE 1999**

#### **Abstract**

*The main thrust of the paper is one that draws a link amongst the key variables of the return of democracy to Nigeria in 1999, with the rise of conflicts in the North Central region of Nigeria (Middle Belt). The examination argues that the displacements caused by these conflicts analysed from the lens of the political, social and economic implications has greatly affected developments in these states. The methodology of research is multi-disciplinary in nature, drawing strength from the disciplines of History, Geography, Sociology, Political Science and Conflict Studies. The method of interpretation of*

*source materials will be drawn from a qualitative point of view, using the methodological tools of content analysis, and critical evaluation of secondary source data. The work recommends, in line with the findings of the research, option to mitigate conflicts, guarantee good governance so as to transform these environments towards the paths of development.*

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### **Youth Empowerment: A Panacea to sustainable Democracy in Nigeria**

#### **Abstract**

*Democratic governance in any country of the world always accomplished with some values of freedom such as freedom of chosen who will govern the country, religion or freedom of worship, ownership of property and education of children, freedom of speech and enjoy the benefits of their labour. All these values of freedom are right and privileges true for every citizen in the society. When citizen are experiencing these values of freedom it will in turn sustain democratic governance. In Nigeria democratic context, these values of freedom are only well printed and documented but not fully in operation which adversely affected the youths who are the future of the nation and the survival of the democratic government. This therefore poses a lot of threat to Nigeria nascent democracy. Hence, to have a sustainable democracy in Nigeria where all these values of freedom would be in operation and well protected, there is need for youth empowerment. In this piece, historical background of Nigeria democracy and problems associated with it are traced. Also concept of youth, processes of empowering youth and its relevance to the sustainable democracy are equally discussed.*

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### **Literature and Culture as Imperatives for Nigeria's Development and Transformation Agenda**

#### **Abstract**

*Nigeria has passed through very difficult times in her entire history as a nation. Right from the pre-colonial to the present time, the country has been yearning for the much needed development and transformation that will propel her towards becoming one of the advanced or developed countries of the world. This, however, has continued to be a dream rather than a reality in spite of dogged efforts from past and present administrations. This paper, therefore, takes a critical look at the role of literature and culture in transforming the Nigerian society. Literature and culture are vital and critical instruments or tools which could be deployed by any society or government to bring about positive change and development. The paper argues that literature reflects or mirrors the society as such; it provides the opportunity for leaders to look through it with a view to changing their leadership agenda towards a development oriented programme. Again, the paper maintains that the culture of a people is a foundation upon which any development agenda can be pursued and sustained.*

*If government programmes are antithetical to the cultural norms and values of the people, development cannot be assured. The paper, therefore, concludes that literature has the capacity to enlighten and reawaken the people while cultural practices that are based on sound moral norms and values can, in no small measure, contribute to the development and transformation of Nigeria.*

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## **PERSPECTIVES ON ECONOMIC DECLINE, POVERTY AND TRANSMIGRATION IN NIGERIA**

### **Abstract**

*The prevalent post-independence economic decline existing in most African countries (including Nigeria) which has resulted in widespread poverty is by far the most important root cause of transmigration generally. In recent times, transmigration in Nigeria as well as in other underdeveloped economies of the world, has become a formidable phenomenon that has grown in size and magnitude due to the prevailing circumstances under which it has thrived. This aggravating situation has compelled many people especially those below the low income bracket to escape poverty and to relocate from areas where employment is scarce or look for where the pasture is greener which account for the main reason Africans migrate to the diaspora. In other words, the hope for better opportunities outside the country seems at best an irritable alternative which beckons. In recognition of the alarming rise of the tragic abuse of human rights resulting from the lack of a clear cut commitment on curbing this heinous crime resulting from the innate desire to relocate at all cost such as human trafficking, visa scams, asylum, immigration racketeering and matters arising from related issues, this paper does not only seek to examine the nexus between economic decline, poverty and transmigration in Nigeria but it also discusses changes in demographic patterns while it highlights the expectations of the people in diaspora towards revamping and sustaining the Nigerian economy*

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## **WOMEN'S INHERITANCE RIGHTS IN NIGERIA**

### **Abstract**

*In Nigeria, right to inheritance is governed by the custom and customary law to which the deceased belongs. The only exception is where the deceased had a will, and in such a situation, the contents of the valid will are enforced. In most customs, women are regarded as chattels that are heritable by other members of the family of the deceased under certain conditions. A lot of customary laws and customs disentitle an intestate widow from inheriting the deceased property, thereby causing hardship for the widow who may have children to take care of. Generally, under the Nigerian customary law, spouses have no right in each other's property whether during or after marriage. Neither spouse had the right to control the other's enjoyment or disposal of his or her property acquired before, during or after marriage. The husband's blood relations inherit the property of the husband if he dies without any issue and the property of the wife is inherited by her family if she has no issue. The paper examines the inheritance rights of women in the Nigeria under customary laws and statutory legislations. Some*

*relevant court decisions validating or invalidating the application of these rights have also been considered.*

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### **Challenges of Local Government Administration in Nigeria; An appraisal of Nigerian experience**

#### **Abstract**

*Local Government in Nigeria faces series of critical challenges like creating critical social services and how to sustain them. No Nation can boast of excellence performance of the public sector at the grass root if a larger percentage of her rural inhabitants are facing uncontrollable abject poverty, needs/wants, socio-economic dilemma and basic social amenities. However in Nigeria, series of social amenities at the grass root reveals that the third tiers of government are lacking performance in the area of service delivery over the years has made the citizens to lose faith and trust in local government which is the closet tiers of government to them. The failure of local government administration as an institution in Nigeria to solve immediate problem of the people at the grass root further indicates lack of contentment in the governance and consequently retard the closeness of the people to this grass root government. This paper looks at the reasons for the establishment of local government, functions and problems of good governance and accountability. Factors militating against performance of local government administration in Nigeria were articulated, areas of contribution to development were also identified and concludes that the Constitution of the Federal Republic of Nigeria should be amended to empower Local Government authorities to provide the much needed goods and services for the people.*

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### **What the Obituaries Say: Analyzing the Oral and Written in South African Eulogies**

#### **Abstract:**

*Thousands of people all across the country lost their lives during the height of apartheid, causing many Africans to ponder what death meant. The apartheid regime devalued African life, so much so that it prohibited or regulated funerals. Laws were put in place to determine the time, order and length of funerals. With the funerary space often polluted with presence of state-armored Casspirs, and hippos and the spray of tear-gas, Africans found other ways to grieve and fought for their right to mourn. Besides visiting the sites of death, and repatriating corpses back to the South African homeland, Africans also created obituaries. This paper argues that due to the extreme violence in South Africa and the limitations of mourning at funerals, Africans created different forms of obituaries to express their grief. These were traditional, observant and celebratory obituaries. Each of these forms of obituaries salute the myriad ways that Africans documented death and their reactions to it. Because this paper traces the evolution of obituaries, it will provide a framework for analyzing how death and apartheid intersected in the lives of ordinary South Africans.*

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### **Moving away from the values of its founders: An analysis of the political culture of the ANC**

#### **Abstract**

*Twenty years since South Africa's first democratic elections the country has yet to substantively and procedurally consolidate its democracy: where the socio-economic needs of the majority remain unmet, and where erosion of the negotiated democratic institutional framework is becoming evident. The behaviour and policies of the dominant ruling party, the African National Congress (ANC), vacillate between what could be defined as liberal and illiberal behaviour. The paper thus seeks to explore whether answers for South Africa's inability to cross the consolidation threshold are to be found in the political culture of the dominant party; arguing that political culture and its accompanying attitudes, is a prime motivator of behaviour. The analysis is triangulated through the use of structured interviews with ANC members of parliament, analysis of ANC policy documents and a literature review. We argue that the liberal values of the founders and early elites of the ANC - values of moral progress, material advancement through education, individual responsibility, social engagement, and political involvement on the basis of constitutionalism - were never fully embedded, but instead that the ANC's political culture during the liberation struggle, and in particular from the 1960s onwards, was influenced by communist and Africanist ideologies and traditions - bringing with them a different set of values. An analysis of these historical traditions and their values, help us to make sense of the ANC's current actions and policy choices.*

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### **The Modernisation of Culture in KwaZulu Natal: A Critical Look at the Commoditisation of Zulu Culture**

#### **Abstract**

*Modernisation, the shift from traditional to modern ways of life, has led to the commodification of culture. According to Gramsci, "The challenge of modernity is to live without illusions and without becoming disillusioned". The illusion is that to some culture may seem fixed but it is in fact fluid. This paper will look at cultural practices, ceremonies and traditions as they are performed in contemporary South Africa. The stance adopted is one that critically examines the polarisation of cultural practices, ceremonies and traditions as a result of globalisation and development. Popular ceremonies such as Umkhosi Womhlanga (Reed Dance), Umkhosi Wokweshwama (First Fruits Ceremony) have been used as marketing gimmicks for the province due to the shift of cultural practices becoming superficial in that the value of the event is measured by the coverage, aesthetics and financial value derived from participation. The material value placed on cultural objects and the value derived from them will also be explored. This paper will further discuss rites of passage as a means of practising tradition, for example, umemulo, umembeso and the commodification of such. The importance of culture in a particular society has been proved by the above events and ceremony to be more of an aesthetic benefit rather than as its cultural end in pre 21<sup>st</sup> century.*



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**Participatory Development: The key to transform ideas into action to achieve Millennium Development Goals.**

**Abstract**

*The Millennium Declaration mainstreams a set of inter-connected and mutually reinforcing development goals into a global agenda – the Millennium Development Goals (MDGs). The Declaration commits the United Nations member states to achieve set goals and targets by the year 2015. While reaffirming their commitment to the MDGs, it is nonetheless important to emphasize that the MDGs stand out as a framework of action that individual member states can use, each identifying and pursuing its priorities according to its own development imperatives and capabilities. This is in recognition that the challenges for combating underdevelopment vary across nations hence the need for different development methodologies and approaches that suit specific circumstances. For many developing countries where the majority of the people live in the rural areas with higher levels of poverty, there is need to adopt a development approach that places more emphasis on interventions that would stimulate local development by transforming development processes in such a way that people's livelihoods form the cornerstone of development interventions. The approach has to recognize the centrality of local people in the development process. In this respect, the process of achieving the MDGs should be premised on serving the needs and interests of the people through deliberate efforts to involve local people in activities designed to enhance local ownership of the MDG framework. This perspective implies that development should not only be measured quantitatively according to economic indicators such as Gross Domestic product (GDP) but also qualitatively in terms of improvement in the quality of lives of the people. This paper argues that local community driven development, in particular, people's active participation in development activities is critical if developing countries are to record meaningful and sustainable development that incorporates the ideals of the Millennium Declaration.*

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**Personalized politics: Botswana under Seretse Khama Ian Khama**

**Abstract**

*A state president is a critical player in determining the future direction of a country. However, while the president is the leading political personality of the state and often referred to as the father of the nation, institutions of the state and the civil society sectors must also play important roles. The thread that runs through this paper is the argument that there is a steady trend toward personalization of the state in Botswana where proposed policies and programs are styled in the name and image of the*

*state president. Nevertheless, this paper argues that capable, intelligent and effective institutions of the state should take lead in crafting a long term and sustainable future for the country. In the context of the challenges of development in Botswana, governance should go beyond a neo-patrimonial system and entrench political and administrative power with capable and effective structures of administration that would guarantee continuity in the face of a change in leadership. Thus, strengthening institutions of the state is crucial to engineer collective action and detach personal preferences of the state president from the needs, aspirations and interests of the citizenry.*

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### **Participatory Development: The key to transform ideas into action to achieve Millennium Development Goals**

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*The Millennium Declaration mainstreams a set of inter-connected and mutually reinforcing development goals into a global agenda – the Millennium Development Goals (MDGs). The Declaration commits the United Nations member states to achieve set goals and targets by the year 2015. While reaffirming their commitment to the MDGs, it is nonetheless important to emphasize that the MDGs stand out as a framework of action that individual member states can use, each identifying and pursuing its priorities according to its own development imperatives and capabilities. This is in recognition that the challenges for combating underdevelopment vary across nations hence the need for different development methodologies and approaches that suit specific circumstances. For many developing countries where the majority of the people live in the rural areas with higher levels of poverty, there is need to adopt a development approach that places more emphasis on interventions that would stimulate local development by transforming development processes in such a way that people’s livelihoods form the cornerstone of development interventions. The approach has to recognize the centrality of local people in the development process. In this respect, the process of achieving the MDGs should be premised on serving the needs and interests of the people through deliberate efforts to involve local people in activities designed to enhance local ownership of the MDG framework. This perspective implies that development should not only be measured quantitatively according to economic indicators such as Gross Domestic product (GDP) but also qualitatively in terms of improvement in the quality of lives of the people. This paper argues that local community driven development, in particular, people’s active participation in development activities is critical if developing countries are to record meaningful and sustainable development that incorporates the ideals of the Millennium Declaration.*

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### **Democracy and Development in Nigeria: A Critical Appraisal of the Fourth Republic**

#### **Abstract**

*Nigeria’s post-colonial political history has had both military and civilian experiences of governance. However, the management of available human and material resources to engender the development of the country has really been a problem. Not only has this problem assumed endemic dimension but it*

*has continued to fester and deepen, a development which is actually worrisome. It is on the basis of the seeming unmitigated nature of this problem that this paper sets out to critically evaluate Nigeria's Fourth Republic which began in 1999 and is purported to be a democracy. The paper will interrogate the practical interplay of what this republic has doing juxtaposed against the normative understanding of democracy which if properly and sincerely practiced would have been capable of initiating a process of development in the country, a situation which is rather the contrary in reality. It is the contention of this paper that the type of democracy purportedly practiced in Nigeria lacks the drive necessary to propel the country towards development. The paper will highlight the negative shades of the warped political practice carried out in Nigeria in the name of democracy and would go on to articulate credible intellectual suggestions imbued with concrete as well as practical ideas that will give the country a leeway towards development.*

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### **BENIN IMPERIALISM IN EKITI LAND, A DOVETAIL OF CULTURAL ETHOS**

#### **Abstract**

*Pre-colonial times is characterised by smooth and frequent relationship among societies. The nature of this relationship were mostly on cultural, commercial and political ground. This however encourages Inter-marriages, borrowing of languages and other features which were most times dictated by the needs of the various societies involved. Benin Imperialism in Ekiti land is an aspect of cultural integration between the people of Benin and Ekiti. Although the nature of the integration is said to have always run against the tide, it is however important to notice the impact of Benin's extension of influence in Ekiti land which brought about cultural similarities between the two communities. The main aim of this paper is to analyse the various reasons of convergence between the Benin culture in one hand and the Ekiti on the other hand. This paper thus argue that Benin's expansion on some parts of Ekiti land has brought about cultural relations between them, and that the administrative control which Benin had over them has encouraged the various cultural similarities.*

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### **Comparative Paradigms on Development and Democracy with reference to Wangari Maathai and Steve Biko**

#### **Abstract**

*This paper focuses on the works of two great scholar-activists of the 20<sup>th</sup> and 21<sup>st</sup> century, namely, Wangari Maathai and Steve Biko. Their views on development and democracy will be compared and areas of contrast highlighted. We reflect on the development model of Wangari Maathai with respect to her views on pre-colonial and post colonial Kenya and her vision of democracy. We also reflect on the manifestations of settler colonialism, in Kenya and South Africa, their respective countries of origin, and the impact of this historical reality on their scholarship, intellectual growth and activism. To what extent do they diverge on issues related to gender and development? Are they on the same ideological platform with respect to democracy and democratization, and if not, how do they differ? Maathai's Green Belt Movement mobilized thousands of women in the Kenyan countryside and contributed to the growth of the pro-democracy movement in Kenya. Steve Biko's assassination in 1977 pre-dated the fall of apartheid but what are the implications of his analysis for South Africa's*

*post-apartheid era? Are his views on democracy and development relevant to current events and actions? Xolela Mangcu's recent biography of Steve Biko is a major inspiration for this comparative study. In the end we hope to inspire further research on these two great minds of the 20<sup>th</sup> and 21<sup>st</sup> century.*

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### **ETHNICITY: THE BANE OF DEMOCRACY AND DEVELOPMENT IN NIGERIA**

#### **Abstract**

*The amalgamation of Northern and Southern protectorates to form the present day Nigeria seemed to preclude any attempt at a deliberate national engineering to create an enduring state. The effect has been the calls for sovereign national conference, resources control, true federalism, zoning of political offices, rotational presidency and all sorts of self-determinisms. The paper further x-rayed the influence of ethnicity on education, politics and the economy in Nigeria. Among others he paper recommends that ethnic groups should replace local government areas and state in Nigeria. It also recommends that natural resources in each ethnic group should determine the thrust of the courses studied in each geo-political zone in order to promote healthy competition among the ethnic groups in Nigeria.*

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### **POVERTY AND DEMOCRACY IN AFRICA: A COMPARATIVE STUDY OF THE ROLE OF MONEY IN NIGERIAN AND GHANAIAN POLITICS**

#### **ABSTRACT**

*Democracy as a form of governance thrives on the consent of the governed. In other words it derives its existence from the will of the people. Democracy is widely regarded as the most popular system of government because it affords the people a say in the governance of their affairs. In a democracy, electorates are conferred with the right to demand accountability from their elected representatives and also have the power of choice through their votes if they are not satisfied with the performance of their representatives. Therefore, democracy is built on constitutional government that provide for human rights and equality of persons before the law. In Nigeria and Ghana one of the effects of prevailing poverty is the vulnerability of the poor to tyrants and demagogues, who could easily mobilise them to subvert existing democratic institutions. Democracy is consequently subjected to the whims and caprices of the rich and influential. Today in Nigeria and Ghana, the people are living in a poverty-owning democracy, even as more and more Nigerians and Ghanaians fall below the poverty line of 2 dollars a day. This study shall therefore examine the problems which emanate from the incidence of poverty and its implications for democracy in Nigeria and Ghana. It shall also compare the extent to which poverty affects democratic consolidation in both countries. The study shall rely principally on secondary sources which shall be subjected to documentary analysis.*

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### **ELECTORAL VIOLENCE AND DEMOCRATIC GOVERNANCE IN NIGERIA: CHALLENGES AND PROSPECTS**

#### **Abstract**

*Electoral violence especially during election is one of the major challenges against the consolidation of democratic governance in Nigeria. The persistence and diverse dimensions that electoral violence has assumed in the Nigerian democratic journey are multifaceted and this has multiplier effect as it metamorphosis into communal, ethno-religious conflicts and general insecurity of lives and property. These and other related problems are the challenges confronting democratic governance in Nigeria. The paper examines the effects of such electoral violence on the democratic governance in Nigeria using the Marxian political economy theory. The methodology adopted was the use of content analysis based on information derived from secondary sources. The paper revealed that all sort of electoral related violence perpetuated in Nigeria since 1999 have further complicated the democratic governance in Nigeria. It argues that politicians recruit unemployed and vulnerable youths to carry out such act as killings, kidnappings and destruction of lives and property of mainly opponents simply to subdue them in the electoral processes. This is without prejudice to the fact that the sponsor of these youths are well known and are doing this simply to clinch to power without considering the consequences on Nigeria. Among the recommendations proffered are that government should be more sincere in relating with the oppositions and vice versa and address the widespread poverty, unemployment, social inequality. The anti-graft agencies should be financially independent to be able to repel the culture of impunity in the country as we experience it today.*

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### **INTRA-PARTY CRISIS AND THE PROSPECTS OF DEMOCRATIC STABILITY IN NIGERIA'S FOURTH REPUBLIC: INSIGHTS FROM THE PEOPLES DEMOCRATIC PARTY (PDP)**

#### **Abstract**

*Recent developments in the activities of political parties in Nigeria portend a culture of endemic crisis. While intra-party crisis has been a part of Nigeria's political development since independence, current trend seems to have exposed an institutionalised culture of vested interest in party administration. Since May 1999 when Nigeria returned to civil rule, intra-party squabbles have engendered series of political heats, consequently threatening the prospect of deepening democratic culture. In recent time, the merger of different political parties leading to the formation of the All Progressives Congress (APC) was bolstered by divisions in the ruling Peoples Democratic Party (PDP). This culminated to the defection of five governors, thirty-seven members of the House of Representatives and some PDP Senators who have given notice of their impending defection. The paper seeks to examine the effect of the political crises in the PDP on the country's democratic stability. Drawing largely from the disunified elite theory, the paper shall use documentary content analysis to examine this trend as well as the dimension of crises and clash of interests among the leadership of political parties, and how this has become a dominant factor engendering discontents among the elite. The paper seeks to offer better approaches to the study of intra-party crisis in a developing democracy like Nigeria and how it can promote democratic stability and development.*

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## **REPOSITIONING THE NIGERIAN PUBLIC ADMINISTRATION**

### **ABSTRACT**

*Public Administration in Nigeria has been bedeviled with enormous challenges, which include the rapid -growth of public employment, the uncoordinated public pay systems, low emphasis on the training of public officials, indiscriminate award of contract appointments, the general inefficiency of the public service among others. This paper critically examined the challenges identified, and proffered strategic solutions in repositioning the Nigerian Public Administration.*

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## **A Cross-Cultural Analysis of the Changing Meanings of Passionate and Romantic Love in the African Context**

### **Abstract**

*This paper is essentially focused on the expression of love in the African context and seeks to provide knowledge on the concept of 'African romance'. It pays particular attention to the continuities and changes that has occurred over the years in romance within Africa and questions whether there is anything as 'African romance'. While research on love and romance is burgeoning and many cross-cultural researchers including anthropologists and evolutionary psychologists have commonly described passionate love, sexual desire and romance as a pan-human characteristic as well as cultural universals, this paper is a shift from such studies as it argues that culture has a profound impact on people's perceptions, feelings and experiences about love, and the appropriate and permissible way of expressing romantic and passionate feelings. Drawing on research conducted among South Africans, Sierra-Leoneans, Cameroonians, Nigerians, Tanzanians and Kenyans the paper propels that although romance and passionate love has always existed in Africa, the manner in which it is expressed has been experiencing constant transformation. Romance within the African context has become synonymous with chocolate, flowers, wine, champagne, candlelight dinners, soft music and expensive gifts. Computers now provide platforms from which to initiate relationships, and expressed intimate love and romantic relationships. Has this always been the case though? Have there been other ways of expressing love and being romantic?*

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## **A Contemporary interpretation of democracy and ethnicity in Africa**

### **Abstract**

*The paradox of neoliberal interpretations on democracy has undermined the extent of ethnicity as a key dynamic in contemporary multi party democracy in Africa. The justification of ethnicity has impacted on access to power and resources, among other things; democracy in Africa operates in ways which give more privileges and opportunities according to ethnic background at the expense of the poor in Africa. The visible gap between the haves and have not's, the powerful and the powerless, those in government and the elite class in Africa is still all determined along ethnic lines. Most ethnic groups have risen up against all forces at the grass root cause of disadvantageous conditions that hinder democracy but more is still to be accomplished to eradicate the deep ethnic validations. Against a backdrop of ethnicity as the classification of people and the relations between groups in the context of "self- and other" distinctions or consciousness among people with shared cultural and linguistic roots and that is utilized for political affiliation and mobilization to compete with other groups for scarce resources, this paper discusses the challenges that ethnicity poses to multiparty democracy and state building in multi ethnic states in Africa. It discloses the correlations between ethnicity and democracy and shows how the former impacts on how the latter is enacted in multi cultural African societies.*

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## **Post-colonial experiences of democracy in Africa: A glimpse of the future in Asongwed Tarh's Born to Rule**

### **Abstract**

*Post-colonial Africa like any like any other continent in the world strives to be democratic for all intend and purposes. But democracy as fluid as it is becomes a controversial. Scholars from all field of study have attempted a deconstruction of the term and how it operates in the society. One of them is Asongwed Tarh in an epic exposition of reconstructed democracy in Africa and how Africans give meaning to democracy and through it develop African nations and the continent in general. This study therefore builds upon the experiences of Africans as far as democracy is concern in Tarh's book and theorise a new pathway for democracy in African. It also questions democracy, its tenets, its applicability amongst other things. Using postcolonial theory, the study interrogates the text Born to Rule and makes recommendation for further studies and the practice of democracy. The study concludes that democracy can only contextualise and applied base on the country and its political as well as economic circumstances not forgetting the level of development.*

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## **Self-Appointed Champion[s] of Non-Existing Grievances" Versus "Square Pegs in Round Holes": African Rulers and the Opposition in the Blame Game on Africa's Failures**

### **Abstract**

*Post-colonial Africa is sick but the internal actor to blame in its democracies resists consensus. Those in power and the opposition trade accusations against one another, as African countries, in the words of Ayitteh (2006), compete for the “lowest distinctions” in global rankings. Those in power demonize the opposition, whose criticisms they claim have no national support; or are not in the common interest, but based on narrow, self-interest. In the Cold War days, it was popular among so-called Socialist African regimes to describe those in the opposition as agents of Western imperialism; opposition was itself regarded as divisive in new nation-state projects. At the end of the Cold War, when multi-party democracies began to blossom, though as “kinship corporations”, as described by Basil Davidson (1992), demonization of the opposition has hardly changed course. The opposition on its part has no complementary remarks for those in power. Described as brutal dictators, corrupt, neo-colonial, and inept/misfits, among other adjectives, the opposition has no credit rating for those in power. What do these high profile political debates represent? Are they mere post-colonial inventions? Do they have any impact on the emerging African democracies particularly in the area of development attempts? This paper argues that the political wars between the rulers and those in the opposition may be manifestations of the undeveloped nature of modern political institutions on the continent; they have roots in colonial autocracies’ opposition intolerance; and have contributed to the “failed state” or “weak and fragile state” statuses of many independent African states. Largely secondary literature will be used to advance these arguments.*

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#### **REBELLION BEGETTING CONFORMITY: FOREGROUNDING THE CULTURAL CONFLICT DISCOURSE IN AMA ATA AIDOO’S THE DILLEMMA OF A GHOST**

##### **Abstract**

*The preponderance of critical investigation into the delineation of cultural peculiarities in African literature particularly in the post-independence period is at once the backlash of the smothering inclinations of the dominant colonial culture. Writers of the period felt the compelling need to assert the superiority of their own culture as in the negritude mode or attempted to accommodate the alien culture as in the Achebe mode. Critics then had little choice than to address issues as were raised by the writers. The shift of critical emphasis today is more a matter of degree and style than of content. The Dilemma of a Ghost by Ama Ata Aidoo is one of the earliest plays that captures this theme of culture clash and through its ambivalent conclusion seems to suggest that in the end it is left to the colonized individual to confront and solve his cultural dilemma. This paper interrogates the veracity of this conclusion and argues that in an attempt to capture this overriding preoccupation the text shows that the emerging African elite ultimately conforms to the dynamism of cultural essences more than his rebellious spirit would allow him to confess. Hence the adaptation and acceptance of Eulalie in the African fold and the psychological cul-de-sac in which Ato Yawson is left at end of play.*

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## BEYOND CULTURE AND TEXTUALITY: A POSTCOLONIAL REINTERPRETATION OF LABO YARI'S MAN OF THE MOMENT

### Abstract

*The problematic of this paper is premised on the inaccessibility of the writer's thought processes to the reader, the near impossibility of totally apprehending his original experiences, even as these are partially expressed in his works. This presupposes that the reader can only make inferences to arrive at the writer's intention through the manifestation of recurrent themes and the process of expressing them. Daunting as the task may be however it is not impossible to arrive at the writer's intention from what is presented. The text speaks volumes to the reader and it is not out of place to think, as most anti-intentionalists do, that restricting one to the author's intention may truncate objective critical assessments. The multifarious chasm that exists between literary intention and artistic execution in the work of fiction is seemingly bottomless only in so far as the reader's apprehension of the writer's mindset precludes the interpretative essence of the writer's discourse. It is good to argue that literature, or specifically fiction, can be apprehended and analysed irrespective of the author's intention of it. It is however also true to suggest that whatever is the reader's conclusion after analysing the text could not have been arrived at in a vacuum. Something of the writer's intention must have been gleaned. As indeed aspects, or indeed the totality, of the reader's intention is brought to bear on the interpretation of the text. It is with this in mind that this paper aims to discuss the issues of culture and creativity in the African context as portrayed in Labo Yari's Man of the Moment.*

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### An Examination of Jesus' Teachings on Christian Obligation to Civic Order and the Nigerian Experience

#### Abstract

*The issue of Christian obligations to the civic order of their country has been a problem for Christians both in the New Testament and the Contemporary times in Nigeria. While some Christians advocate limited involvement, others are of the opinion that there is no limit to which the Christians can be involved. Scriptural passages are often either conservatively or liberally interpreted to justify the position which individual Christians or group take on the issue. This problem has created a dialectic dilemma for contemporary Christians. On one hand, those who advocate limited involvement are of the opinion that the civic authority is peopled with those who do not have the fear of God in them and therefore the entire system has been bedeviled with godlessness and evil tendencies. On the other hand, those who advocate full involvement in the civic lives of the nation have not been able to make as much difference as to convince skeptics of the difference which their involvement have made in the life of the nation. Thus, while Nigerian Christians are largely divided on the level of involvement, they are however unanimous in condemning the civic order of the contemporary times. This paper appraises these various positions that Christians have taken in Nigeria with a view to determining the level of compliance of such positions with scriptural teachings. It examines three different texts of Jesus' teachings in the New Testament which are usually used by Christians to justify their positions on their obligations to the civic order. The work also tried to situate these Jesus' teachings within their proper contexts in the New Testament so as to determine their relevance to the problems at stake. It thereafter concludes with some suggestions on both the level and the imperative of such involvement by the Nigerian Christians.*

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### **DOES THE PRESENCE OF FOREIGNERS IN OUR COMMUNITIES DRIVE ANTI-IMMIGRATION ATTITUDES? A QUANTITATIVE INVESTIGATION OF GROUP THREAT THEORY IN SOUTH AFRICA**

#### **ABSTRACT**

*South Africa has become a regional hub for migration on the African continent. New migration policy recommendations, contained in the country's recent National Development Plan, advocate that such immigration should be leveraged for national economic development. The livelihoods of foreigners in the country, however, are negatively affected by populist anti-immigration sentiments among the public. Group threat theory suggests that the larger the size of outgroup(s) (in this case foreigners), the greater the threat and, congruently, the greater the antipathy. This theory has not been subjected to adequate quantitative evaluation in South Africa and attitudes towards democracy and social identity may better explain attitudes towards foreigners. In order to better understand and, correspondingly, counter xenophobic sentiments in the country, it is necessary to test the validity of this relationship. Using quantitative data from the 2013 South African Social Attitudes Survey (SASAS), a nationally representative opinion poll of 2,739 respondents, this paper investigates determinants of anti-immigration attitudes with a focus on group threat theory. Multivariate analysis, specifically ordinal logistic regression, is employed to test the impact of economic, social and attitudinal characteristics on anti-immigration sentiments to obtain a greater understanding of such sentiments in South Africa. The findings of this study suggest that attitudes towards immigration are better explained by social identity theory, rather than group threat theory. This challenges the theoretical foundation of this aspect of group threat as well as the political discourse that claims that immigration levels needs to be moderated (or lowered) in order to reduce anti-immigrant hostility.*

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### **THE INTERFACE BETWEEN GOVERNMENT POLICIES, HUMAN CAPITAL DEVELOPMENT AND POVERTY REDUCTION IN NIGERIA**

#### **Abstract**

*There can be no significant development in any country without functional and adequate human capital development. The reasonability of every government is determined to a larger extent on the ability of the government to better the lives of its citizens through the development of sound macroeconomic policies that will reduce poverty and inequality, controlled growth rate of population, attainment of high per capita income, programmed external borrowing and so on. The cumulative effect of these is to a greater extent the elimination of poverty and inequality in a nation. On the contrary, the major issues of critical concern in Nigeria in particular and developing nations in general are weak and poor policies resulting into high level of poverty and inequality. In view of the above, this paper seeks to examine the relationship between Government Policies, Human Capital Development, Poverty and Inequality Reduction thereby examining the policies of various regimes in Nigeria and how these policies have affected level of inequality and poverty in Nigeria. The following questions were raised to guide the writing of this paper. 1. What is meant by the following concepts: governance, poverty, inequality, human capital development? 2. What are the causes of poverty in*

Nigeria? 3. What are the possible solutions to human capital development problems, inequality and poverty? 4. Can Nigeria meet the targets as set by MDGs by 2015? The methodology adopted in this presentation is theoretical in approach. It is important to note that as laudable as some of these policies and programmes were, the sincerity of their establishment and poor implementation mechanism were the major causes of failure of these policies, resulting into high level of poverty and inequality in the society. In view of this, the paper therefore recommended that there should always be sincerity in the establishment of policies, faithful implementation of transformation agenda, NEEDs, MDGs, and other supportive programmes, full and proper implementation of Universal Basic Education and other structural levels of our educational policy to mention just a few.

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### **Implications of Electoral Conflicts for Human and National Security in Africa: A Case study of Nigerian elections in 2003 and 2007**

#### **Abstract**

*Elections are means of establishing legitimate governance and leadership in democratic political settings. However, African politics in recent times has been undermined by electoral conflicts. In this regard, this paper analyses electoral conflicts with specific reference to Nigeria. Relying on data from Nigerian general elections between 2003 and 2007 the paper provides a description and analysis of electoral conflicts. It argues that electoral conflicts, which takes the forms of electoral processes manipulation, physical violence, such as, arson, revolting, assassinations, lootings, threats and intimidation of opponents and the electorate, has serious implications for human as well as national security. The implications of electoral conflicts for human security are accessed against the conceptualization of human security by the United Nations Development Programme (UNDP) Human Development Report (HDR). Similarly, implications of electoral conflicts for national security are assessed based on the articulation of national security by the Nigerian state. Although a conceptual clarification between human and national security is provided, it is contended that both forms of security are intricately interwoven and mutually interdependent and reinforcing.*

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### **Nigerian Culture and Educational Empowerment in the 21<sup>st</sup> Century: A Quest for Sustainable Development**

#### **Abstract**

*Like most other social science concepts, the problem of the term culture is evidently manifest in the literature. This is observed in the current pluralism of literature in culture, as being dominated by different schools of thoughts. However, most scholars would agree with a more inclusive definition of culture: customs, thoughts, languages, behaviours which comprises a society's way of life. This study looks at the social aspect of culture. The study examines culture and education as two inseparable terms and the effects of formal education on acculturation. It establishes the relationship between culture and education, the threats to culture and the need for its sustenance. It reappraises the future of African culture in a rapidly westernizing world. This study provides answers to the issue of western*

*education in Africa with Nigeria as a case study; whether formal education mars or mends the continuity of culture and the outcome of the continuous outflow of Nigerians to the West. The study adopts a descriptive and systematic method of content analysis using secondary and primary data analysed through qualitative method. Generally, the study promotes the value of culture in education, the need for educational empowerment to revive the African culture which is slowly going into oblivion. This will lead to a desirable turn of events, portraying the importance acculturation in education; thereby contributing to the education Africa lost with colonization.*

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### **Girl Power and the Re-created Image of Women in Contemporary Nigerian Drama**

#### **Abstract**

*This paper titled “Girl Power and the Re-created Image of Women in Contemporary Nigerian Drama” is an interrogation of recent trends within the literary discourse especially in the area of genderism. It is an indubitable fact that recent developments in the field of sports or popular culture indicate a sharp rise in the status of women. In sports for instance, certain games which are physicalistic in nature given the brute strength needed to do them and which hitherto have been taken for granted to be the exclusive preserve of men have suddenly been flooded by women. Invariably, sports like boxing, football etc which some years ago have only been the sole preserve of men is fast attracting women players. In the field of popular culture there is a measurable shift in the representation of women from their former weak, docile state to more dominating and aggressive roles. This situation is coming in the wake of the multiplicity of third wave feminisms, specifically the strand known as “girl power”.*

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### **THE POWER OF RESISTANCE, THE RESISTANCE OF POWER: IMAGES OF WOMEN IN CONTEMPORARY NIGERIAN LITERARY DRAMA**

#### **Abstract**

*Within the context of this study, the operational definition of power is used in two levels. First of all power with a small ‘p’ is construed to mean the strength, capacity or ability to do something; secondly, power with a capital ‘P’ is used to also denote the brute, coercive and intimidating machinery of oppression, in this case, the various institutions, whether ideological or physical that are deployed for the perpetual oppression and suppression of women in society. Power in this case, therefore, ranges from the institutions of the family where the woman is hemlined or the State which makes rules that are anti-women. Furthermore, Power can take the form of ideological constructions of society that find expression in traditions and culture of the people which themselves are inimical to the rights of women. For the sake of clarity, power is used as the capacity to assert oneself while Power is used as the institutions of oppression of women. This study investigates the various ways women have used their power to resist Power, whether in the family or the public spheres. A content analysis of selected plays especially by women was done within the backdrop of recognized and documented historical incidents of such resistance by women in time past. The findings in the study indicate that in spite of their lowly status in society, women possess the capacity to make themselves heard and to negotiate issues their way.*

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### **Regional Integration and the Quest for Socio-Economic Development in Africa: Challenges for Civil Society**

#### **Abstract**

*Africa presents a very interesting field for academic exploration on regional integration considering the high concentration of sub-regional economic organisations, multi-lateral arrangements and institutions promoting the goals of regionalism. However, the continent has remained the least integrated, harboring most of the least developed countries of the world. Africa has been plagued by several challenges such as: inadequate food supplies, poor health facilities, cultural and religious crises, intra-state and inter-state conflicts, economic underdevelopment, environmental degradation and resource depletion, and continued marginalisation in world affairs. The obvious reality is that Africa is yet to benefit fully from the gains of integration and that the socio-economic development of the African continent -- one of the main objectives often declared in establishing regional integration institutions -- has so far not been realised. This paper examines the complexities and challenge of regional integration in the quest for socio-economic development in Africa. The paper identifies 'salient' issues in the discourse and makes a case for popular participation in Africa's integration and development processes; strengthening civil society participation in the formulation and implementation of policies; and mobilising the African people at all levels towards achieving the goals of integration. While identifying the challenges faced by civil society in Africa, the paper concludes that unless African regionalism is redefined in line with the principles of good governance, democracy and effective state-civil society relations, continental integration, unity and socio-economic development will continue to remain elusive in Africa.*

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### **Coloured South Africans and African Americans: Cultural Similarities versus Political Differences in Post-Settler Colonial Societies**

#### **Abstract**

*This paper is a comparative study of South African Coloureds and African Americans. It engages two literatures. First, it is situated within an emerging body of work comparing South Africa and the United States as post-white settler colonial states (Frederickson, 1981; Khalfani, 2005). Secondly, it draws from the literature on "middleman minorities" in the colonial and post-colonial worlds (Bonacich, 1972, Zender, 1991, Min, 2008). Both Coloureds and African Americans have a culture constructed from settler colonialism, slavery, race-mixing and assimilation, proletarianization in an industrial capitalist economy, and segregation under a white supremacist state; but there are also stark contrasts between the experiences of the two groups historically. Focusing more on the political dimensions of middleness, Johnson (2009) shows how Coloureds have been a minority in the middle between whites and Africans in South Africa. In contrast, African Americans have been at one pole of a racial continuum opposite whites, while Latino, Asian and Native Americans were caught in middle in terms of political debates. Middleness here entails less voice and leverage on the important political issues of the country. This paper will investigate differences in political outcomes for the two groups*

*based on where they lie demographically, and culturally in contemporary political landscape of the two countries*

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### **Strategies to Transform Sub-Saharan Africa's Institutions for Sustainable Growth and Development**

#### **Abstract**

*Several studies have traced Sub-Saharan Africa's (SSA) underdevelopment to the nature of institutions prevalent in the region. It is well established that SSA's institutions are remarkably weak. State-society relations are generally defined by extraction and expropriation of the commonwealth in favor of state officials. The public service is largely inefficient, and the state cannot be trusted to protect property rights nor provide efficient services. These definitions and symptoms of institutional failure account for much of the development challenges facing the region. Despite the overwhelming evidence that Sub-Saharan Africa's perverse institutions explain much of the region's poor performance, very little research has examined ways to transform these institutions for better results. Rather, international efforts have often focused on analyzing the volume and structure of foreign aid to the region. Granted that foreign aid and other forms of development assistance have helped in some cases to provide temporary relief to some of the symptoms of institution failure, the effectiveness of foreign aid in lifting the region out of poverty and misery has been very disappointing. This is because aid has been a form of throwing supposedly good resources into faulty foundations. This paper acknowledges that SSA's present institutional arrangements have been defined, in large parts, by the two major historical epochs – slavery and colonialism – that pervaded the continent for centuries. Consequently, this paper undertakes the ambitious task of proposing strategies for the transformation of Africa's institutions in ways that would change the existing order and create the right incentives for meaningful productive engagements by government and non-governmental actors. Specifically, the paper will propose the promulgation and enforcement of coherent international codes and guidelines for state-society relations, public sector management, natural resources management, and conflict resolution across the region.*

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THE IMPACT OF CULTURE ON DEMOCRACY AND DEVELOPMENT IN CENTRAL NIGERIA: A CASE STUDY OF GOEMAI LAND 1999-2011

#### **Abstract**

*Using Goemai Culture in Central Nigeria as an example, this research challenges the dominant perspective that Western democracy has been an agent of change and development in Africa. It argues that both democracy and Western development pattern in Africa so far worsened the state of poverty, increased exploitation and frustration among the masses which, in turn, have caused insecurity. In this paper I am particularly interested in identifying and discussing the contribution of Goemai culture to economic development against the model of capitalist development of democracy. My sources and method are oral interviews, archival materials and secondary sources, published and unpublished. I*

*will use the qualitative method and deploy the historical skills of description/narration and critical/analytical in my writing.*

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### ***The Nexus between General Elections and Party Politics in Kenya, 2002-2013***

#### ***Abstract***

*Political competition all over the African continent generates not only rivalry but also alliances between different ethnic groups, regions and sectarian interests. At the heart of these alliances is a strong underlying culture that not only shapes political trends, but also socio-economic development in the nation-states. In Kenya, a lot of realignment has been noted during every general election since independence in 1963. However, the advent of liberalization especially in the new millennium generated new trends in political competition in Kenya, demonstrating that political culture is dynamic. The proposed study seeks to trace the trends of political parties' realignment in Kenya from 2002 to 2013. The study also seeks to examine why these new trends in political party realignment have become necessary and to assess how these trends impact on political outcome of general elections. Rational choice and the neo-patrimonial theories will inform the study and help the researcher to analyse the new trends in political parties' realignment in Kenya. The study is premised on the hypothesis that political culture in Kenya has not only been informed by the diverse cultures of the Kenyan peoples, but culture has also impacted on the Kenyan political dynamics.*

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### ***Financial Crime and Grassroots development in a democratic dispensation: The Role of Accounting culture***

#### ***Abstract***

*Democracy is intended to bring about development through enhancing and sustaining the realization of socio-economic activities that affects the wellbeing of people at the grassroots. Sustaining such enhancement requires governance and control mechanism to be established for governing councils. Regrettably over the years these mechanisms have not been able to trigger the desired development due to financial crimes. This is so because, the accounting culture at the administrative level of these councils is insensitive to inhibiting recklessness and irregularities in the management of finances. The major objective of the study is to establish the extent to which accounting culture relates to financial crimes in the light of sustainable development initiated by democratic structures. Secondary data were sourced from the financial reports and account of local government councils that made the sample of the study. Regression was employed to analyze the data. Findings reveal that, an accounting culture built on a bad human behavior model at the administrative level relates to financial crimes. The study concludes that, the interface between governance and control mechanism of these councils is not directed on an accounting culture that permits the execution of projects bothering on socio-economic wellbeing of the grassroots. The legislature should address the aiding of a negative culture that thwarts development by examining governance mechanism, created by democratic structures.*

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**The Struggle for Industrial Democracy in South Africa: Shop Floor Battles for Union Recognition in Natal's Textile Industry, 1980-1983**

**Abstract**

*This paper offers a close examination of a bitter inter-union rivalry besetting Durban's Frame textile complex during the 1980s. With African unions at last recognized by the state, the Frame company sought to bolster the strength of the compliant Textile Workers' Industrial Union (TWIU) in order to thwart the organizing drive of the more confrontational "independent" union, the National Union of Textile Workers (NUTW), an affiliate of the newly established FOSATU that had grown out of the mass strikes of 1973. Because NUTW organizers sought to use their newly found legal recognition to democratize the workplace, the battle between TWIU and NUTW was fought out in the courts as well as inside the factory, in the streets of Durban townships and suburbs, and in the African workers' hostel in nearby Clermont. The legal dispute generated a remarkable cache of historical documents, affidavits by women workers attesting to the pressures they faced to join TWIU and their reasons for preferring the highly democratic NUTW. Based on these affidavits, union records, and shop-steward minutes, the paper argues that spurred on by the chance to join a democratic, shopfloor union, African women successfully also challenged the patriarchal authority of male managers, security personnel, indunas, and male co-workers at Frame. The direct democracy practiced by South Africa's independent Black trade unions in this era would have a profound effect on the trajectory and political culture of South Africa's liberation movement.*

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**Fluency, accuracy and complexity: The hiatus between curriculum specifications and assessment practices in English language in South Africa**

**Abstract**

*Grammar, including language structures and conventions, are not explicitly stated as aspects to be taught in the curriculum and assessment policy statement that guides the teaching and learning of English in South Africa. Ironically, these same aspects are expected to be explicitly assessed. It is implied that language structures should be incorporated in the other skills, namely, speaking and listening, reading and viewing and writing and presenting during teaching and learning. Educators therefore tend to overlook the importance of grammar, language structures and conventions to the detriment of the learners who apparently cannot directly relate to examination questions that focus on such concepts. This paper suggests, consequently, that test validity evidence needs to be integrated into a coherent argument in order to support the uses of the South African English Language matriculation results in decision-making and placement.*

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## **FATAL SYMBIOSIS: THE CHANGING GENDER IDENTITIES AND THE PROBLEM OF INTIMATE PARTNER VIOLENCE IN BOTSWANA**

### **Abstract**

*The women's movement in Botswana has made relatively visible strides in effecting a degree of equality between men and women in the society. Although a significant majority of the poor remain to be those of female headed households, there has been a remarkable increase in the number of women in the labor force. There is also a small presence of women in critical economic and political positions of responsibility. Despite these strides, women continue to be over represented as victims of violence at the hands of their partners. Rape, aggravated assault, incest and intimate partner homicide continue to escalate, with perpetrators resorting to gruesome forms of violence to hurt and humiliate their victims. Intimate partner violence against women continues to average more than 60% of the total incidents of violence, a huge proportion indeed. Traditional patriarchy and gender equality are evidently on a collision course and the battle ground is the home and intimate partner relationships. The victims are almost invariably female. This article examines the different manifestations of intimate partner violence in Botswana, highlighting the traditions, culture and attitudes that entrench inequality in social relationships and perpetuate violence against women in spite of their increased levels of empowerment in the public arena. The underlying contention is that the often unquestioned male supremacy is being 'challenged' by increased women empowerment, creating a masculine identity crisis. The violence comes as a backlash against women in their safest abode in an attempt to restore the patriarchal power relationships of dominance. Socio-legal responses to intimate partner violence against women are explored to underscore victims' experiences of the criminal justice process.*

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### **Creating Antiracist Education International Partnerships**

#### **Abstract**

*This paper focuses on a United States and South African antiracist education international partnership, its use of a cross cultural learning model, and how antiracist principles of practice can inform the design of university-based antiracist education and social justice international partnerships and curriculum. Specifically, this paper will highlight a two-way exchange antiracist education study abroad program. The design of this international program was holistic, in that it encompassed, undergraduate student teaching, graduate level research, teacher professional development, antiracist education teaching modules, faculty research, distance learning, deliberate cross-cultural student integration experiences, and NGO and higher education collaboration. Implications and findings from this innovative international partnership will be presented, and ways to design similar antiracist education and social justice international programs will be discussed.*

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**The relationship between the culture of democracy in South Africa and the rate of development since 1994**

## Abstract

*The dawn of democracy in South Africa in 1994 brought many opportunities for all South Africans, especially the black majority who were deprived of their basic human rights by the apartheid government. These opportunities now available to all in South Africa include access to education, fair labour practices, and freedom of movement and association among others. These rights and freedoms are entrenched in the Freedom Charter and the country's new Constitution that was adopted in 1996. For example, freedom of speech is widely exercised almost unrestricted by print media and many political party leaders in such platforms as parliament. On the other hand, the freedom of expression, association and movement including the right to protest could in some instances be perceived in a negative way especially in relation to the widespread service delivery actions in many towns. An example of protest actions which have a negative impact on the image and economy of the country is the Marikana mine strike in 2012 which led to the death of 44 people. This paper seeks to establish a relationship between the culture of democracy in South Africa and the rate of development since 1994. It further draws from lessons and experiences in other African and developing countries to identify opportunities and challenges relating to democracy.*

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## The cultures of arrested development in South Africa's local governance Personal Details

### Abstract

*Local governance reforms in South Africa has repositioned the local government as that level that has direct impact on everyday lives of citizens. Municipalities have been assigned major development responsibilities in a democratic South Africa, thereby acting as important arenas of social transformation and democratic deepening. Since the era of developmental local government in 2000, municipalities have registered important scores in improving the lives of the people for the better, especially with regard to the delivery of basic services such as water, electricity and sanitation. Twenty years into democracy, studies do show that the quality of life in South Africa is incomparably better than in 1994. However, the service delivery achievements have also been marred by resilient fault-lines that have plagued this important sphere of government. This paper singles out the four most salient major problems that have arguably arrested the potential role and development of local government. These are the contaminated political environment, politics-policy dichotomy, leaders who are not leaders (defective leadership) and coordination malaise. These four problems are termed "cultures of arrested development" and are attributable to the hegemony of the ruling party and the subsequent absence of substantive uncertainty. Their combination therefore gives rise to a number of symptomatic features that are widely recorded in public policy literature. The paper argues for the worsening of internal problems of the ruling party as the necessary agitation for a national crisis, hoping that it will mobilise cohesive policy networks that will forge social capitals per municipality in order to correct and stop debilitating effects of the ANC hegemony.*

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## Personalized politics: Botswana under Seretse Khama Ian Khama

### Abstract

*A state president is a critical player in determining the future direction of a country. However, while the president is the leading political personality of the state and often referred to as the father of the nation, institutions of the state and the civil society sectors must also play important roles. The thread that runs through this paper is the argument that there is a steady trend toward personalization of the state in Botswana where proposed policies and programs are styled in the name and image of the state president. Nevertheless, this paper argues that capable, intelligent and effective institutions of the state should take lead in crafting a long term and sustainable future for the country. In the context of the challenges of development in Botswana, governance should go beyond a neo-patrimonial system and entrench political and administrative power with capable and effective structures of administration that would guarantee continuity in the face of a change in leadership. Thus, strengthening institutions of the state is crucial to engineer collective action and detach personal preferences of the state president from the needs, aspirations and interests of the citizenry.*

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## Culture of Democracy and Citizenship in Botswana

### Abstract:

*Botswana's electoral democracy dates back to 1965 when the first multiparty election was held. Ever since, Botswana has maintained its democratic tradition, holding regular elections every five years. Botswana has also been judged to have fared favourably on other measures of democracy such as the observance of the rule of law, free media and the separation of powers. Using different measures, many indices point a positive democratic picture of Botswana. To this extent, Botswana has been seen as a beacon of democracy in Africa. However, on the ground there are audible cries among citizens for an **effective** democracy. It appears that not much has been done to nurture democracy that can impact on the lives of ordinary citizens. This paper seeks to argue that despite the visible presence of formal democracy, on the ground the picture is not that rosy. There appears to be a gap between formal democracy and real participatory democracy that impacts positively on the daily realities of many citizens. Thus, this essay offers a critique of this gap and concludes that Botswana is yet to fully foster a culture of participatory democracy that benefits ordinary citizens.*

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**The Synergy of the Political Class and Electoral Violence in the Nigeria's Fourth Republic: Implication for Deepening Democracy**

**Abstract**

*Electoral violence is not a sine qua non but credible elections are and salient indicator of deepening democracy. Nigeria has had four national elections: 1999; 2003; 2007 and 2011 with increased electoral violence in each successive election. This paper is an attempt to examine electoral violence in the Nigeria's fourth republic from the perspective of elite conception of politics with emphasis on its composition, manifestation, effects and likely solutions using secondary data. The central argument of the paper is that the unprecedented electoral violence under the fourth Nigeria's republic may not be unconnected with the existing authoritarian political class which employed various strategies to weaken electoral related institutions invariably manipulating the electoral process. This has resulted to exceptional fraud, corruption, intimidation and other forms of electoral violence as witnessed since 1999. The focus on Nigerian political class other than most electoral architectures lies from the backdrop of its dominate role in the electoral politics in terms of rule-making, rule-implementation and rule-adjudication. The paper calls for punitive measures through constitutional engineering for those involved in perpetuating the act of electoral violence from all sides of the political spectrum. Failure to face justice and play politics by the rules, electoral violence will not only significantly jeopardise the prospects for 2015 general elections, but will invalidate Nigeria's attempt to deepen its democracy as a whole.*

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**Democracy is culture specific: A case of Zimbabwean democracy**

**Abstract**

*Democracy is a controversial concept that does not have a universally accepted meaning. Generally, it denotes a government of the people by the people. Some argue that democracy is a Western concept that is not applicable in other parts of the world whilst others view it as universal. The objective of this study is to analyse the concept democracy as culture specific using Zimbabwean democracy as a case study. This means that what is considered democracy in other political cultures is not democracy in Zimbabwe and what is recognised as democracy in Zimbabwe may not be seen as democracy in other political cultures. Methodologically, books, journals, newspapers, desktop research and passive observations were used as data collection tools. Conclusions drawn from this study indicate that Zimbabwe subscribes to Zimbabwean democracy. The major tenets of Zimbabwean democracy are; top government posts belong to those with liberation war credentials, fusion of powers, election rigging, transparency within the ruling elite, accountability to the elite and free and fair elections. Zimbabwean political ideology and culture in terms of democracy is applicable to the country alone. Other universally recognised tenets of democracy such as protection of human rights including gay and lesbian rights are not accepted in the political culture of Zimbabwe. Democracy is localized in the country in the sense that certain aspects of it are modified to suit the country's interests and aspirations and there are certain aspects of democracy which are not accepted in Zimbabwe political culture.*

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### **An analysis of politics of the culture of marriage in contemporary Africa**

#### **Abstract**

*The study seeks to analyse the day to day politics of the institution of marriage in the contemporary African context. Marriage is an acknowledged fundamental institution with compulsory status in Africa. It is culturally unacceptable to go beyond certain age without being married because to be fully a member of the adult society one has to be married. It provides both a mechanism for the transfer of property between families and generations, and a crucial element in the formation of an individual's sense of identity. The objective of this study is to analyse nature and characteristics of the politics of the culture of marriage in contemporary Africa. Data was collected through the use of passive observation, desktop research, interviews and journal articles. The findings of this study indicate that marriage in contemporary Africa no longer serves as a mechanism for fulfilling individual's sense of identity. It is manipulated to serve individual selfish ends. Like of all politics, the politics of marriage in contemporary Africa is characterised by struggle for power between spouses, tax free wealth accumulation on the part of the bride's family, domination and exploitation of men by women and vice versa. The conclusion drawn from this study indicates that women and their parents are manipulating the institution of marriage to derive material things to the detriment of their male counterparts, men still look at women as their domestic objects and prefer their own unilateral cheating. Marriage is no longer for individual identity in the adult society. It is now a mechanism for accumulation of wealth. Because of that, women are socialised to target rich people for marriage and once in marriage they do everything to further derive wealth from men.*

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### **Creolization, Empowerment and Identity in the African Diaspora: Comparative and Contrastive Elements using the Convergence of Linguistics and Religion**

#### **Abstract**

*The Trans-Atlantic slave trade occasioned the transportation of almost 15 – 18 million Africans to a new world by various European powers to assume a life reduced to intense laborious plantation work in exogenous settings. The slaves were made of different ethnolinguistic groups, such as the Yoruba, Fon, Ewe, Gbé, and Kongo who were uprooted from their African ethnographic settings to be immersed into an integrated system in Latin America, the Caribbeans and South America. The dynamics resulted in the birth of syncretic African Derived Religions such as Candomblé, Santería and Vodou with a convergence of key socio-historical factors in the disciplines of religion and linguistics. This paper examines the vernacular innovations (from pidgins to normalized creoles) and new syncretic religious paradigms. The latter were initially coping mechanisms and ultimately identity empowerment tools. In addition, it seeks to provide an understanding of the concept of creolization as it pertains to both disciplines, particularly in gaining insight in the interplay and dynamics of a triangular concept starting from the source (African) Indigenous Religious Beliefs to the Formation of the Religion and ending in the Identity and Empowerment. These became strategies of sustaining the African groups for*

*centuries by functionally embedding elements of Catholicism (saints) and African veneration of divinities (Orisas), in what has become the normalized and quintessential characters and face of these religions in the African Diaspora.*

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### **Culture, Democratization and Development in Africa: Essence, Nexus and Praxis**

#### **Abstract**

*Culture is a living and dynamic concept, containing both simple and complex variables. It is within cultures that one encounters the paradoxes of life. What is accepted, practiced and taken as normal in one culture is regarded as taboo and abhorred in another. Culture embodies the traditional and religious practices and beliefs, values and norms of a people and their way of life, including their social, economic and political system. Indeed, culture is synonymous with a people's civilization and no culture is superior or inferior to another. A culture is influenced by the environment within which it is situated. Culture(s) could be imposed or forced on another through coercive means, and a people that allow another culture to overwhelm or dominate it by whatever means risks being erased out of existence, as a people without a culture are a people without a past and have no future. In the same vein, if democracy is accepted as the 'government of the people, by the people and for the people' then it cannot be said to be alien to or a special trait of particular culture(s). Though there are certain attestable and demonstrable variables common to every democratic mode of organization, democracy as a system of governance is not a static or a peculiar practice traceable to particular culture(s). For instance, many democratic ethos, norms and values abound in Africa's cultural practices and traditions. Varieties of democracy therefore exist all adapted to serve and solve the needs and problems of different cultures. Western liberal democracy which emphasizes form over content and is today the vogue in Africa is a colonial legacy designed to serve western powers. Its unwholesome practice will not help solve our problems but only further entrench foreign grip on Africa's economy. Similarly, development which can be said to be the ability of a people to consciously, continuously and consistently manipulate and exploit themselves and their environment in order to better their lives and those of others is certainly a culture-bound process. The process is not a linear trajectory movement that transmits from one culture(s) to others. This paper is an attempt to critically interrogate the concepts of culture, democratization and development, especially in relation to their practice, essence, interconnectedness and relevance in the lives, aspirations and needs of African people. The paper contends that the three concepts are closely interwoven, and that though democracy midwives development, liberal democracy undermines Africa's development process. The discussion shall be done within the framework of the non-liberal political economy, which emphasizes the intimacy between a society's political system and its mode of production and their primacy in social engineering.*

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### **PSYCHOSOCIAL ANALYSIS OF CULTURE OF BAD GOVERNANCE IN A DEMOCRATIC SETTING.**

#### **Abstract**

*The best form of governance widely accepted all over the world is democracy simply because it gives the people the opportunity to choose their leaders and how they will be governed. However, it is observed that in some African countries, Nigeria inclusive, even though democracy is being practiced after a long military rule, the dividends of democracy which includes good governance, respect of various fundamental human rights, provision of amenities and setting standard for good living is practically absent. Instead, the culture of greed, corruption, embezzlement, violence and several anti-democratically behaviours has become the order of the day. This will definitely hinder development. Po-ol-Based on the psychoanalytical theory that there are factors outside of a person's awareness (unconscious thoughts, feelings and experiences) which influence his or her thoughts and actions, this paper attempts a psychosocial analysis of the leaders perpetuating these bad behavioural attitudes. It therefore concludes that resorting to prayers alone cannot bring the desired dividends of democracy but not until a proper understanding of the attitude of the leaders is attained and cure found, dividends of democracy shall continue to elude the masses. Key words: Psychoanalysis, Democracy, Governance, Human rights*

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### **Beyond Redemption? An historical/cultural interrogation of Nigeria's political landscape**

#### **ABSTRACT**

*Nigeria gained her independence in 1960 and became a republic in 1963. However, it has been a chequered history in the life of Nigerians since then. The road has been smooth and bumpy but now, getting bumpier. Having survived a civil war and eight military regimes, the almost 200 million peopled nation seem to have eventually settled for democratic governance. However, since the advent of this democratic rule, the masses are yet to enjoy dividends of democracy leaving the people to wonder whether the country is practising democracy or oligarchy. Even the diasporic voice and writings of nationalists has had little effect on the governance. Reflecting on importance of democracy, this paper discusses visions and missions of the founding fathers and the contributions of the nationalists at home and in the diaspora focusing on artistic icons such as Wole Soyinka, Chinua Achebe, Fela Anikulapo-Kuti etc. It discovers that the root of the plethora of problems ravaging the nation is embedded in corruption which is fast gaining ground across the continent. Juxtaposing with some African countries, it queries: Is corruption part of African culture? It then concluded that despite the visions of the founding fathers and nationalists, despite the abundant natural resources at the behest of the nation, the people are yet to enjoy the benefit of democracy leaving them to think they would have fared better under colonial administration.*

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### **Democracy in Lesotho: A new paradigm shift?**

## Abstract

*This paper evaluates and analyses the evolution of democracy in Lesotho. The Mountain Kingdom of Lesotho marked its 20 years of democracy in 2013 following a historic election that established coalition government in 2012. This came after 23 years of authoritarian rule, followed by one party dominant rule. Lesotho has held five multi-party elections since 1993. In the first two elections (1993 and 1998), representatives were fielded through First Past the Post, a winner takes all model, while the last three (2002, 2007 and 2012) representatives were chosen through Mixed Member Proportion model, which was devised in 2001 as an election resolution conflict in Lesotho. This MMP model has granted Lesotho some level of political stability. However the election of democratic leaders does not sit well with the traditional leadership structures and most Basotho. This is because the modern style has changed the traditional practices where decision making was made through consensus, mainly by adult males. The study adopted an interpretive paradigm as a small scale, explorative qualitative study in one rural district. Secondary data sources were examined followed by interviews and focus group discussions. Data was thematically analysed through a theoretical lens of democracy using a developed conceptual framework. Findings revealed a cultural alienation, a paradigm shift of the lost past by a rural community.*

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## Implications of Electoral Conflicts for Human and National Security in Africa: A Case study of Nigerian elections in 2003 and 2007

### Abstract

*Elections are means of establishing legitimate governance and leadership in democratic political settings. However, African politics in recent times has been undermined by electoral conflicts. In this regard, this paper analyses electoral conflicts with specific reference to Nigeria. Relying on data from Nigerian general elections between 2003 and 2007 the paper provides a description and analysis of electoral conflicts. It argues that electoral conflicts, which takes the forms of electoral processes manipulation, physical violence, such as, arson, revolting, assassinations, lootings, threats and intimidation of opponents and the electorate, has serious implications for human as well as national security. The implications of electoral conflicts for human security are accessed against the conceptualization of human security by the United Nations Development Programme (UNDP) Human Development Report (HDR). Similarly, implications of electoral conflicts for national security are assessed based on the articulation of national security by the Nigerian state. Although a conceptual clarification between human and national security is provided, it is contended that both forms of security are intricately interwoven and mutually interdependent and reinforcing.*

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## The Nigerian Electoral System: Complexity and Challenges

### Abstract



*Considerable attention has been devoted to revising the electoral laws and institutional framework in this case electoral systems with the aim of improving the conduct of elections in Nigeria. This paper discusses the Nigerian Electoral System within the context of achieving credible elections as it has evolved from the 1999 transitional arrangements under the then military regime of General Abdullahi Abubakar. The system was revised in 2002, 2006 and 2010 in line with party demands and political realities. It still remains a very complex system in that, it incorporates the elections of the President, Senate and House of Representatives at the federal level and election of 36 State Governors and State Assemblies at the state level and 774 local government elections at the municipal level. The paper seeks to look at the system variations at different levels and how it has been implemented overtime. The electoral system has had to respond to several challenges including electoral violence in 2003 and 2007 and the accusations of corruption and malpractices in 2011. How have the various challenges been addressed and what improvements still need to be made? The complexities involved and challenges that have plagued the Nigerian electoral system and its implications for free and fair elections are discussed.*

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### **African Responses to the Challenges of Environmental Crises and Poverty in the 21<sup>st</sup> Century**

#### **Abstract**

*This is a preliminary research and several issues raised still need to be substantiated. The paper links the vulnerability of the Africa poor to problems of climate change and the corresponding implications on the African development process. The central argument is articulated in 4 parts and revolves around the necessity for prompt responses to challenges of climate change as an important way of dealing with poverty in Africa. Given the peculiarity of the African environment and poverty level, the statement of the problem is: how is climate change affecting the African development process? The objective is to use the African vulnerability assessment to review the implications of the crisis on the poor who constitute the vast majority in Africa and demonstrate how the two impinge on the trajectory of African development over time. Another objective is to examine the relationship between climate change, the safety nets of the poor who are the most vulnerable to droughts and food insecurity due to crop failure, loss of soil nutrients and health risks against the background of the burgeoning extreme weather conditions. The methodology of data used for this multidisciplinary analysis was elicited from a bevy of secondary literature and UN/DFID reports on climate change. The most significant contribution is that the work will set in motion more active debate on the impact of climate change on the poor and relate to African developing where the impact of climate change appears to be worse but is least discussed. The emerging conclusion revolves around the urgent need to respond to the emerging issues through legislation and public policy and implementation on climate change to fast track the African development process.*

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### **POVERTY REDUCTION AND ECONOMIC GROWTH/DEVELOPMENT UNDER DEMOCRATIC GOVERNANCE in NIGERIA SINCE 1999**

#### **Abstract**

*At global and continental levels, good governance has proved to be a catalyst for economic growth and development. This is because participatory democracy invests more in human capital and is more amenable and accountable to its people in the art of governance than military dictatorial regimes which exploit the economy more and are subject to too many abuses of power without checks/balances. Although, democratic governments have too many things to chase and resolve simultaneously, but because they are under the peoples' mandate and have to justify their legitimacy/continuity in power they are under obligation to reduce poverty and constantly improve the standard of living of the citizens especially at the rural level, thereby promoting an overall conducive environment for investment and national economic growth and development. Furthermore, they are more disposed to national development because they operate under democratic institutions and follow the due process of making laws in parliament for the purpose of development and enforcing them. Similarly, participatory democracies are more accountable to the people and ready to outlaw corruption and whatever may constitute a clog in the wheel of national progress. Against this background, it is plausible to argue that democratic governments are more friendly to trajectories of development than Military dictatorships in Africa. The central argument of this essay is to interrogate how democratic governance in Nigeria has brought about social and economic **growth and development since 1999. The essay isolates the role of democratic governance in national development in Nigeria and particularly seeks to demonstrate to what extent democratic governance in Nigeria has facilitated the development process by reducing poverty and stimulated socio-economic growth in the country. The essay used the template of democratic principles and the basic components of development as a basis for analyzing the level of development in the country during the period against the validity of the argument that democratic principles promote development more than military dictatorships in Africa. The methodology of research was a review of government policies and programs on national development during the period. Drawing from the Nigerian lesson, the conclusion of the essay is focused on how to improve the art of representative governance in African and make it a state-of-the art for the growth and development process in the continent and indeed, a radical shift towards making poverty history in the most backward continent in the world.***

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### **Nudity: a vogue in Nigerian Musical Video.**

#### **Abstract**

*Nudity is an act of being naked; the state of not wearing clothes at all. Several factors can be responsible for this act; i.e believe, (the nudist who believes it is natural and healthy) fashion, culture and so on. Naturally clothes should be worn for protection and decency. Babara and Cletus Anderson observe that "man wore cloths for reason of modesty, standards of decency and indecency". This also reflects in the story of the first man and woman in the bible, Gen 3;7 that says "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons", why this because they were ashamed, a state of nakedness should be a shameful one, but unfortunately, fast becoming fashion. Therefore this paper focus on African art, not being arts for art sake but usually reflection of norms and values. Culture has been associated to different definitions, but the bottom line is that culture has a lot to do with man and his social group(s). it distinguishes a group from another, such as Family, Associations, Proffesions, Gangsters, Prisonerns, Religious groups and so on, but as human being we dress the way we wish to be addressed. Geoffrey (1974) is of the idea that "our conception of the world must deeply influence our appearance". There is*

*an interaction between the world we live and the appearance we choose to make within it, when we come in contact with someone the first five minutes the focus will be on our appearance. Clyder also describe culture with a phrase “ as a design for living”. Becker etal (1999) describes culture as the “shared understandings that people use to coordinate their activities”. Our activities as human beings involved our mode of dressing, what we eat, our occupation, believes. On a final note nudity is not an acceptable act in African culture. Our imitation of the western culture are generally blind imitation of foreign value. This paper will focus on the musical video of Ayodejilbrahim Balogun, popularly called Wizkid’s “Pakurumo” a remix of an African folksong that portrays songs and dances celebrating African beauty.*

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### **Electoral Malpractices and Political Instability in Nigeria: An Analysis of the Symbiotic Relationship**

#### **Abstract**

*Like many other countries in Africa, Nigeria has suffered a great deal of setbacks or decline as a result of political instability. Since Independence, the frequent interventions of the military in political governance, the weaknesses of socio-economic and democratic institutions and the proliferation of armed conflicts or civil insurrections can be traced to the irreconcilable differences mostly arising from flawed elections. However, the danger of electoral malpractices goes beyond precipitating disorder and instability within the political system to perpetuating poor leadership which over time has become the greatest challenge to the development of most African States, including Nigeria. This paper is an attempt to interrogate the linkage between electoral malpractices and the failure of democratic institutions in Nigeria. As the country approaches a general elections in 2015 and the possibility of a regime change, it has become very important to evaluate the lessons learnt from the previous elections and to explore various ways that the government can improve the electoral process in a way that broadens the political space and encourages better participation on one hand, and also strengthens democratic institutions and the legitimacy of political power on the other hand. The paper argues that electoral malpractices constitute the greatest threat to political stability and democracy in Nigeria and identifies reforms and proactive interventions as crucial to both political development and socio-economic transformation of the country.*

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### **INTERROGATING THE CONTRADICTIONS IN POSTCOLONIAL AFRICAN CULTURAL POLICIES AND ITS IMPLICATIONS FOR NATIONAL DEVELOPMENT: THE NIGERIAN EXAMPLE**

#### **Abstract**

*The appeal for cultural authenticity has become overwhelming in postcolonial Africa, especially since the beginning of 1970s. Inherent in this call is the long term goal or objective of rehabilitating and restoring the African culture as a basis for national development. This paper examines some of the contradictions inherent in this approach and why it has failed over the years. It also discusses the implications of this on the development of the continent and its peoples. Extrapolating from the Nigerian experience, it argues that the fight for an authentic national culture means in the first place, the fight for the liberation of the continent, that material foundation which makes the building of a*

*national culture possible. Given the history of their colonial experience, there is no other fight for culture which can evolve and be socially relevant to the people of Nigeria and indeed the African continent, than the popular struggle.*

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**“CAN THERE BE DEMOCRACY WITHOUT DISSENTING VOICES?” HISTORICIZING THE DISEMPOWERMENT OF THE OPPOSITION IN POSTCOLONIAL AFRICAN POLITICS AND ITS IMPACT ON THE DEMOCRACY PROJECT**

**Abstract**

*Since the emergence and acquiescence of liberal democracy by modern states, a number of very critical questions underscoring how it is practiced by some of these states and the implications of this for its survival and sustainability as well as political stability. For example, how come the opposition in African politics is either existing or completely weak? Can democracy in modern Africa really survive without the opposition? What is it with the nature and character of postcolonial African politics that makes it impossible for a thriving opposition and are their historical antecedents underpinning this situation? What can really be done to entrench and deepen liberal democracy in modern Africa as a basis for achieving political stability, good governance and development? Against this background, this paper attempts to historicize the opposition in modern Africa and relates this to the dilemma of political instability the continent is faced with. Sampling the experience of some African countries, the paper further avers that there can never be liberal democracy without a robust opposition, and demonstrates how the opposition is enfeebled in the dialectics and dynamics of politics in modern Africa and suggests ways out of this conundrum.*

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**Investigating Democracy-Promoting Thoughts from Nigerian Monarchical Heritage: Looking for the Living among the Dead?**

**Abstract**

*The insignificant success arguably recorded so far in Nigeria’s democratic experimentation as opposed to the huge success of advanced democracies seems to indicate that there is nothing democratic in the ethnic roots of a typical Nigerian. This survey was thus conducted to investigate the existence of democratic contents in the linguistic heritage of the three most prominent ethnic groups in the country in order to establish whether democratic values can be developed in Nigerians only through the English-language-medium western education or also in the Nigerian-indigenous-language-medium education. Ten elderly people were purposively selected from each of the three ethnic nationalities to get twenty proverbs or other deep sayings in their traditional cultures that promote democratic values from each. In the second stage, one hundred people aged twenty to forty years were got through a multi-stage sampling procedure to ascertain their knowledge of the sayings obtained from the first stage of the research. The findings show that each of the ethnic groups has democracy promoting values in their linguistic repertoire. Most of the youths showed gross deficiency in the*

*knowledge of such sayings, professing that only an English-medium education system can promote democracy. The study thus concludes with an advocacy for the preservation of our indigenous languages to maximise the benefits of the democratic values embedded.*

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### **State-Capital Relations and *the imperatives of social inclusion in post-apartheid South Africa***

#### **Abstract**

*One of the major challenges in post-apartheid South Africa is the how to address various socio-economic problems, especially poverty and inequality. The policy space to address this problem is largely determined by the relationship between the state and capital. The discursive content of these interrelationship is particularly complex in South Africa, due to the uniqueness of the 'country's social structures, the absolute levels of its poverty and inequality, their racial character, and the recentness of the political transition' (Habib, 2013:74). State-capital relations in post-apartheid South Africa is a reflections of, and a product of over three centuries of unequal relations, exploitation of one race by the other and hegemony of capital over the state. South Africa has been defined by highly unequal distribution of income, opportunities and property as well as inequality in the distribution of political, economic and ideological power. There is no doubt that some progress has been recorded in areas of access to education, housing, health and support grants over the twenty years of transition to majority rule. However, the twin problems of poverty and inequality continue in South Africa today. These problems have implication for political stability, social harmony and progress in the country. What is the relationship that exists between the state and capital and how was this relationship mediated during the transition? What are the influences of the capital on the state, especially in terms of policy space and how does the influence affect the ability of the state to adopt policies that address the socio-economic challenges of the people? Using relevant theories on post-colonialism and global capitalism, this paper engages with these questions with the aim of contributing to the debate on the necessity of social inclusion in South Africa today.*

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### **DEVELOPMENT AND DEMOCRACY AS DRIFTING FACTORS FROM THE CULTURE OF GOOD GROOMING FOR AFRICAN WOMEN**

#### **Abstract**

*So much is expected from the woman across Africa in terms of raising children that conform to the standards and norms of the society. Though the woman does this together with other people around her, she is solely held responsible for socially misfit and culturally errant children. In the traditional African set up, the task of raising the children had been lessened by a series of cultural activities, prescriptions roles and privileges. Development in the context of this paper is conceived as change in the expected and actual roles of the woman in the current social set up. Internal Democracy within the home structure is also viewed as capable of disrupting the relationship pattern required to bring about cohesion and to maintain order in the family. This paper contends that this change has caused a shift in the focus of the woman from her domestic responsibilities. The paper concludes that this shift in focus has been responsible for the absence of the much needed good grooming for African children, especially the girl child.*

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### **THE ÀPÓN MELODRAMATIC RITES AMONG THE ONDOS OF SOUTH WEST NIGERIA: A VALUE IN EXTINCTION?**

#### **Abstract**

*Àpón and Obitun rites used to exist and were performed side by side among the Ondo people in South Western part of Nigeria. The rites were performed for young male and female indigenes of the same age bracket in the society. It was a melo-dramatic performance that lasted seven days for the female and nine days for their male counterparts. Today, following changes in the attitudes and dispositions of the people, Obitun has been reduced to a mere form of dance used to entertain guests at important social gatherings while the Àpón version is practically going into extinction as it is no longer performed. This paper explores the cultural values of the Àpón rites; and examines the factors that contribute to its neglect by the people. The implications of allowing this once vibrant art form to die are also considered. The conclusion is that the Àpón rites used to be a veritable means of enculturation, entertainment and a social control mechanism among the Ondos with its semblances in many other traditional cultures of Africa. Scholars should investigate and re-enact its artistic, aesthetic and philosophical values as a means of contributing to social stability in the endangered over-westernised emerging African cultures.*

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### **Yorùbá Tradition and Modernity: An Examination of Humorous Communication in Selected Yorùbá Comedy Video Films**

#### **Abstract**

*It is generally assumed that no tradition is static and Yorùbá traditions especially in contemporary times are passing through rapid and in some cases, violent changes which have led to the cultural weakening of the people. The trend, if not checked, would lead to disappearance of our cultural heritage. Yorùbá comedy films are used to amuse and lighten moods and allow audience to escape from reality and lose themselves in humour. Despite this, Yorùbá comedy video films have the communicative potentials of providing and transmitting knowledge to the audience in order to foster intellectual development, formation of character which enables them to operate as effective members of the society. It is against this backdrop that we examine how Yorùbá film artists use humour, using **Jèlìlì, Jénífà** and **Èmi ni Ire kàn Láyé** as case studies to satirize how the society displays total disdain for almost all aspects of the Yorùbá culture. The study posits that, (a) there is need to give Yorùbá language a respectable standing in national ideological systems and (b) the need to revive and regenerate some traditional values in order to disseminate them to generation yet unborn for the purpose of preserving the heritage of the past.*

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**Culture, Cross Currents and the African Child in the Diaspora: The Dilemma of the 21<sup>st</sup> Century Immigrants to the United States.**

**Abstract:**

*African immigration has become an all-pervasive phenomenon in the first decade of the twenty first century has been associated with the prevailing economic paralysis and political suffocation in most African countries. With widely disparate motivations, African immigrants have over the years transformed the United States of America as a choice country of emigration. While America has been so receptive to the influx of immigrants from Africa and other parts of the world, the assimilation of the host culture by American children of Nigerian descent has been a daunting and challenging task for migrant parents drawn to the United States by the American Dream. This paper examines the cultures of migration, transition of immigrant's children into the American social-cultural values and the challenges of maintaining a bicultural identity. The paper in addition provides a synthesized conclusion based on an assessment of African cultural values which is under threat of decline among Nigeria-American children in the Diaspora*

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**Cultural Imperialism and the Dilemma of Cultural Diplomacy in Africa**

**Abstract**

*Cultural dynamics, which have, in the African experience, taken a noticeable trajectory, are themselves products of overwhelming global realities some of which are driven by forces like astonishing breakthroughs in advanced international media and high-level information and communications technology (ICT). Through these forces and channels, there is an inescapable process of cultural synchronization emanating from the West. The resultant consequence of this historical reality for the African peoples translates to cultural imperialism – a situation that has dislocated the various African cultures and subjected them to the dominance of Euro-American cultures, especially in this 21<sup>st</sup> century. This paper is committed to the interrogation and analysis of the extent to which cultural imperialism has affected the trends and dimensions of cultural diplomacy in Africa. It argues that the dualistic thesis that sustains the inferior/superior relations between African and Western cultures is accentuated by cultural imperialism. It concludes that the present subjugate posture of African cultures undermines the assertive disposition of Africa in her cultural diplomatic relations with the West. This position is powered by the conviction that diplomacy itself is an important national power. Therefore, cultural diplomacy can be effectively deployed in the pursuit of national interest in the area of diplomatic relations. The paper pontificates that since culture can effectively function as a variant of soft power, African peoples require a cultural re-orientation in order that the peoples' indigenous cultures can be deployed in the pursuit for more rewarding cultural diplomatic relations with the West.*

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## **POLITICAL CULTURE, DEMOCRACY AND VOTING BEHAVIOUR IN NIGERIA (1960-2007)**

### **Abstract**

*Absence of shared national political culture based on democratic values such as popular participation of citizens in the electoral process is more likely to bring about political instability in a multiethnic society like Nigeria. This paper argued that shared national, rather than ethnic and undemocratic political culture is more likely to engender proper voting behaviour amongst citizens to elect competent leaders. It concluded that the existence of shared national political culture and the reforms of the electoral system would result in the election of democratic national and competent leaders, and hence promote political development in a multiethnic society like Nigeria.*

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### **Women's Hair Do and their Symbolism among the Yoruba People : An Anthropological Analysis**

#### **Abstract**

*Little or no attention has been paid to research that focus on hair do's by Nigerian women despite the huge attention given by Afro-Americans. This article examines women ideals and their cultural construction of female beauty and explores their impact women's subjective experiences. The analysis focuses on hair as a key site for investigating how social cultural expectations of gendered woman are reproduced and how women's bodies and identities are marked by their choices of hair do" and "don'ts". Through analysis of women's personal narratives, this article examines how individual women attempt to reconstruct their subjectivities by accommodating dominant cultural aesthetic norms, or in some instances opposing them. The analysis provides insight into the changing gendered dimensions of beauty construction in Nigeria within the context of globalization.*

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## **THE IMPACT OF LIBERALISATION OF TELECOMMUNICATIONS AMONGST TRADERS IN ONDO STATE, NIGERIA**

### **Abstract**

*Commerce is no doubt central to Nigeria's growth and development. From the pre-independence era through the post independence stage, and the current era of globalization, commerce has continued to have positive influence on the socio-economic circumstances of Nigerians. What is however contentious is the extent to which modern economic policies have shaped commerce with its attendant impacts. One of such policies is the liberalization of the Telecommunication Industry. This Paper thus aims at exploring the impact of liberalization of telecommunications on commercial activities with particular emphasis on traders in Ondo State, Nigeria. The crucial role that exchange of information plays in the economy can not be underestimated. In essence, telecommunications especially mobile telephony and internet which are the focus of this paper bridge the gap between buyers and sellers not*



*only in the developed economies but also in developing world like Nigeria. Commencing from the liberalization of the telecommunications industry, according to Aker, 2008, Falola and Adewumi, (2013), mobile telecommunication devices facilitates the delivery of prices and trading information between buyers and seller and prospective customers. This has gone a long way to prevent the huge loss associated with perishable goods in the traditional African market system. It has promoted the efficacy of the market system amongst traders in Nigeria, Ondo State inclusive. This has brought about increase in the productions and sales of goods and services in Ondo State; Nigeria. This in a way has also helped to alleviate some of the challenges associated with the informal sector of the economy. This paper, using t – test analysis, aims to bring out the import of using internet and mobile telephony amongst traders in Ondo State. The objectives are to establish whether the liberalized telecommunications technology has positive impacts on the marketability of the goods and services of the traders and their trading activities within the State and across the borders. It is also to explore if any, the significant improvement this has on the informal sector, in alleviating poverty among those who operate there, and the general populace in Ondo State; Nigeria. It is important to bring out these facts in this 21<sup>st</sup> century given the fact that the year 1886 heralded telecommunications development into Nigeria (Ajayi, Salawu, and Raji, 2014), all these years, telecommunications have been introduced to the country, there are still areas in the country and even in Ondo State that still experience fluctuating services. Internet services is also a mirage in most parts of the State. This paper therefore will prefer solutions on how to adequately address the challenges being experienced by most traders on the issue of telecommunications to ensure they are on the right track with their counterparts in other parts of the global community, where liberalization of telecommunications actually achieved the goals of improving the lives of the people and are readily available when needed.*

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### **Killing Rigby: Migration and Transfer of Cultural Values in Cosmopolitan Societies**

#### **Abstract**

*Using the example of Yoruba migrants in London, this study examines impact of migration on transfer of cultural values by migrants in cosmopolitan societies. Serving as impetus for this study is the 2013 gruesome murder of Lee Rigby, a British soldier who was murdered by two Yoruba and Nigerian-born Londoners – Michael Adebawale and Michael Adebolajo. Among other things, this study establishes a connection between migration and child upbringing. As the study argues, while these two Londoners may have Yoruba and Nigerian names and connections, their conducts fell short of Yoruba expectations, especially in relation to the concept of Omoluabi. Omoluabi is an ethical and moral value, defined as the exhibition and demonstration of ‘the inherent virtue and value of iwapele’, where iwapele means a gentle person with lofty character, is the preeminent moral responsibility expected of every Yoruba man and woman irrespective of circumstance and location. Being the kernel of Yoruba’s sense of self and group affiliation, this study seeks to understand how migration impact on perception, practices, and expression of being an Omoluabi, especially among migrants from Yorubaland to London, a cosmopolitan city where peoples and cultures from different parts of the world daily negotiate and interact. Could migration to London by parents of these two alleged killers and their upbringing in London play any fundamental role in this development? Could cultural mixing, exchanges and transfer, especially in a cosmopolitan city like London have exposed these young men to cultures and values other than those of Yoruba people and by so doing impair their sense of personhood as encapsulated in the concept of Omoluabi? In general, the study seeks to know how cultural interaction, especially in cosmopolitan societies, impact on the cultural world of migrants. Other questions the study seeks to answer are: How does interaction with different cultures and people in a multi-cultural society impact on migrants’ ability to transfer their cultural values to their offspring? In the case of Yoruba migrants in London, how does migration from Yorubaland,*

*Nigeria to London, Great Britain, impact on the ability of Yoruba migrants to transfer their ethical and moral value of being an Omoluabi on to their children?*

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### **From Evil Forests to Religious Camps: Reinventing and Reimagining Sacred Spaces in Contemporary Nigeria**

#### **Abstract**

*This study examines the re-invention of sacred spaces among religious organizations in Nigeria. As the study argues, history of Christianity in Nigeria reveals that most of the earliest churches were founded on erstwhile 'evil forests', a development that cannot be dissociated from traditional society's initial reaction to Christianity. However, the founding of the native-led African churches witnessed the efflorescence of the so-called 'prayer-mountains' and 'holy grounds', which, although may not have been founded on forbidden forests, but were in themselves expression of belief in sacredness of spaces and places. From the Aladura churches to Christ Apostolic churches, Celestials to Cherubim and Seraphim churches, sacred spaces have included not only sacred grooves in and around churches, but also secluded spaces in forests, besides rivers and oceans and on mountains. In contemporary Nigeria, where the dominance of Pentecostal Christian churches looms so large; churches appear to be locked in competition not only in the proliferation of privately-owned universities and multi-acre auditoriums, but also in building religious camps, where adherents retire at specific periods 'to seek the face of the Lord'. Irrespective of different times and locations, stories of divine encounters, most of which are outlandish and fabulous, are told about these 'holy grounds'. In addition to the outlandish and fabulous stories oozing forth from the new religious camps, they were also described as centers of sleaze. Whether considered as evil and therefore forbidden, or regarded, as they are today, as 'holy grounds' and 'abodes of the Lord', the invention and re-invention of sacred spaces calls into question human's obtuse fascination with the sacred and how, irrespective of time and agencies, we continue to imagine and re-imagine, invent and re-invent these sacred spaces. Why is a place sacred? Or, what makes a place sacred? Of what importance are sacred spaces to the religious world of Nigerians? Given its trajectories - from traditional to colonial and to post-colonial periods - what ethos undergirds these sacred spaces? In their recent incarnations, especially with these stories of nefarious activities, are today's sacred places truly sacred spaces or economic bastions? This study, using examples drawn from across Yorubaland, examines the dynamic transformation of sacred spaces from evil forests into prayer-mountains and religious camps in Nigeria.*

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### **TECHNOLOGY ETHICAL RATIONALITY AND DEVELOPMENT IN THE 21ST CENTURY AFRICA**

#### **Abstract**

*Although Nigeria is the giant of Africa, it is quite unencouraging to note that the country is an underdog in technological development. Instead of developing a viable culture of technological development, there is an extravagant culture of borrowing of technology which in most cases does not consider prevailing cultural reality and ethos. It is pointed that without a radical overhaul and development of technological education to power indigenous 1technology, it will be very difficult for*

*Nigeria to enlist her name in the midst of advanced nations. This paper articulates the path to technological development in Nigeria. It exposes the problems in the prevailing trend and forge an intricate nexus among morality, technology, culture and development.*

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### **Envisioning the Nigerian Public Sector of the Future**

#### **Abstract**

*The Nigerian public service has undergone changes and transformation over the years; unfortunately, successive reforms have not made significant impact to re0engineer the public sector in providing effective services for the general well-being of Nigerians. Reforms were therefore identified as the viable avenue towards achieving efficiency and effectiveness of the service because of the belief of successive governments. This paper critically examined these challenges with a view to provide strategic solutions in terms of innovation, motivation collaboration and capacity building for the re-envisioning of the future of the Nigerian public sector.*

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### **MANAGING VIOLENCE AND SUSTAINING DEMOCRACY IN NIGERIA: AN UNRESOLVED AGENDA**

#### **Abstract**

*Nigeria gained her independence in 1960 which usher in a democratic parliamentary system of government. The democratic institutions were not allowed to exist in full scale as a result of frequent military interventions. The enthronement of democratic governance at all levels in May 29, 1999 was widely expected to usher in a political culture based on justice, equity, sense of belonging, participation and violence tolerance, transparency and accountability in the conduct of the affairs of the nation and improvement in the welfare of the citizenry. However, Nigeria is today bedevilled with ethnic strife, civil unrest, religious crisis, armed militias groups are gradually increasing at alarming rate with steady manifestation of political violence in every election conducted at the federal, state or local level. It has also become necessary to view the violence in Nigeria as the fallout from the opening-up occasioned by the return to democratic rule after a very long period of military rule, during which feelings were bottled up. With the democratic opening, the space had existed for these pent-up feelings to come to the fore, often leading to clashes among the various groups inhabiting Nigeria. The paper there fore, examines this violence and recommends that good democratic governance should be put in place with adequate conduct of free and fair elections.*

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## **The Role of Constitutionalism in promoting the Democratic Rights of Persons with Disabilities in South African Public Policy**

### **Abstract:**

*While democracy is sought as a means of equality for all citizens in contemporary states, the foundations of democracy continues to remain highly dependent on the traditions and nature of states. The practice of democratic principles, in South Africa, has been directly influenced by the discriminatory practices of the Apartheid regime, directly bringing the value and role of constitutionalism to the forefront. South Africa boasts one of the most diverse nations. Although diversity characterizes the country, its impact on citizens and policy processes of a democracy cannot be undermined. Diversity nonetheless brings both strengths and challenges in practice. Whereas, emphasis is placed on multiculturalism in the state, diversity emphasize the exclusionary practices of apartheid, which are etched in societal and policy processes of South Africa. Despite the fact that fairness and equality reign in constitutional democracies such as South Africa, persons with disabilities remain under-represented and not fully reflected in public policy. The role of constitutionalism comes into play in relation to the rights and the representation of all citizens in a democracy. Hence, public policies are put under the spotlight with specific reference to their shortcomings in reflection of the rights of persons with disabilities and continued exclusionary practices that are detrimental to a true democracy.*

*This paper will look at the concept of diversity. An account will be given of the democratic values and principles pertinent to South African citizens and the role of constitutionalism in promoting the rights of persons with disabilities in public policies will be explored.*

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## **Tradition and modernity – Distinct images of the Bakgatla-ba-Kgafela in the borderlands of Southern Africa**

### **Abstract**

*The remarkable resilience of chiefs and their role in the legal and institutional pluralism challenges the Southern African state in various contexts – reaching from the local up to the national level and even straddling existing borders in the region. Their integration has not only affected governance and jurisdiction in the individual countries but has also left a lasting imprint on traditional communities and institutions. As a consequence of colonisation and migration in Southern Africa, many chiefdoms are nowadays located in the borderlands and consequently, different parts of tribal entities had to adapt to various social environments, legal frameworks and institutional set-ups. This paper focuses on the situation of the Bakgatla-ba-Kgafela in Botswana and South Africa who have become a divided chiefdom in the 19<sup>th</sup> century when parts of the tribe resettled in contemporary Botswana. On the basis of case studies in both countries, the research addresses the historical, political and socio-economic factors as well as the legal environment which have had a major impact on the development and role of traditional institutions. The Bakgatla-ba-Kgafela function as an important example to illustrate the impact of blending tradition and modernity in traditional communities by adopting concepts of strategic adaptation, modernisation and retraditionalisation. To secure influence, legitimacy and relevance at local level, the Bakgatla-ba-Kgafela in Botswana and the Bakgatla-ba-Kgafela in South*

*Africa have chosen two opposing strategies with different outcomes in recent years which will be presented and discussed in this paper.*

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### **The Role of Natural Resources in Conflicts on the African Continent: Cases of Democratic Republic of Congo (DRC) and Nigeria**

#### **Abstract**

*This paper is a sustained discussion of the role played by natural resources in sparking and fuelling conflicts on the African Continent. After the introduction, the paper defines terms used in the discussion. The main concepts to be defined are armed conflict, natural resources and post-conflict peace building. The task of establishing the role of natural resources in conflicts on the African continent is in turn examined. An attempt to establish the nexus between natural resources and conflicts is used here to find the role played by natural resources in initiating and prolonging conflicts on the African continent. For the purposes of trying to balance the discussion, the politics and economics of natural resources and conflict is also highlighted in this paper. The two case studies selected are that of the conflicts over natural resources in the Democratic Republic of Congo and Nigeria. The stance adopted by the writer is that, motive and motivation for the starting, sustaining and prolonging conflicts on the African continent has always been stemmed from its natural resources. This paper also straddles the continuums of the role played by natural resources and lack of good governance/democracy as catalysts, initiators and drivers of conflicts on the African continent. Armed conflicts in Africa and civil wars are sparked by the motive to gain access, control and distribution of resources on and beneath the land/earth of the African continent. Recommendations on possible strategies and/or measures to constructively resolve conflicts on the African continent are suggested.*

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### **A Contemporary interpretation of democracy and ethnicity in Africa**

#### **Abstract**

*The paradox of neoliberal interpretations on democracy has undermined the extent of ethnicity as a key dynamic in contemporary multi party democracy in Africa. The justification of ethnicity has impacted on access to power and resources, among other things; democracy in Africa operates in ways which give more privileges and opportunities according to ethnic background at the expense of the poor in Africa. The visible gap between the haves and have not's, the powerful and the powerless, those in government and the elite class in Africa is still all determined along ethnic lines. Most ethnic groups have risen up against all forces at the grass root cause of disadvantageous conditions that hinder democracy but more is still to be accomplished to eradicate the deep ethnic validations. Against a backdrop of ethnicity as the classification of people and the relations between groups in the context of "self- and other" distinctions or consciousness among people with shared cultural and linguistic roots and that is utilized for political*

*affiliation and mobilization to compete with other groups for scarce resources, this paper discusses the challenges that ethnicity poses to multiparty democracy and state building in malt ethnic states in Africa. It disclosures the correlations between ethnicity and democracy and shows how the former impacts on how the latter is enacted in malt cultural African societies.*

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### **DEMOCRACY AND THE DIALECTICS OF DEVELOPMENT: THE NIGERIA EXPERIENCE**

#### **Abstract**

*Democracy has come to assume a new aura of significance in contemporary world affairs. Democracy is perceived to enhance good governance, transparency, development and indeed the pursuit of an egalitarian society. In spite of its widespread, there exist difficulties in adopting and translating its holistic values into the framework of sustainable development in most parts of Africa, more so in Nigeria. This could be attributed to many factors, which include poor development of democratic institutions, corruption, ideological confusion, imposition and 'selection' instead of election, monetization of electoral processes, etc. This situation bedeviling African democracy has left a vacuum in the Continent with regard to development. While some countries of Africa (Botswana, and very few others) have witnessed commendable success in the practice of democracy, the overall scenario is one of dismal failure in Nigeria. After more than fifty years of independence from the British colony, the scenario in the country remains disappointing. Democracy is totally misinterpreted, and it is wrongly practiced in the country. Democracy ought to guarantee regular free and fair elections; accountability of the State's administrative organs; equal rights and participation of the local citizens in the formulation of and implementation of development plans, and as well, guarantee security to the entire populace. Therefore, this paper seeks to establish a working relationship between democracy and sustainable development in the context of national development, with particular reference to Nigeria by examining some current strategies adopted by Nigeria for development and then propose strategies for achieving sustainable development in the country.*

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### **The Socio-Cultural Significance of Costume and Make-Up in Danbata Marriage Ceremony of Hausa- Fulani, in Northern Nigeria**

#### **Abstract**

*Generally, the concept of marriage can be assumed to be a legally or socially sanctioned union between two people usually regulated by laws, customs and practices peculiar to a particular, culture, society and nation. To this extent, over the years, marriage institution has become a cogent podium for cultural identity, cultural propagation and cultural diffusion in many societies of the world. In Northern Nigeria for instance, among the Hausa-Fulani people of Kano state, traditional Danbata wedding ceremony has been identified and established as robust platform for exhibiting and transmitting the rich cultural values of the Hausa-Fulani heritage to other ethnic groups in Kano state and beyond. It is against this backdrop that this paper examines the socio-cultural significance of the colourful costume and make-up designs adorned on the bodies of the brides, grooms, friends and*

*family members in the highlighted conjugal celebration. The methodology adopted for this study is both descriptive and exploratory. It is however discovered that costume and make-up in the aforementioned wedding ceremony are not only employed for portraying the roles of all the participants within the fulbe Girei culture, but also, for the integration, propagation, preservation and transmission of the rich cultural History of the Hausa-Fulani people of Northern Nigeria from one generation to another.*

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### **Regular Elections – a Political Formula: Mirroring the Constitution’s Role in South African Democracy since 1994**

#### **Abstract**

*It is generally assumed that the history and politics of South Africa are associated, not only in terms of the country’s strategic geographic and economic position in the world, but also due to South Africa’s political formula of pan-Africanism, and pro-Westernisation. Some scholars argue that the democratic success of South Africa was built on the altar of struggle heroes who did in fact root out the (in)security threats of ‘dictatorial regime’ of the apartheid government. While this view is advanced by some Security, International Relations and Conflict Transformation scholars, scholars of Democratisation vehemently contend that the South African political architecture and the attendant economic cum socio-political progresses were the direct output of South African electoral paradigm. They argued that the account of struggle heroes, valid as it may be has been actually over-used and had led to the instrumental utility and justifications that undermines the current democracy effort. While the above views remain passionately upheld, this paper underscores that the sustenance of democratic trend in South Africa has become the principal plank upon the unity and development of South Africa is anchored. Regular, free and fair elections as practiced in South Africa is mode of national and international image of governance especially in South Africa’s international politics. The constitution of South Africa which is the foundation of its political and economic orientations, as this paper would argue, has become an enduring source of unity even if different political parties exchange the leadership of the state. Anchored on the thesis that South Africa has insured the state through its constitution, this paper attempts an explanation and interrogation of the roles Apartheid struggle heroes, South African regular elections and the constitution play in the current political and socio-economic dispensation. The study adopts a desk-top review of relevant literature to unpacking the paper’s contested terrain.*

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### **Game Keepers and Counter-Insurgency in Late Colonial Africa**

#### **Abstract**

*In South Africa, a retired apartheid era general was recently appointed to direct anti-poaching operations in the Kruger National Park where veterans of the apartheid wars of the 1970s and 1980s work as private contractors to train young rangers in military patrol methods. This is one of the latest developments in a trend over the past few decades in which African states have mounted increasingly aggressive para-military campaigns against poachers who threaten endangered species*

*such as elephants and rhinos in protected national parks. In some countries a “shoot-on-sight” policy has created a wartime atmosphere in national parks in which poachers, often motivated by dire poverty, are seen as enemies lacking basic legal protection. This has led to some controversy over what should represent the correct balance between human rights and environmental conservation. While the colonial and military origins of Africa’s conservation institutions have been generally identified, there has never been a detailed examination of the role of colonial game keepers in warfare during the decolonization era and how these experiences carried over into the post-colonial state. This paper explores how the pioneering generation of African game rangers and wardens influenced the prosecution of counter-insurgency campaigns during the Mau Mau Emergency in Kenya during the 1950s and the Rhodesian Bush War/Zimbabwean Liberation War of the late 1960s and 1970s. Furthermore, it will look at how these experiences informed later military style anti-poaching operations in post-colonial Kenya and Zimbabwe as well as other African countries.*

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### **Institutionalising Democracy: The South African Experience**

#### **Abstract**

*Democracy is about ensuring the equality of the rights of all members of a society. At the most basic level, it means having a right to vote equal to all others. Vesting supreme power in the people which is exercised by their elected agents under a free electoral system promotes the formal equality of political and social rights and privileges. But is a free electoral system sufficient to ensure this equality in a democratic system of government? This paper analyses the laws, policies, systems and practices of the South African Government to entrench the principles of democracy, engage the communities or electorate and ensure that the people’s rights are not just protected, but that society at large represented by various communities in the country are engaged and participate in the systems and processes developed and implemented by the elected representatives in the Country, who must also display public accountability to ensure that the system is complete. South Africa has influenced the world on how to overcome deep inequality through peaceful and conciliatory means. The South African Government is now at a stage, 20 years into democracy of being tested by the electorate on its delivery of a democratic and free society and the mandate given to it by the people. The paper will highlight that the spirit of a democratic society and its practices determine whether the supreme power of the people is institutionalised in a democratically elected government. This not only takes the form of the laws that are made by the legislature of the Country, but also by the policies, processes and systems that are developed and implemented by the Executives and the Administrations across the three spheres of the South African Government namely, National; Provincial and Local Government. Taking democracy from theory to practice is the central theme!*

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## **Developmental local government: Perspectives on social and systemic learning**

### **Abstract**

*Local government is in the forefront of service delivery. It faces several challenges in addressing the priority needs and expectations of local communities. In addressing these concerns, the paper focuses on the nexus of municipal service delivery amidst developmental local government. It further explores the notion of social and systemic learning as a key determinant for embracing a bottom-up approach to effective municipal governance. The paper makes a critical connection between social and systemic learning (participative and inquiring) and behavioural and social change brought about through effective learning. It maintains that social and systemic learning does require far more than mere community participation or typical top-down “information transmissive” methodologies. The authors locate social learning within five important strands: reflection and reflexivity; systems orientation and thinking; integration and synthesis; negotiation and collaboration and participation and engagement, as alluded to in the strategic intent of the National Development Plan, 2030 in fulfilling the long-term vision for local government. It stands to reason that focus is drawn to the dimension where local governance experiences one of the greatest challenges being the social element in forging a more robust interface with communities, aimed at expanding their learning and sharing a deeper understanding of the social cohesion between local government, popular democracy and the developmental agenda. This is evident in the 2014 National Budget aimed at improving the fiscal capacity of municipalities in South Africa and to fulfil their Constitutional mandate whilst contributing to more tangible forms of social interaction with local communities.*

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## **YOUTH AND THE CHALLENGES OF SOCIO-ECONOMIC AND POLITICAL STABILITY OF EBIRA NATION**

### **Abstract**

*In the last decade Ebiraland had experienced one conflict after another. Those internal conflicts left in their trail serious instability in the socio-economic life of the people. In an effort to reverse this negative trend, youth represent an important stakeholder in this project. They are not only the future of Ebiraland, but a vital factor and, indeed, indispensable resources needed to stabilize the society for socio-economic growth. And if they must become useful resources in the Ebira project, they must be properly oriented and galvanized to take their rightful place in the search for a rebirth. The reality on the ground however, showed that an average Ebira youth is disoriented, unskilled, unimaginative and unfocussed. These have far reaching implications for the stability of our society. This paper discusses the causes of socio-economic instability in Ebiraland, identifying political misadventure and the failure of leadership as major causes of instability among others. The paper suggests strategies for engineering socio-economic stability and challenges the youth to generate ideas that will lead to a glorious rebirth of Ebira nation.*

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**Traditional and Cultural practices in South Africa: Reconciling Human Rights and Culture: a case of Ukuthwala**

## Abstract

*Culture practices in South Africa have been a way of life and were also used as an ethnic identity. Even before the arrival of the Europeans in South Africa, there were culture practices and norms. Europeans also did bring their culture practices that see the South African culture practices as evil and criminal. South Africa is a country of many cultures, and its multicultural nature is reflected in its array of languages, races, religions and ethnic communities. Therefore, the researcher in this paper will focus on Ukuthwala as culture practice popularly known in the Nguni group. Although other ethnic groupings do have their Ukuthwala culture practices which will be briefly explained. Ukuthwala is a process where a man takes (girl) a wife through abduction with the assistance of two or more friends to forcefully carry the girl to the man's home, and in the following morning, a group of men (specifically Uncles) is sent to the girl's home to let the girl's father know that his daughter is in their care and further indicates how many heads of cattle they are willing to put upfront as a token showing the intention of marrying the girl. The methodology followed in this paper is Qualitative method with the use of the following unstructured and open-ended set of five questions to be answered by the indentified respondents. The questions are, what is Ukuthwala according to your understanding? Are there any young women you know who got married through Ukuthwala? How do you feel about Ukuthwala? Do you think Ukuthwala should continue to be practiced? So you think Ukuthwala must be punishable by law? In trying to reconcile culture practices and Human Rights, the author will focus more on the provisions of the Constitution 108 of 1996 and other pieces of legislation related to Ukuthwala as the major part of discussion.*

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## **The Legacy of Apartheid on Democracy and Citizenship in Post-Apartheid South Africa: An Inclusionary and Exclusionary binary?**

### Abstract

*This paper interrogates the impact and legacy of Apartheid on South Africa's attempt to forge an inclusive democracy and citizenship based on non-racial, non-sexist and democratic ideals and principles. Apartheid was a grand theory under the National Party which was not only the foundation for racial and discriminatory policies but also had negative impact on all aspects of lives; socially, economically, politically and culturally especially amongst the black population. According to Gardner (1997) apartheid was classified into three, occupational, geographical and political, through separate development with various ethnic groupings being pushed the core (developed white areas) to the periphery (homelands). The racial laws were used in order to politically exclude other races particularly black people and denying them the right to vote while at the same using its ideology to relegate the blacks to the economic periphery. The ANC-led government ushered through the national elections in 1994 inherited both opportunities and challenges alike. On one hand, the newly elected government has the opportunity to learn and to mobilise its citizens beyond racial, gender and ethnic divisions orchestrated by the apartheid regimes under the National Party (1948 – 1994). On the other hand, the challenges inherited included a poor and declining economy, a socio-politically fragmented society which was sitting time bomb waiting to explode. The paper found that apartheid including decades of colonialism and imperialism has not only alienated black people from governing but was also successful in building a foundation full of cracks which makes it difficult to forge a caring and responsible society based on democratic ideals and inclusive citizenship. The paper made use of both of*

*primary and secondary data. Primary data was generated from selected key informants while literature in the form of books and accredited journals comprised the secondary information.*

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### **Born Frees and the Act of Citizenship through Voting in the 2014 National Elections: A Critical Introspection**

#### **Abstract**

*2014 marks a milestone in the history of South African's constitutional and liberal democracy. On hand, the country celebrates the peaceful negotiation which ultimately ushered an era where all citizens regardless of their age, gender, and race and ethnicity inclination had to exercise their democratic right to vote, a right which was denied especially to blacks and afforded to few white population of the society. On the other hand, it celebrates its 20 years of democracy and freedom since the democratic dispensation in 1994. The author argues that for those were previously considered persona non-grata, voting in the national elections (1994, 1999, 2004, 2009 & 2014) and the local government elections (1995/6, 2000, 2006 to the latest in 2011) came to symbolise an act of citizenship. Born Frees in this paper are regarded as those young people who were born in 1994 or after and will be voting for the first time in the national elections which be held on the 7<sup>th</sup> May 2014. The South African, Born Frees are thus a product of democracy. It is against this background that this paper explores the perceptions, euphoria and the responsibility associated with voting in the 2014 National elections among the Born Frees. The paper argues that elections by themselves are a democratic and universal right within the liberal representative democratic country such as South Africa. Above all, this right is exercised as an act of active and responsible citizenship where rights and responsibilities are balanced to engender a caring, non-racist, non-sexist and democratic society. Considering that born frees had no encounter with apartheid the new dispensation has created an enabling and conducive environment that can unlock their full potential to become vibrant and responsible leaders and national asserts. For the Born Frees, 20 years of democracy have opened up socio-economic opportunities which young people can make use of in order to exercise their citizenship. The paper made use of both of primary and secondary data. Primary data will be generated from a sample of 100 Born Frees while literature in the form of books and accredited journals comprised the secondary information.*

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### **Politics of Constitutionalism and Performance of Chapter 9 Institutions in South Africa**

#### **Abstract**

*The paper discusses the performance of selected chapter 9 institutions within the wider lens of politics of constitutionalism in South Africa. Empowered by the country's supreme law, the chapter 9 institutions are essential elements of the country's rights infused constitutional democracy. The paper evaluates the discourses on the performance of: the South African Human Rights Commission*

(SAHRC), the Commission for Gender Equality (CGE) and the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRCRL). The paper undertakes thematic analysis of the policy legal framework of these institutions, independence and accountability issues in their operation, human resources issues of appointments and membership, effectiveness of the Chapter 9 institutions and their interactions with the civil society. Generally, Chapter 9 institutions seem to be underutilised, their performance underwhelming, and the support they get from government little at best. The main explanation for their troubles is internal technical difficulties and vagaries of a one party dominant political system in South Africa. Logically capacitating them may seem to be a panacea for their problems. Government does have to spend more money on them so as to enable them to function, let them hire timeously the right people for the job and generally not interfere in their work. However, there has to be political will to support and respect the work these institutions do on a continuous basis. Also these institutions have to perform, they have to actually do the job for which they were created, they should strive to be accessible and public support of their function will naturally follow. The paper recommends that to generate public demand for democracy and good governance, continuous national civic education in order to expand on the cognitive political dexterity of the citizenry is key.

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### **Effects of Christianity on Indigenous Epistemologies Archived in Names of the Bakiga of Southwest Uganda**

#### **Abstract**

*In this paper, I am particularly interested in the meanings of names and naming practices in African cultures, particularly among the Bakiga of southwest Uganda. I use language as a window through which one comes to understand the structures of a culture's philosophy and value system, and the histories of relations that give meaning to things, behaviors, gestures, and names. Scholars like John S. Mbiti have shown that the meanings of names in African cultures are religious and, in the sense of language and name-meanings, evoke the cosmological grounding through which communities give significance to relations, inter-subjective experiences, epistemic assumptions, historical struggle and place. Language animates the cosmological grounding whereby peoples in particular cultures cultivate a self in community, generate and absorb teachings and meanings, and enact communal practices informed by histories experienced in all their continuities and discontinuities. I move with the premise that Bakiga language has shifted focus from indigenous to colonial meaning-making through names and naming processes since the colonial scramble of Bakigaland between Germany, France, Belgium, and Britain (1897-1900), the eventual British takeover of the land (1900), and introduction of Christianity. I examine this shift of focus from indigenous to colonial meanings of names, even as the Bakiga continue to speak their native language, Rukiga. More specifically, though not in totality, I argue that Rukiga is spoken colonially in some respects, and when indigenous language is spoken colonially, colonial erasures of indigenous life become part of our memory.*

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### **DEVELOPMENT IN AN AFRICAN CONTEXT: THE ROLE OF CULTURE AND INDIGENOUS KNOWLEDGE SYSTEM**

#### **Abstract**

*This paper seeks to establish that the quest for the development of Africa is wrongly pitched on foreign or alien culture and knowledge-base. The question of development poses a serious challenge in Africa and the different theories or strategies of development available were formulated around alien orientations. And so, these strategies have not only failed to attain development in Africa but have also rendered the quest for the development of Africa as ‘a journey without a map.’ The paper further emphasizes the significance of African culture and indigenous knowledge system and argues that the quest for the development of Africa must be oriented around them. Thus, it argues that it would be unrealistic and pernicious to undermine the structural and normative conditions that are natural to the Africans, and as such, development theories and agendas must be rooted in African cultural values. Based on this thinking, the paper argues for the imperative to adopt a development plan that is rooted in African indigenous knowledge system so as to develop African models of cultural and artistic development. For this reason, the paper makes a case for the formulation of an indigenous theoretical construct for the development of Africa arguing that it is only then that the rigour of theoretical analysis can translate to practical relevance. The paper submits that a genuine development agenda for Africa must be founded upon the patterns of African knowledge system and civilization.*

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### **Democratising the South African “memory bank”: embroidering black women’s voices on the archival canvas**

#### **Abstract**

*In the wake of the democratisation of South African society, a number of community craft projects have been initiated in formerly marginalised areas, claiming to document the lives of the black female participants and therefore serve as an archive for these communities. The establishment of community archives has been seen as an active response and challenge to the paucity of records in official archives that pertain to marginalised individuals or social groups. However, these community craft projects are not without criticism. The focus on the economic dimension aligns projects such as these to that of community development and begs the question whether they can be considered community archives. Craft projects are often established and managed by a white person, who is an outsider, prompting some critics to feel that these projects equate to a continuation of colonialist paternalism. This paper aims to discuss the possibility of these community craft projects to serve as an archive for the community and will endeavour to address the criticism lodged against these projects, using as a relevant and practical example the embroidered story cloths produced by the Mogalakwena Craft Art Development Foundation (MCADF). Founded in an effort to alleviate poverty in this community, this project has grown into an archive within a previously marginalised community, which can provide black women with an opportunity to document their own lives.*

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### **HOLDING THE LINE’: THE ROLE OF AFRICA’S SCHOLAR-ACTIVISTS IN AFRICA’S DEVELOPMENT**

#### **Abstract**

*Multi-sector, dual-element, single-factor; in whatever form development may duly proceed, there is the root context to be considered. And this context includes most importantly: recognition by Africa’s oligarchs that the disease of all-consuming self-gratification has run*

*its course; the vanguard role of cybernetics in restoring to Africa's communal folk their power, pride and direction; regeneration of the 'ethic of inclusion' towards which modern man is striving within the present dark agony of his soul-life exclusion. When these stages have run their course, then will come the time of Africa's bright star ascendant and her swift movement on into an astonishing and easy development in every area, element and context. In the meantime, Africa's scholar-activists, ever-growing in numbers; it is such folk, our 'leaders of spirit,' whose destiny it is to 'hold the line' today as Africa looks with growing confidence and expectation to the brightening horizon glimmer of her fast-approaching tomorrow.*

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### **Structural Adjustment: The Zambian Copper Crisis and its Implications for Western Management of Medicalized Bodies**

#### **Abstract:**

*Like many African nations, newly independent Zambia had great potential. In particular, this new nation had access to one of the world's largest copper supplies. International economic conditions were conducive to the profitable sale of this resource in the 1960s. However, only a decade after independence, the price of copper plummeted and the Zambian economy fell in turn. Since then, the 1970s and 1980s saw extensive interaction between Zambia and the World Bank, IMF, and China in efforts to curtail the effects of a Zambian financial and debt crisis. My research evaluates this period in Zambian developmental history by contextualizing it in two ways. First, I seat post copper crash Zambian policymaking in within the proliferation of neoliberal ideology. This movement emphasized lending and relief structures which conditioned financial support in the developing and underdeveloped world on the reproduction of Westernized liberal growth models. While critiques of neoliberal financial structures are not novel, this work makes a secondary move largely unexamined in the topic literature. My second approach links the crash in copper pricing, Zambian management of domestic medical infrastructure, and the ways in which the World Bank and the IMF became directly involved in Zambia's medical sector. Through this, I merge together two different developmental literatures into a cohesive narrative. Finally, I place this analysis in dialogue with various postcolonial medical literatures in order to foster a connection between the power exercised through the global economy, the domestic medical sphere, and ultimately, upon the bodies and lives of Zambians.*

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### **Exploring Equitable Share Formula and fiscal capacity in Msunduzi Municipality - A local government perspective**

#### **Abstract**

*The apartheid regime left its imprint on South Africa's municipalities. Apartheid brought systematic under-investment in municipal infrastructure in black areas. Deprivation of communities with limited access to basic services including water, sanitation, refuse collection and roads created skewed settlement patterns as one of 'enduring planned and deliberate' poverty. The Constitution of the Republic of South Africa, 1996 established 'wall-to-wall' local government by providing municipalities to be established for entire areas of the country in addressing inequalities of the past. There was no equally corresponding increase in the tax base of communities which municipalities must service. As a result, municipalities are faced with fiscal imbalances in raising adequate funds to meet mandated functions with municipalities heavily dependent on intergovernmental transfers from national government. Twenty years into democracy, municipalities still face huge infrastructural disparities and inequalities evidenced by significant increases in service delivery protests. A suitable redistributive approach is envisaged as current local government funding arrangements may not be addressing objectives of rural development and redistribution adequately. The paper is premised on a proposed study of Msunduzi Municipality, the second largest city in KwaZulu-Natal with 163 993 households. National Treasury recently completed a review of the 1998 LGES formula. The paper looks into appropriateness of this formula as a resource allocation and mechanism for equitable resource sharing in government, deemed a focal point in addressing municipal fiscal capacity challenges. The formula focuses on basic services, institutional component, development component, revenue raising capacity correction component and correction and the stabilisation factor for stability and predictability of allocations of revenue shares. Therefore, the approach is aimed at reducing grant dependency through transparency, accountability and sound financial controls whilst supporting efficient and sustainable financial support in the promotion of economic development, good governance and social progress for all financially 'ailing' municipalities.*

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### **The Role of Non-Governmental Organizations (NGOs) in Providing Curative Health Services in North Darfur State, Sudan**

#### **Abstract**

*Conflict in North Darfur State, western Sudan started in 2003, and the delivering of curative health services was becoming a greater challenge for the country's limited resources. NGOs have played an important role in providing curative health services. This paper seeks to examine the role that Non-Governmental Organizations (NGOs) have played in providing curative health services, as well as to identify the difficulties and challenges that affect NGOs in delivering curative health services. Drawing from secondary data from different sources, including government offices and medical organizations in Sudan and in North Darfur State as well as primary data obtained through interviews with government and NGOs representatives. The paper propounds that NGOs deliver 70% of curative health services, and contribute 52.9% of the health budget and 1 390 health personnel in North Darfur State. Additionally, NGOs have established 44 health centres and manage and support 83 health facilities across the State. In conclusion this paper argues that NGOs have played an important role in providing curative health services and in establishing good health facilities, but a future problem is how the government will run these health facilities after a peaceful settlement has been reached which might cause NGOs to leave the region.*

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### **Gender Gap and Democracy: The Role of Culture in National Development**

#### **Abstract**

*The free and equal rights of persons to participate in a system of government, provides evidence that democracy bridges the gap in gender disparity, particularly in the access to opportunity and resources for sustained empowerment. On the other hand, culture has often placed barriers on certain individuals to access opportunities and resources. This in turn slows development as gender gap deepens in that regard. One of the objectives of this study was to examine the extent to which culture inhibits democratic process in closing the gaps on access to opportunity and resources. Qualitative data were sourced from communities that experienced election processes. Chi-square was used to analyze the data. Findings reveal that, cultural perceptions relates to an individual’s ability to participate in a democratic process. The study concludes that culture is also a determinant for development. In this wise, the need for the national orientation agency to carry out campaigns to enlighten citizens in various communities, on democracy as a necessary tool for development is of the essence.*

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### **Is globalization a developmental tool or strategy to cultural imperialism? The case of selected African nations**

#### **Abstract**

*Globalisation can be regarded as strategy towards development of many nations but the question is “Is globalization a developmental tool or a strategy towards cultural imperialism?”. Globalisation in development involves increasing interconnectedness of different parts of the world through internationalisation, liberalism, westernisation, universalism and deterritorialisation. Phillips and Pittman (2008) argued that globalisation is the increased interconnectedness of the world geographical space and shrinking of the world through transport, communication and trade. This paper explores more on globalisation as a tool to development that emulates the neoliberal approach which advocates for international trade and relations on market improvements and looking at the impacts of globalisation on culture in developing nations especially African nations such as South Africa, Zimbabwe and Tanzania between the 19<sup>th</sup> and 20<sup>th</sup> centuries. Culture is being constructed, deconstructed and reconstructed through development emerging from the global village with western cultures dominating the African cultures whilst globalisation have a vision of connecting nations to development and resulting in universalisation of western cultures across the world. Some African cultures are being diluted by western cultures through globalised development approaches. For example, the Ubuntu culture in South Africa is being diluted by individualism which is a western ideology. The theory of cultural imperialism will be used to explore globalisation in development and culture. Secondary data from different books and research articles will be used to investigate globalization in relation to culture and development.*